Annual Demonstration

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

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## Indulgence or Self-Denial

*(By M. K. Gandhi)*

It is not without sorrow that I have to announce to the numerous co-workers the suspension of my touring programme for about one year. At least upto 20th December next, I am not to stir out of the Ashram, certainly not out of Ahmedabad except for imperative reasons of health or some unforeseen event. This decision has been arrived at after consultation at Cawnpore with the principal co-workers who were there during the Congress Week. The reasons for the decision are chiefly three:

(1) To give my tired limbs as much rest as is possible to give them. Dr. Ansari has sent me elaborate instructions forbidding even all available exercise! lol!

(2) To enable me to give personal attention to the Ashram. I was expected to do this when it was opened, but I have not been able to do so except for the first year of its existence.

(3) To enable me to put the affairs of the A. I. S. A. satisfactory as they are on a sound business basis. This requires constant supervision and attention to details. This is possible only if I am available at all times to the organising secretary.

Any one of these reasons is by itself sufficient to warrant the step I have taken. But the three combined make an overwhelming case for tying me down to the Ashram.

Probably the saddest loss for the All India Deshbandhu Memorial is not for the A. I. S. A. will suffer. But it was thought advisable to take that risk. Co-workers will be expected to put forth much greater effort than hitherto. But my hope lies in friends sending their subscriptions without personal canvassing. Apart from the fact that the fund bears a great name it is being raised for immediate use in carrying on khaddar work. Nearly ten lacs of rupees need to be spent now if the output is to be considerably increased and khaddar cheapened, or in other words if more idle hands are to be employed and more hungry mouths are to be fed. Though I not or unannounced it, I do not mind confessing that my own desire was to collect at least one crore of rupees for the Memorial. If ten lacs was to be the amount for the All Bengal Memorial surely ten times the amount was not too large for an All India Memorial. Again if ten lacs was not too much for a hospital, ten times so much is none too much for Khaddar work which is designed to drive away the wolf from several million doors. Whether that is to remain a dream or to become a reality too last should not be difficult to collect immediately. One lac has been promised by a friend of which Rs. 12,000 have already been paid. Sjt. Mansukhbhai is responsible for the annual amount of another lac of which Rs. 25,000 have already been collected. Sjt. S. Srinivasa Aiyangar has authorised me to announce his contribution as Rs. 10,000. I call upon the workers who are lovers of Khadi to collect from their friends and send their collections to Sjt. Jamnalalji Bajaj the Treasurer of the Memorial Fund.

But whether the fund is collected or not the decision has been made. Man proposes and God disposes. When I left Bihar I had given the Bihari friends every hope that they might expect me all being well, to finish the remainder of the Bihar tour during the early part of the year and if possible during this very month. When the decision to visit Cutch was arrived at, Mr. Dastane had taken from me the promise that I would tour in parts of Maharashtra soon after finishing the balance of the Bihar tour. Assam was to follow. And then was to follow the whole of the southern Peninsula. But my unexpected fast of seven days upset the man made apple-cart. The Ancient of Days has asserted himself once more and without warning set aside the whole plan. The friends in Bihar, Maharashtra, Assam and the other provinces will appreciate my difficulty.

For me this year of grace is both an indulgence and a self-denial. It is an indulgence because I hope to fulfil the long-cherished desire of being in the midst of the boys and girls and the fellow workers of the Ashram. It is a self-denial because it was a pleasure to me to be with so many friends in the different provinces and be the recipient of the affection of the masses between whom and myself there is a bond which defies description but is nevertheless felt alike by them and me. I see in the fellowship with them the God I adore. I derive from that fellowship all my consolation, all my hope and all the sustaining power I possess. If I had not realised that bond in South Africa now fully thirty years ago, life would not be worth living for me. But I know that whether I live in the Ashram or whether in the midst, I work for them, think of them and pray for them. I want to live only for them and so for myself.

## Warning to S African Statesmen

*( Mr. Gandhi's Speech at the Congress.)*

In his Hindi speech on the Congress resolution about the situation in South Africa Mr Gandhi said that the Class Areas Bill if passed into law would compel every Indian with any sense of self-respect to leave South Africa. It was worse than repatriation in as much as it was legalised expulsion without any compensation to be given to those expelled. It symbolised the determination of the White race to root out the Asiatics from South Africa. Not even the tallest amongst the Indians,—doctors, barristers like Mr James Godfrey, one of the members of the deputation who was born and bred up there and who is visiting India for the first time,— were to be allowed to stay there. The Resolution suggested three solutions of the question— arbitration Round Table Conference, and failing both, Government of India asking the Imperial Government to exercise the right of veto. It asked Indians to stand by their countrymen in the hour of their trial, and to render them full help If they decided on Satyagraha, the Indians should render them all material help in their power Fear would be start a Satyagraha campaign in India on this tremendous scale, but the atmosphere was against him. If the Hindus and Musalmans could convince him that they were united for a peaceful campaign of Satyagraha, if they could convince him that they had forgotten their differences in the dark hour of the Hindus and Musalmans in South Africa, he would readily gird up his loins and get ready for the fight. Until then the fight had to be carried on by the Indians over there, and India had to rest content with rendering them all help in her power

In order that Dr Rahman may understand his feelings in the matter, and in order also that his word of warning may reach the ears of the South African statesmen, Mr. Gandhi expressed himself at length in English thus

This is the resolution which I have not only the greatest pleasure in submitting to you for approval but I consider it a rare privilege that I am authorised by Sarojini Devi to place it before you. She has introduced me to you as a South African She might have added, 'by adoption Though born in India, I was adopted by South Africa, and you will discover that when Dr Rahman, the leader of the deputation—to which you will extend your cordial welcome—comes on this platform, he will tell you that Indians of South Africa claim that they have given me to you. I accept that claim. It is perfectly true that whatever service I have ascertain to render—if may be discovered—to India comes from South Africa. If it is deserving it is not their fault, it is through my limitation. I propose to place before you facts in support of the statement made here that the Bill, which is hanging like the sword of Damocles over the heads of our countrymen in South Africa, is designed not merely to heap greater wrongs upon their heads, but virtually to expel them from South Africa

### LORD READING'S REPLY

Such is admittedly the meaning of the Bill It is admitted by the Europeans of South Africa and it is not denied by the Union Government itself If such is the result, you can imagine how keenly the Indians in South Africa must feel. Imagine for one moment that an Expulsion Bill is to be passed in the next session of the Assembly, expelling one hundred thousand Indians from India. What should we do or how should we behave under such a crisis ? It is under such circumstances that you have the deputation in your midst. It comes here for support from the people of India, from the Congress, from the Viceroy, the Government of India and through it the Imperial Government itself

Lord Reading has given them a long reply and I wish I could have said also a satisfactory reply The reply His Excellency has given is not unsatisfactory as it is long, and if that was all the comfort that Lord Reading proposed to give to the members of the deputation he could have said that in a few words and spared them, and spared this land the humiliating spectacle of a great Government confessing its inability to render proper redress to those who for no fault of their own and who, as many South African Europeans would admit, for their very virtues are now in danger of being expelled from South Africa To many of them South Africa is a land of their birth It was no comfort to those friends of ours, it is no comfort to us to be told that the Indian Government has always reserved to itself the right of making representations to the South African Government —the right of pointing Thus is to say a mighty Government a Government which is supposed to hold the destiny of 300 millions of people in the hollow of its hands—that Government confesses its powerlessness ! And why ? Because South Africa enjoys Dominion Status, because South Africa threatens to ' eat the pauper ' if the Indian and the Imperial Governments intervene in any of the steps that the Government of South Africa may take.

### " DOMESTIC POLICY '

Lord Reading has told the deputation that the Indian Government or Imperial Government may not interfere with the domestic policy of a colony enjoying Dominion status. What is the meaning of "domestic policy " when that policy is calculated to bring ruin upon the homes of thousands of Indian settlers domiciled there, and whom they deny the common rights of humanity ? Is that domestic policy ? Well, what would be the case if instead of Indians they happened to be Europeans or Englishmen ?

Let me quote a precedent. Do you know why the great Boer War took place ? It took place in order to protect the Europeans of South Africa who were domiciled there, " Uitlanders " as they were described by the Transvaal Republican Government. The late Mr Joseph Chamberlain claimed for the British Government that even though the Transvaal was an independent Government he declined to admit that this was purely a domestic question He claimed to protect the rights of the ' Uitlanders ' of the Transvaal, and that was why the great Boer War took place.

### "CONFLICT OF CIVILISATIONS '

Lord Lansdowne, in justification of the War, said that it made his blood boil when he thought of the disabilities of Indians in Transvaal He held that one of the potent causes of the Boer War was the disabilities of Indians in South Africa, or more accurately Indians in the Transvaal. Where are those declarations to day ? Why

dom and the British Government go to war against the Union Government when the life, honour and livelihood of one hundred and fifty thousand Indians are at stake?

Nobody questions the description I have given to you of the effects of this legislation. Nobody questions the ever growing grievances of the British Indians in South Africa. If you have seen a beautiful little pamphlet published by Bishop Fisher who went only a few months ago to South Africa, you will find that there he gives a summary of the wrongs that are being heaped upon the South African Indians. The Bishop here comes to the impartial conclusion that the these wrongs the Indians are not to blame. It is the jealousy and the insolence of the European trader that is responsible for those wrongs. He gives his testimony that Indians have deserved better at the hands of Europeans of South Africa. If justice remains, if Right rules this world, it should be impossible to bring this Bill and unnecessary for me to waste your precious time and for the deputation to waste their money.

But unfortunately Right does not mean Might is Right. The Europeans of South Africa have chosen to heap this wrong upon our countrymen, and for what purpose? 'Conflict of the two civilisations.' It is not my expression. It is that of General Smuts. He cannot put up with it. Europeans of South Africa consider that they will be overwhelmed by the East if they allow hordes to pour down into South Africa from India. But how would we corrupt their civilisation? Is it because we live as thrifty men and women? Because we are not ashamed to hawk vegetables and fruits and bring them to the very doors of the South African farmers? The South African farms are not like the farms of India, mere patches of land on which no man can live. The South African farms are not two or three *bighas*, but hundreds of acres belonging to one man who is the sole undisputed owner of them. You understand what great service the Indian hawkers are rendering to these South African, European or Boer farmers. That is the conflict.

PERIL OF ISLAM

Someone has said (I do not know where, but only recently) that Europeans in South Africa dread the advent of Islam,—Islam that civilised Spain, Islam that took the torchlight to Morocco and preached to the world the Gospel of Brotherhood. The Europeans of South Africa dread the advent of Islam, for they are afraid of the fact that if the entire races embrace Islam they may claim equality with the white races. They may well dread it. If brotherhood is a sin, if it is equality of coloured race that they dread, then that dread is well founded. For I have seen that any Zulu embracing Christianity does not *ipso facto* come on a level with all Christians whilst immediately he embraces Islam, he drinks from the same cup and eats from the same dish as a Mussalman. That is what they dread. The thing is they want to become lords of the universe. They want to appropriate the land for themselves. The Kaiser though down trodden, fears an Asiatic federation and speaks even treasonous words that it is a danger which European should guard themselves against. That is the conflict of civilisations and that is why Lord Reading is powerless to intervene in their domestic policy.

Such are the tremendous consequences of the struggle which this resolution describes as unequal, and it is in that unequal struggle that this Congress is called upon to take its due share. I want to make an appeal, if my voice can go as far as South Africa, to the statesmen that are ruling the destiny of South African Indians.

THE BRIGHT SIDE

I have so far given you only the dark side of South African Europeans. Let me also say that I claim among them some of my most precious friends and I have enjoyed from individual South African Europeans the greatest kindness and the greatest hospitality. I claim the privilege of having been a close friend of that great pentecostal and philanthropist and that most self-offering woman—Olive Schreiner. She was a friend of the Indians equally with the natives of South Africa. She knew no distinction between white and black races. She loved the Indian the Zulu and the Basuto as her own children. She would prefer to accept the hospitality of a South African Native in his humble hut. What she gets away with her right hand her left hand never knew. Such precious men and women have also been born and bred in South Africa.

A WARNING

I can give you many more such names. I claim also to know General Smuts, though I may not claim to be his friend. He was party to the agreement on behalf of his Government with me on behalf of the Indians. He it was who said that the British Indians in South Africa had deserved that settlement. It was he who said that that was a final settlement and that Indians should not threaten passive resistance and that the European settlers in South Africa should allow rest to the Indian community.

But hardly had I turned my back from South Africa than a series of wrongs began to be heaped upon them. Where is the pilgrimed word of General Smuts? General Smuts will go one of these days the same way that every human being has to go, but his words and deeds shall remain after him. He is not a mere individual. He speaks the right thing in his representative capacity. He claims to be a Christian and every one of the members of the South African Government makes the same claim. Before they open their Parliament they read the common prayer from the Bible and a South African Divine opens the proceedings with a prayer that goes up to God, not the God of white man, not the God of the Negro, not of the Mussalman, not of the Hindu, but the God of all, the God of Universe.

I say this from my place of position, and knowing my responsibility to its fullest extent that they will deny their Bible, they will deny their God, if they hesitate for one moment, if they fail to render the elementary justice that is due to the Indians of South Africa.

# Young India

## The Annual Demonstration

*(By M. K. Gandhi)*

Only those who are devoid of all imagination could after witnessing the demonstration at Cawnpore during the Congress week say that the influence of the Congress was on the wane. The debilitating process commenced with its birth. It has however survived forty summers and promises to survive many more.

The demonstration began with the dazzling splendour that greeted the President on her arrival at Cawnpore. The feeble voice of protest was hushed in the midst of the grateful shouts of thousands who had gathered to do honour to the first Indian woman who was to preside over the deliberations of the great national assembly. The roads were one vast mass of beaming human faces. Every balcony was occupied by the women of Cawnpore who were eager to see the face of Shrimati Sarojini Devi. The merchants vied with one another in making the decorations attractive and striking. The Congress ground was packed to overflowing. The pandal was filled in the opening day. No session had so many European visitors in it. The delegates were attentive and yielded implicit obedience to the chair. The President by her tact, perseverance punctuality and sweetness combined with firmness came up to all the expectations that were raised of her by friends and severely disappointed her critics who had prophesied a complete failure. Her address—the shortest yet written by any President of the Congress—was a prose poem. In the brief space of twelve octavo pages she had summarised the struggles and the aspirations of the people in whose name she spoke. True there was nothing new in the address. She had bargained to give nothing new. She had sketched no policy. That was left by design to the leader of the Swaraj Party, Pandit Motilal Nehru. Her virtue lay in her enchantrousness, in her impartiality, in her allowing herself to be led even while she was leading. The secret of her success lay in her sweetness which she let her people see in every act of hers.

Of the important resolutions nothing much need be said in these columns. They cover all the important matters that have agitated the country during the past twelve months. The South African resolution was the first in point of time and immediate importance. Whatever may be said to the contrary I hold that the proposed bill is in breach of the Smuts Gandhi agreement of 1914. For the royal veto there are many precedents. If it may not be used under any circumstance whatsoever, it should be part of the royal instructions. If it may be used under certain circumstances that circumstances will undoubtedly arise when and if the preposterous bill passes the Union Legislature.

The resolution about the Congress franchise and the debate in the Subjects Committee demonstrate the growing popularity of Khaddar. It is clear that the Swarajists may not leave Khaddar and still retain their hold on the electorate. Indeed the tendency in the Subjects Committee was towards stiffening the Khaddar condition. If it has the supreme economic and national value that is claimed for it it is properly part of the franchise qualifications. One has a right to hope that the Congress having passed the resolution by an overwhelming majority, the members will loyally and conscientiously fulfil the condition imposed by themselves. No inquisition is necessary where members are willing to observe common honesty.

The Cocanada resolution is an elaborate affair. It is a clear notice to the Government and an equally clear indication to the electors as to what they are to expect from the Swaraj Party. The emphasis laid on Civil Disobedience is in my opinion quite appropriate. No nation can possibly march forward without a mandate to enforce its will. The reiteration of faith in Civil Disobedience means that the representatives of the nation have no faith in an armed rebellion. Civil Disobedience may be a far cry. It may be nearer than many imagine. Time is urgent. Cultivation of the spirit of non violent resistance is everything. So long therefore as the Congress believes in Civil Disobedience and its will remains unenforced, it must keep the former before the people and teach them that it is a complete and effective substitute for armed rebellion and that the latter is out of the question for Indian conditions and the former perfectly possible if people or rather the volunteers could be persuaded to observe and enforce self restraint under the gravest provocations.

So far as the remaining in or the going out of the Councils is concerned, Swarajists must be regarded the best judges of their own position and the condition of the Councils. They are the experts and the others must not distrust them if they will carry out the Patna resolution now confirmed by the Congress.

Superficial observers may regard the split in the Swarajist camp as unfortunate. Unfortunate in a way it undoubtedly is. We would all like perfect agreement among us if such was possible. But surely it is not unfortunate that we should bravely and honestly confess our fundamental differences and work them out. It is the surest sign of growth. We will not attain Swaraj by mechanical agreements which we do not mean. In a vast country like ours, there is room enough for many schools of thought. And as long as they respect one another and honestly push forward their views the people can only gain by their presentation. Forced suppression of one's views is a sign of decay and violence. I would warn the public therefore against being pessimistic over the so-called split in the Swarajists' camp.

Then there are the resolutions about the Bengal Ordinance prisoners, the Gurdwara prisoners and the Burma measures aimed at the Indian settlers. They are all an indication of our present impotence as I am additional count in the indictment against the Government.

The resolution about the use of Hindustani is a great advance in public opinion. It is undoubtedly aimed to the majority of members of the A. I. C. C. or the delegates that our proceedings should be still largely conducted in English. We must arrive at a final decision some day. When we do, it must cause some inconvenience mean heart burning for a time. But the sooner we begin to conduct our proceedings in Hindustani the better it will be for national growth.

# The Story of My Experiments with Truth

*(By M. K. Gandhi)*

## Chapter IV

### Playing the Husband

About the time of my marriage, little pamphlets costing a pice or a pie (I now forget how much) used to be issued in which conjugal love, thrift, child marriages and such other subjects were discussed. As soon as I came across any of these I would go through them from cover to cover, and it was a habit with me to forget what I did not like, and to carry out in practice whatever I liked. I falsely faithfulness to the wife inculcated in those booklets as the duty of a husband remained for ever imprinted on my heart. The passion for truth was, besides, innate in me, and so to be false to her was therefore out of the question. And thus there was very little chance of my being faithless at that tender age.

But the lesson of faithfulness had also an adverse effect. 'If I should be pledged to be faithful to my wife, she also should be pledged to be faithful to me' I said to myself, and the thought made me a jealous husband. But duty was easily converted into my right to exact faithfulness from her and if it had to be exacted I should be watchfully inconsiderate of the right. I had absolutely no reason to suspect my wife's fidelity, but jealousy does not wait for reasons. I made sure to be the lookout about her movements and she could therefore not go anywhere without my permission. This owed the seeds of a bitter quarrel between us. The restraint was virtually a sort of imprisonment. And Kasturbai was not a woman to brook any such thing. She made it a point to go out whenever and wherever she liked. More restraint on my part resulted in more liberty being taken by her, and my getting more cross. Refusal to speak with such other women that the order of the day with an married children. I think it was quite immoral of Kasturbai to have taken these liberties with my restrictions. How could a guileless girl brook any restraint on going to the temple or on going on visits to friends? And if I had the right to impose restrictions on her, had she also not a similar right? All this is clear to me today. But I had then to make good my authority as a husband!

Let not the reader however think that ours was a life of uninterrupted bitterness. For my sacrifices were all based on love. I wanted to make my wife an ideal wife. My ambition was to make her him a pure life learn what I learnt, and healthy her life and thought with mine.

I do not know whether Kasturbai had any such ambition. She was illiterate. By nature she was simple, independent, patient-loving and with me at least, reticent. She was not impatient of her ignorance and I do not recollect my mother having ever spurred her to go in for a similar adventure. My ambition was therefore I fancy, all one-sided. My passion was all centred in one woman and I wanted it to be reciprocated. But even if there was no reciprocity there could not be all unrelieved misery as there was active love on one side at least.

I must say I was passionately fond of her. Even in the school I would think of her, and the thought of nightfall and subsequent meeting with her would ever be haunting me. Separation was unbearable. I would keep her awake till late in the night with my idle talk. If with this devouring passion, there had not been on me a passionate attachment to duty, I would either have fallen a prey to disease or I premature death, or have led a harlemsome existence. But the appointed tasks had to be gone through every morning and lying to anyone was out of the question. It was this last thing that saved me from many a pitfall.

I have already said that Kasturbai was illiterate. I was very anxious to teach her, but lustful love left me no time. For one thing the teaching had to be done against her will, and that too at night. I dare not meet her in the presence of the elders, much less talk to her. Kathiawari had then, and to a certain extent has even in day, its own peculiar modesty and barbarous *Purdah*. Circumstances were thus also unfavourable. I read therefore evening that all my efforts to instruct Kasturbai in our youth were mostly unsuccessful. And when I was awakened, having thrown off the sleep of lust, I had already launched forth into public life which did not leave one much spare time. I failed alike in instructing her through private labors. As a result Kasturbai can today with difficulty write simple letters and understand simple Gujarati. I am sure that had my love for her been absolutely unmixed with lust, she would have been a learned lady today. I could then have conquered her dislike for studies. For I know that nothing is impossible for pure love.

I have mentioned one circumstance that more or less saved me from the disasters of lustful love. There is another worth noting. Numerous cases have convinced me that God ultimately saves him whose motive is pure. Along with the usual custom of child marriages Hindu society has another custom which to a certain extent diminishes the evils of the first. Parents do not allow young couples to stay together long. The child wife spends more than half her time at her father's place. Such was the case with us. That is to say during the first years of our married life (from the age of 13 to 18) we could not have lived together longer than an aggregate period of three years. Scarcely would we live six months together when there would be a call to Mrs Gandhi from her parents. Such calls were very unpleasant in those days but they saved us both. At the age of eighteen I went to England which meant a long and healthy spell of separation. Even after my return from England we hardly stayed together longer than six months. For I had to run up and down from Rajkot to Bombay. And then came the call from South Africa which found my family free from my clutches.

*(Translated from Navajivan by* **M D** *)*

## A Handspun Story

(*By C. P.*)

Parthasarathi was in a far away corner in Tamil Nadu, away from the turmoil of politics doing Khadi work. He was a young man—a bachelor—and his mother lived with him. He worked among the village folk in Kallyur and the hamlets around. He spoke to the poor men and women,—to the latter especially—about Gandhi and how they could help themselves. The old *rattais* were taken down from the attics and set in working order. As they began to hum more *rattais* were made by the village carpenter, whose face beamed now with a smile as he asked the peasant-women if they wanted the wheels to be repaired or fresh ones to be made. Half-clad and quarter-clad women were seen all along the country *tracts*, with pretty palmyra-leaf baskets perched on head going to the Gandhi Depot at Kallyur taking white bundles of yarn. They crowded at the Depot some turning their yarn over, smoothing the bundles some pressing the cotton down into their baskets and others counting and re-counting the precious nickels earned. They worked away at the wheel stamping every hour they could from domestic routine.

The husbands watched the change in their home-life with unconcealed pleasure. They liked the small change that the women brought home and which came in very handy on market-day. The crops had failed for the last three years, and they had been scratching their heads and racking their poor brains for a way out. Many of them began to inquire about the Emigration rules. The Ceylon and Straits *Settlements* were soon among them doing a pretty good business. It was about this time Parthasarathi came to Kallyur and spread his Khadi centre.

How Parthasarathi left college the story of his father's broken heart and untimely death, and of his mother's grief, and how she was consoled, and the rest of Parthasarathi's story up to his coming to Kallyur I shall tell if need be on a future day.

"Paruvi," said the old man unlying the cows, "I shall attend to the cattle, you had better spin away. You have only two days more for Saturday."

Saturday was the yarn-day allotted by Parthasarathi for that village.

"Very well," said Paruvi, glad to be left at home with her baby who had sore eyes and was crying. She took her *rattai* out to the yard in front of their mud hut, and arranged her little steel and basket of slivers.

It was the same story in almost every peasant's cottage in the neighbourhood. The men took up some of the daily work in the fields and in the houses, all the women young and old were busy at their wheels. The old ladies, for the first time after an interval of long years, scored points over the younger folk. When the latter brought out uncouth or thick yarn the old women laughed and cracked jokes. Dim-sighted and with fingers trembling the old women managed to spin beautiful yarn with great ease, while the younger women found considerable difficulty in managing the truck. But soon every one learnt. and Parthasarathi was watching and noting with pride the improving quality of the younger peoples yarn.

"Youth learns so quick" he observed to Subramaniam, his faithful friend and fellow worker.

Subramaniam was an admirer of the tottering old women and was inclined to be hard on the bad yarn of the girls and set down their wages.

"The weavers can't take such yarn or make anything but coarse stuff out of it," said he.

"They will soon be alright. Look at this, now," said Parthasarathi as he threw up a *Saddi* that he had just examined.

Week after week the yarn came and the heap of white hand-spun rising against the lime washed mud wall of his depot gave joy to Parthasarathi and his little group of workers.

Production at the Kallyur Depot increased apace. The rains failed again and the wells were all dry. The peasants did not know what to do. The women however had no time to think or dream. They sat at their wheels all day and in the moonlit nights as well. Parthasarathi's little depot could not cope with the business. His cotton *he* the mailed away like mist before the sun. The yarn bundles came in too fast and soon the problem of spun presented some difficulty. His good friend, the village headman obtained for him the use of an empty hut for stowing away the yarn. He could not get the yarn woven up quick enough or sell the cloth as fast as it was woven. He wrote to his old friends in the North and wanted them to come to his aid. Some of these took interest and spoke to their friends in turn. Ultimately it was arranged with the great Khadi King of Bombay, Jeerajani, to take his goods regularly. Thus there was increased activity and the whole countryside was up and doing. Kallyur was teeming with life and sight-seers began to pour in from some distant villages hearing of the wonderful things going on at Kallyur.

"Your cloth is good. But it can be better still. Can you not put a few more threads in? We could then sell your goods more easily."

Thus wrote the Bombay Khadi King one day to Parthasarathi. Parthasarathi smiled as he read the letter, and thought to himself, "Stocks are perhaps lying a bit accumulated on Jeerajani's hands. So he turns his attention to quality."

Parthasarathi spoke to his weavers and induced them to make the texture closer. Jeerajani wrote acknowledging the improvement and finitemingly supplanting Parthasarathi's efforts.

Another letter came some time later.

"Your texture has improved no doubt and it has given much satisfaction to our customers. But we observe that all the pieces are not of uniform quality. You should exercise more vigorous scrutiny over your looms." Then wrote the City merchant. Evidently the Bombay market had grown dull again.

"This won't do" said Subramaniam impatiently; "this man is trying to exploit us."

"No" said Parthasarathi "He must satisfy his customers. Otherwise how can he sell his wares or help us?"

Parthasarathi began to be stricter with the weavers. On the Thursdays which were allotted for weavers to bring in their pieces, he would laboriously go through every piece himself and speak to the weavers over the

faults. After a week or two he insisted so forcibly up to the point of notifying that henceforth reductions would be made for goods below mark

The weavers did not like this new attitude and some of them protested and settled their accounts and went back to their old masters, the mill yarn agents But most felt that they could not without much loss of self respect and money go back to those whom they had defied. So Parthasarathi went on with his work

"Do the goods give satisfaction ?" asked Parthasarathi in a letter in Bombay, gently reminding them of his existence, for the orders were not coming as fast as before. A reply came after some delay

"We find the pieces have improved in average quality. We are pleased at the closer attention now bestowed. But there is still much to be desired. We have to please our customers who want the standard of mill products. We would gladly help your work, but you must remember that unless the goods are readily marketable we can render no help."

So Parthasarathi pleaded on. He had to assume an angry tone2 when the weavers delivered their pieces. He had to be hard when he really felt pity.

"Why is this ?" he would ask unfolding a piece of shirting, "why this flimsy spot why this unevenness ?

"We shall do better next time" was the invariable soft answer of the village weaver on whom criticism made no great impression.

"This time I do. I must destroy four annas for this piece"

"*Aya* ! Don't do that. Don't hit me on my stomach, cried the weaver

Thus followed half an hour of sulkiness on one side and apparent hard heartedness on the other Much time was thus wasted, but it was the only way to improve the texture and the finish for the Bombay customers, who would wear Khadi only if it looked just like mill cloth.

"This won't do we must find local sales, " said Parthasarathi one day to Subramaniam.

Subramaniam smiled and said " It will take ages to induce these folk to pay One-Six for a cloth two like which beautifully woven out of mill yarn, they can get for the same price.

"That is true But we must try all the same. Let us go to the weekly markets round about We can't be slaving for these fashionable and impossible people of Bombay, " said Parthasarathi

"What is this horrible patch ? " Is it mosquito curtain or cloth you are weaving ? I can't pay you for this piece? Take it away for yourself

"*Ayoo*! What shall I do with it myself ?

" Subramaniam ! Tell this man we can't accept such stuff Ask him to take it home and sell or do anything with it himself I must attend to the others I can't be wasting time with him.

Palaniamuthu, the weaver whose piece was thus rejected, was speechless He saw that Parthasarathi was really angry this time However much Parthasarathi had tried on former occasions, his harsh words and threats did not carry any terror into the hearts of the poor artisans Pity could be hidden and keen-eyed poverty cannot fail to see it, however harsh the tone or words. But now Parthasarathi was serious

"Why do you stand here ? I can't excuse it It is too bad put away' exclaimed Parthasarathi as he threw the piece away in anger, and took up the next man's goods for examination

"Sir' began Palaniamuthu

"No mul Parthasarathi

"My son died this week ' said the weaver

Parthasarathi looked up somewhat abashed.

"And his mother is ill too" continued the man "and I don't know what will happen to her Everything is topsy turvy at home. I was distracted. I would not have been at the loom at all but the pot must boil. So I wove but my mind was away while my hands were at work You must forgive Have I not been weaving to your satisfaction before?

"All that is no reason said Parthasarathi but more quietly than before, "What can I do with such stuff as this? I can't give your excuses to those who buy?'

"Forgive me this time" entreated Palaniamuthu.

"No, I can't take that piece You had better take it home, said Parthasarathi feeling himself bound by his first decision.

"I shall be ruined. My children will starve this week,' cried the poor man and he fell flat on his face and touched Parthasarathi's feet with his hands for forgiveness

'Subramaniam, pay this man. But henceforth I shan't bear such excuses How old was your son?"

'He was full seventeen burst out the poor weaver, "I had brought him up all these years and just as he could set at his own loom and help me so my old age, God has taken him away."

The rest of the work was done in silence Parthasarathi criticised no more pieces He was in a sullen mood like most of us after we have done something wrong which we repent, but which we have not the courage to recall He stood continued gloom at his mind, which his mother stirred silently asking no questions

He slept but little that night Early in the morning, he sat up in bed and calmed himself by silent prayer He was bright and cheerful the next day, to the great delight of Subramaniam and of his mother

This demand for uniformity is absurd ' said Parthasarathi Handspun or hand spun You can't eliminate the joys and sorrows of the human element out of it. The weaver is happy today and his hands and legs and eyes are at their best To-morrow he is sad, Another day some grief overwhelms him but he is not free to take a holiday One day he has leisure, another day he is in a hurry We can't have the same mechanical pull and throw as in the machine.'

Subramaniam was ever full of technique and he continued Parthasarathi remarks in his own way

Quite so and what is more the yarn can never be uniform however much we might improve its evenness Where it is a bit thinner the texture shows loose. We cannot avoid these things It is not always the fault of the weaver '

' We must tell those Bombay people that they can't expect mill cloth from hand looms and Charkhas, Handlooms must be hand looms and Charkhas must be Charkhas.

Yes ' followed up Subramaniam ' and they can't imagine that Gandhi has erected for them scaffolding

textile mills here at Kalyan where they can get Bombay mill cloth without investing capital for building up mills

Quite so Gandhi has built up a hand industry and has thereby served thousands of poor men and women Fashion and taste must find beauty in the relief given by poverty and distress, not sole for smoothness or uniformity

While they were thus talking psychology of handspun cloth, an old woman came with unusually rapid strides and threw some pieces of cloth at Parthasarathi's feet and burst into sobs and tears.

"What is the matter? asked Parthasarathi smiling Do know these spinner women cried often for trifles

"Sir take this money away I have buried my only child, my wicked daughter who was everything to me Why does this old wretch need to live? she cried.

"What is the matter? asked Parthasarathi again.

"Let me die Take away your money I don't want it

"Don't be foolish Tell me what you want without crying said Parthasarathi in a kind tone.

"Sir, Ramkrishnayya says my yarn is too thick and uneven this time and has deducted an anna. Have I not been spinning the best yarn in the countryside all these days? How often have I not warned my daughter too that she should not do like other folk but spin well and carefully? Our yarn was ever like gold thread ask any *Kaikala* that knows about yarn. Saying this she again burst into sobs which drowned her words.

Subramanium tried to calm her and told her that good yarn was good and would be paid for as such but bad yarn must be paid less. What could the weaver do with uneven yarn? Even yesterday the weavers were complaining

"Take your money My daughter, my mainstay, who kept company with this wretch as a hard world, died the day before yesterday, after but a day's fever My God has not called me away nor has he shown me how to live without eating To fill my miserable stomach with some *Kanji* I had to spin even as I was crying and wiping my burning tears so that I might make up my week's bundle As I was thinking of my lot, the yarn perhaps became thick somewhat.

Is this how you treat a poor old wretch? I borrowed from Rasayi, God bless her, she helped one whose only daughter's body lay in the house, and when there was not an anna left to the pot. I had bought Kambu for all the money I had last market-day I count return Rasayi her rupee in two weeks. And you give me one anna less for yarn that I spun while my heart was aching Next week you will deduct two annas. How am I to feed my *Aamy* and how am I to pay up the debt? Let me die here.

"Subramanium said Parthasarathi, go to Ramkrishnayya at the yarn shed and see this woman is paid aright. Why not give an advance to her? Mothamma, go, you will be paid in full. Don't cry

The old woman picked up her sudden and went away.

"Now shall we solve these problems? said Parthasarathi half aloud to himself as he got up to go to the well to draw water for his old mother

"Poor thing! said his mother who had heard Mothamma's complaint as she was standing at the well pitcher in hand

## Notes

### Excellent Arrangements

The Reception Committee deserves hearty congratulations for the excellent arrangements made for the accommodation and feeding of delegates. They have never been surpassed. Sanitation was also almost perfect. Dinners were served on a lavish scale. There was no waiting and no want. Late Falchand with his countless volunteers made an ideal host. Indeed the seats according to which delicacies were supplied was extravagant and difficult for poorer cities to copy The exhibition too surpassed expectations. Pure Khaddar was the centre among all the beautiful exhibits The evolution of Khaddar and the wheel was strikingly shown by a skilful arrangement of the exhibits But a detailed description must be deferred to a future issue

### Andrews's Activities

Mr C F Andrews has been incessantly active ever since his arrival in South Africa. Besides sending cables to the Press, he sent regular milligrams at Cawnpore during the Congress week In one of them he says 'General Smuts declared at the Imperial Cabinet on 1917 following concerning detailed Indians. 'I say question proves difficult of treatment, we can discuss it in a friendly way, at the Council Chamber of Empire and try to find an accumulation a solution and I am sure we shall ever find it The cable then proceeds, "Seeing General Smuts made this offer might it justify demanding suspension Bill pending Imperial consultation? Many other things will justify suspension and many other remedies too would be justified to kill the Bill But who will do it? Is the Imperial Government willing and anxious to try all the remedies possible to secure redress of the grave injustice which is impending? Will the Government of India force the hands of the Imperial Government? Can we force the hands of the Government of India?

Of the Congress resolution so called by Reuter Mr Andrews says 'Every one here delighted Congress attitude.

In yet another he says Bishop Palmer let him pre sh before his congregation on the Indian question and that the impression created was satisfactory The same noble also intimates that the auxiliary European Committee that was formed at the time of the passive resistance movement is being reconstituted Thus every thing that a single human being can do to prevent the perpetration of the wrong is being done by Mr Andrews in far off South Africa.

### Bishop Fisher's Pamphlet

It will be remembered that Bishop Fisher of the American Mission recently visited South Africa. He contributed his impressions to the National Christian Council Review The Associated Press Calcutta, has published it in pamphlet form at two annas The statement is a marvellous condensation of the history of the Indian question in South Africa. In his preface the Bishop says, 'Its accuracy is vouched for, whilst the worst humiliations to which Indians are subjected are understated rather than exaggerated I commend this pamphlet to every one interested in this difficult problem

M K G.

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# A. I. S. A. Yarn Contributions

## A or A+C Class members

### 1 Ajmer (1704)

6 Ramesheswar Nuwatia Fatehpur

### 2 Andhra (1708-1798)

126 Venkat Gopalacharyulu Uratla
167 P. Venkat Naidu Narasaravapet
198 P. Venkataraiyan Dendulur
199 M. Pechayya "
200 G. Munikam "
201 M. Cinna Subbayya "
202 M. Pedvenkayya "
203 M. Somayajulu Tani
204 D. Rajanna Reddi Berhampore
205 M. Pentayya "
206 W. V. V. B. Ramalingam "
207 I. S. Ramamurthi "
208 Abdul Mazid Khan "
209 G. Chandrayya Nuzla "
210 B. Ramamurthi "
211 G. Lakshmiraiyan "
212 G. Ramanaidu "
213 G. Rajamma "
214 R. Krishnama "
215 A. Gopalacharyulu "
216 N. Ramadas "
217 S. Muhlabogam "
218 D. Kotamma Chebrolu
219 J. Venkateshwar Masulipatam
220 K. Chinaveeraiah "
221 S. Suryanarayanamurthi "
222 B. Seshagiri Rao "
223 D. Venkatasubbaiah "
224 K. Ramaseshayya "
225 U. Muthiam "
226 P. Appalasami Marudam
227 M. Lakshmi Narasimham "
228 G. Sukhramma "
229 M. Ramalaxmma "
230 G. Lakshmen Swami "
231 P. Nagaraju Tanuku
232 Y. Sheshappa Guntur
233 P. Rajaiah Gampalagudem
234 Pinninti L. Kothari Jaggamsinadanga
235 Panna Venkamma "
236 K. Madaiah Sitanagaram
237 P. Venkanna "
238 K. Gangayya "
239 T. Lakshmanda "
240 N. Papayya "
241 P. Pantayya "
242 Peetal Atchamma "
243 K. Narasayya "
244 K. Venkamma "
245 C. Sitayya "
246 K. Somalamma "
247 Pasalpudi Atchamma "
248 P. Dharmayya "
249 N. Narsamma "
250 P. Gangamma "
251 M. Annapurnah "
252 D. Subbamma "
253 K. Nagaratnam "
254 M. Lakshmipathi "
255 D. Rangayya Nellore
256 N. Atchamma "
257 V. Venkatasubbaya "
258 K. Pichayya "
259 G. Venkatasubbayya "
260 T. Kamalamma "
261 T. Venkat Ram Reddi "
262 V. Swaminathan Megalur
263 D. Rama Rao Guntur
264 G. Dhanamma "
265 P. Veerbhadrayya "
266 P. Ramdas "
267 Mohammad Hussain "
268 Gali Robert "
269 K. Rama Rao "
270 Akkiraju Pichamma "
271 G. Pannah "
272 N. Venkat Ratnam "
273 B. Venkateshwarlu "
274 K. Kameshwaramma "
275 M. Shriramulu "
276 T. Shivaramayya "
277 S. Veeraraghavalu "
278 N. V. L. Narasimha Rao "
279 M. Kishanasingh "
280 V. Kodandi Ram Rao "
281 G. Satyaradhamma "
282 J. Venkatakrishna Gopala Rao "
283 T. Rebkamma "
284 G. Subba Rayudu "
285 Md. Abdul Razaq "
286 Syed Etekhad Ali "
287 Mohammad Hussain "
288 Mohammad Abdul Aziz "
289 N. Venkat Rang Rao "

### 3. Assam (1799—1838)

91 Batreshwar Kakati Jorhat
92 Mahesh Kakati "
93 Bhalanath "
94 Gokhchand Saikia "
95 Gyankant "
96 Bhaliram Kakati "
97 Sharat Chandra "
98 Vishwanath Chaliha "
99 Sundari Borkakati "
100 Ramprasad "
101 Bhaliram Dowerah "
102 Lakheswari "
103 Dhanada Lata "
104 D. Chaliha "
105 Bibi Kalaya "
106 Khageshwar "
107 Gangaprasad Sharma "
108 Gangeshwar "
109 Golap "
110 Dinanath Sharma "
111 Hemnath Sharma "
112 Bhalu Chutia "
113 Chikri "
114 Mahabalata "
115 Anallalata "
116 Budhikalata "
117 Tanram Chutia "
118 Tegurani Bora "
119 Manikchandra Jogia "
120 Dimbeshwar Bhuyan "
121 Rajeshwar Bhattacharya "
122 Sadanand Hazarika "
123 Kanram Kakati "
124 Mahesh ram Sharma Thakur "
125 Parasaram "
126 Gyanlata Hazarika "
127 Priyanath Dowra "
128 Thanukant Sharma "
129 Parmanand "
130 Dimbo Jogai "

### 4. Behar (1839—1848)

91 Vaidyanath Pd. Ch. Kaurha
92 Ambikaprasad Chaudhury "
93 Hardwarprasad "
94 Agarthanna Adhyapak "
95 Durgaprasad Roy Mathwa
96 Yeganarayan Thakur Madhepur
97 Dev Vrata Benares
98 Sarayuprasad Misra Arrah
99 Ramanand Upadhyaya Shahabad
100 Kalaprasad Gupta Araria

### 5. Bengal (1846—1997)

101* Nishinath Kunda Jibanpur
101* Srish Ch. Das Gupta Kalaura
102* Dinesh " " "
103* Sabimal Kumar Paul Comilla
229 Gopal K. Paul "
230 Manindra M. Banerjee "
231 Jnanendranath Roy "
232 Digindra ch. Banerjee "
233 Kshitramohandas "
234 Jadunath Gope "
235 Upendra ch. Chakravarty "
236 Anant Kumar Kakchit "
237 Mala Muhammad "
238 Lalit mohan Dutt "
239 Bidhumukhi Shoma "
240 Nandlal Nath "
241 Shantiranjan Das "
242 Krishna ch. Tagore "
243 Abinash ch. Das "
244 Kishori Mohan Poddar "
245 Lalmohan Das "
246 Shyambandhu Kundu Calcutta
247 Raj Lakshmi Mitra "
248 Nagendranath Bhattacharaji "
249 Kumari Aparna Debi Benares

*Former names removed owing to repetition

250 Shuhama debi "
251 Nareendranath Shah Calcutta
252 Khitish ch. Bhattacharya "
253 Barodakant Gupta "
254 Shahabuddin Sardar "
255 Subodh Ranjan Das Gupta "
256 Paresh nath Hore "
257 Abhayprasad Chaudhury "
258 Neerendra ch. Dutt "
259 Surendranath Ghose "
260 Rohini Kumar Nag "
261 Umesh ch. Chakra. "
262 Mobarak ali Mandal "
263 Jatindra Narayan Ghosh "
264 Praballa Kumar Bose "
265 Jogendra ch. Sarcar "
266 Jogendra ch. Chakravarty "
267 Mrinalini debi "
268 Md. Hosen Ali "
269 Manadakant Mazumdar "
270 Kshitish ch. Kundu "
271 Kiran ch. Mazumdar "
272 Kitish ch. Pal "
273 Shekh Abba Tahur "
274 Dhirendranath Dutt "
275 Anath bandhu De "
276 Nibaran ch. De Sarcar "
277 Dpendranath Giri "
278 Gorind ch. Mandal "
279 Sharada Charan Mazumdar "
280 Paresh Nath Biswas "
281 Giriju Mohan Chaudhury "
282 Radhamadhusuglu Roy "
283 Jnanananda Pal "
284 Surendranath Gupta "
285 Santosh Kumar Bose "
286 Basumati Jha "
287 Satindranath Roy Ch. "
288 Jnanendranohan Chatterjee "
289 Lalmohan Mukerjee "
290 Nabin ch Chaudhary "
291 Farzalla Mandal "
292 Kalipada Chatterjee "
293 Haripada Chattopadhyay "
294 Mid Miya Jee ah "
295 Madhav ch Sikdar "
296 Rajendra ch. Dutt "
297 Nishi Kant Pal "
298 Jogendranath Nag "
299 Sudha Rani Gupta "
300 Makhanlal Banerjee "
301 Kalendramohan "
302 Dpendra ch Roy "
303 Jitendra Mohan Nag "
304 Jamini Kant Ghosh "
305 Dakshyanath Pramanik "
306 Jatindranath Sen Gupta "
307 Avani Mohan Lodh "
308 Jatindranarayan Dutt "
309 Moyeeddin Sekedar "
310 Anukul ch Mazumder "
311 Rash Behari De "
312 Amar ch. Smriti "
313 Kamala bala devi "
314 Satish Ch Roy "
315 Nirad Bandhav Nandi "
316 Dhirendra Ch. Singh "
317 Bhupati Kumar Chanda "
318 Naresh Ch. Dutt "
319 Sailesh Ch Chaudhury "
320 Prafulla Ch Ghosa "
321 Satish Ch. Das "
322 Bhubaneshwar Mazumdar Comilla
323 Hemprava Bose "
324 Rayecharan Malhak "
325 Jagjiwan Mazumdar "
326 Shailabala debi "
327 Maheendrakumar Sen "
328 Sudhir Ch. Kar "
329 Surendra Kumar Dey Calcutta
330 Radhaballabhu Bhak "
331 Prabhath Chand Roy "
332 Ramanath Rakshit "
333 Sudamai Basak "
334 Jamini Kumar Acharji "
335 Nabahala Basak "
336 Bilurati Nag "
337 Gobindra bala Basak "
338 Krishna Kuhore Sarcar "
339 Ashalata Sen "
340 Charubhashan Ch "
341 Satya Ranjan Sen Gupta "
342 Hemalata Chanda "
343 Kamal Kamini Banerjee "
344 Pravash Chandra Lahiry "
345 Manoka Charan Banick "
346 Sudhir Kumar Acharji "
347 Harishchandra Das "
348 Tarakshchandra Das Gupta "
349 Brajmohan Chakravarty "
350 Narendra Chandra Dutt "
351 Haridasi Basak "
352 Sachindra Sinha "
353 Sital Chandra Mitra "
354 Sharada Prasad Chakravarty "
355 Shanti Ranjan Dey "
356 Jyotish Chandra Mazumdar "
357 Sarosh Chandra Chakravarty "
358 Ashwini Kumar Ganguly "
359 Sukumar Ganguly "
360 Radharamanath Thakur "
361 Surendra Kumar Khanaru "
362 Makhanlal Sen "
363 Hemacalim Debi "
364 Satish Chandra Chaudhury "
365 Surendra mohan Shaha "
366 Kahhar Dutt Peroupur
367 Beharilal Chakravarty "
368 Anant Prasad Sen Gupta "
369 Nirmal Ranjan Das Gupta "
370 Nirodh Behari Sen Sharma "
371 Tinkari Ghose Calcutta
372 Harendra Kumar Sinha "
373 Krishna Chandra Ch. Sahar
374 Govind Chandra Kay "
375 Abdul Barak "
376 Bhikuti BhushanDutt "
377 Abrar Hossain "

6 Berar (1998)

7 Dr. Ambadas Narayan Yeotmal

8. C. P. Hin (1999-2012)

23 Vasudeo S Kolhkar Drug
24 Kamprasad Dashmukh "
25 Abban Ali Warasoni
26 Kamal Hussen "
27 Kashiram "
28 Dr Beharilal "
29 Narhasingh "
30 Lakshman Swami "
31 Ramavtar "
32 Dubelal "
33 Shriprakash "
34 Tulsiram "
35 Mumtaz Ali "
36 Chamanya "

9 C. P. Mar (2013-2114)

45 Kalicharan Sharma Bela
46 K. N. Ramanuk Tumsar

10. City of Boombay (2015)

47 V A Kamath Matunga

12. Gujarat (2016-2047)

267 Narayandas K. Gandhi Rajkot
268 Jamna Narayandas "
269 Jamnadas K Gandhi "
270 V N Abhyankar Baroda
271 Dr Ramchandra B Joshi "
272 Fulchand B. Shah Nadiad
273 Chhaganla B Dave "
274 Mulchhai B Mu ar "
275 Mulchhai Khu hal Ahmedabad
276 Chaturlakshami D wan "
277 Chhotalal Dayi "
278 Maloka Bhudardas "
279 Kalyanji Nichhabhai "
280 Lallobhai D. Patel "
281 Jaganath Baulanath "
282 Girdhar D Talathi Nadiad
283 Dahyabhai Ramchodbhai "
284 B. B Gregg Sabarmati
285 P M. Mehta Ahmedabad
286 Chandlal S Mehta Valad
287 Saraj Ben "
288 Somabhai B barbhai "
289 Gomaj bhai Lalbhai "
290 Narsibhai Rupalabhai "
291 Hansji Narsibhai "
292 Jivanbhai Bhaibhai "
293 Shyamjibhai Chunarbhai "
294 Bapalabhai Aghabhai "
295 Kashibai Bhaiji "
296 Dayalji Bapaji "
297 Nathabhai D Patel Sojitra
298 Dahibai N Patel "

**13 Karnatak (2048-2101)**

91 P. Ramakrishna Pai — Udipi
92 Yamuna — "
93 Sundarrao — "
94 Raghavan Mallya — "
95 M. Manjunath char — "
96 R. Narayana Bai — "
97 R. Sesha Iyer — Bangalore
98 R. Rangaratha yer — "
99 H S. R ghavendra Rao — "
100 T S. Ramaswami Sastri — "
101 V. S Chandrashekhar — "
102 R. L Tiwari — "
103 S. V Rajaram Iyengar — "
104 P R. Ramayya — "
105 V. S Vasudevachar — "
106 Jayalakshmi Amma — "
107 R. K Swamirao — "
108 T. Sadashiva Mada — "
109 G G Gutteil — Dharwar
110 D M. Kunta — "
111 R. R Diwekar — "
112 Amrit V Dashpande — Belgaum
113 Gang ppa Banavatappa — "
114 Y G Shetgiri — Ankola
115 Venkatrao G Shetgiri — "
116 U Shantaramrao — Udipi
117 H. Ramaryamaiya — "
118 B. Achatgiri — "
119 T B Parabat — Bagalkot
120 K V Amrutti — "
121 Thakam Karamsi — "
122 J S Nargunda — "
123 H. S Jirapur — "
124 Y G Kulkarni — Uppin Betgeri
125 Govind S Yakkedi Pashhapur — "
126 Ramchandra N Joshi — "
127 Sadashiv Y Deshpande — "
128 Vaman V Desai — "
129 Balkrishna V. Dishpande — "
130 Shivappa H Mirajkar — Gadag
131 G K. Bammanahalli — "
132 H V. Sarnoor — Belgaum
133 B Ram Aggithaya — Kasargod
134 N Narayan Bhatt — "
135 K. Vaman Bhatt — "
136 K. Krishna Bhat — "
137 D. C Joshi — Tikota
138 K. Raghavachar — Kodaibail
139 Gulam Haidar — "
140 B. S. Hegde — Udipi
141 U. Manjunath Achar — "
142 P Bhoja Rao — "
143 Nandayappa Hegde — "
144 T Krishnaraya Pai — "

**14 Kerala (2102 2109)**

43 R. Sarvanarayan Iyer — Bombay
44 V. K. Viswanathan — Calicut
45 V. Madhavan Warrier — "
46 K. P. Kunnu Menon — "
47 K. S. Agneshwar Iyer — "
48 N P Rama Pisharodi — "
49 V K G K Achan — "
50 K. Keshan Shanti — Shertally

**15 Maharashtra (2110-2115)**

161 Shripad S Manjan — Malvan
162 V. N Apte — Malpur
163 Kanayalal Manmal — "
164 G Shambhushankar — Borirli
165 S A. Gangapuri — Poona
166 Bhagawan V. Mahajan — Sholapur

**16 Punjab (2116-2120)**

17 M. Chitram — Lahore
18 Parasharam (R. A) — "
19 Ganeshdas — Daryakhan
20 Bishandas — Sialkot
21 Roll No. 19 (11) transferred to this province

**17 Sind (2121—2122)**

37 P. Dharamdas — Old Sakkar
38 Rajaram Falhamal — "

**18. Tamil Nadu (2123-2170)**

215*K. Ramarayana — Attur
260 M. Ramayya Pillay — Tuticorin
261 T. Srinivasa Iyengar — Omalur
262 K S Kandasamy — Tiruppur
263 Rami Ammall — Walajah Road
264 S Nar-ammall — "
265 C K. Chengammal — "
266 G P Tayamma — "
267 F P Ammal — "
268 Pattammal — "
269 Vengammal — "
270 Yerakkal — "
271 Lingammal — "
272 Mangatayammal — "
273 K Raghavachari — Pennadam
274 M. Madasawami — Rajapalayam
275 T Ramaswami Mooppanar — "
276 A P Amritalingam Pagamasam — "
277 Masifa Saheb — "
278 A S Krishnamoorthy Iyer — "
279 P B Rajagopala Iyer — "
280 S K. Krishnamurthy — "
281 V R Pandaram Gopichettypalayam — "
282 S Ramaswamy Pandaram — "
283 C. T Ramaswamy — Karaikudi
284 S Balkrishnan — Matunga
285 P R Ramaswamy — Somanur
286 S Perumal Reddiar — Uppathur
287 N Ramaswami Iyer — Quilon
288 V Narayanan — Srivilliputtur
289 A. U Ikottai — Mannargudi
290 K Varada Raja — "
291 B. Govindarajalu Pillay — "
292 Vardan — Tuticorin
293 N Narayanan — "
294 P S RamaDoraj — "
295 G Mahadevan — "
296 Sengoden — "
297 T. Venugopal Pillay — Madras
298 Pandaranathan — Erode
299 M. S Kuppa — "
300 P Lakshmanamal Walajah Road
301 T Sadasivam — Tiruppur
302 W. P Ignatius — "
303 T. S Subramania Kumbakonam
304 S Jagadisham — "
305 S. R Subramaniam — "
306 S. Mahalinga Iyer — "
307 K. G Rangaswamy — Pillay Erode

**19 U. P (2171-2175)**

11* Balbhadraprasad Pt. — Lakhimpur
63 Pranidhadarayan Gaur — Lakhimpur
64 Mra — "
65 Sarju Prasad — Benares
66 Vajnath Singh — "
67 Umashankar Khatri — Lucknow

**20 Utkal (2176-2178)**

19 K. Satpathi — Dasper
20 K. S Panda — Berhampore
21 Satyabadi Nanda — Puri

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**B or B C class Members**

**2 Andhra**

190 G V Narshimham — Jeypore
191 K. Jaggayyanaam Rao Berhampur
192 I. S. Ramkrishnayya — "
193 B Appanna — Muradam
194 K Krishna Rao — Ganjapalagundam
195 V Lakshmanarasingrao — "

**4 Behar**

196 Shyamlal — Madanpur

**8 Bengal**

197 Jnanendra M. Sarkar — Khagra
198 Brijbhushan Gupta — "
199 Anatha S Ghosa — "
200 Anant K Sarkar — "
201 Manoranjan Das — Calcutta
202 Girish ch Nag — "

**8 Cent. Prov (Hindi)**

203 Saddha Nai — Warasoni
204 Balurai Gadhewal — "
205 Mangain Gadhewal — "
206 Heda Katya — "
207 Bhikya Lodhi — "
208 Namadas Jaiska — "
209 Jagrajlal Jain — "
210 Pusaram — "
211 Jhagadu Maher — "
212 Bahadlal Gadhewal — "
213 Kanayalal Patel — "
214 Mulla Ghisya — "
215 Kada Khulmari — "
216 Nana Gaur — "
217 Bhiva Mahra — "
218 Kalluji Lalsar — "
219 Madarilal Lodhi — "
220 Mayaram Pawar — "
221 Premlal Harchand — "
222 Lakhan Gadhewal — "
223 Kodu Pujara — "

* Former name removed owing to repetition

* Former name transferred to Punjab

224 Ambar Mahajan Kunabai
665 Latya Mehra
229 Bhagiratha Gaur
267 Sukale Lodhi
228 Manoharlal Gadhewal
526 Umarao Marar
230 Hagara Khulmari
231 Tulsiram Mehera
232 Bhandari Lodhi
233 Sadiq Ullah
234 Borlal Gadhewal
235 Ghasa Lodhi
636 Insan Ali
237 Sakya Mehra M
238 Tilokchand Kalar
239 Udaylal Gadhewal
240 Phagulal Gadhewal
241 Betanlal Katiya
242 Kishanlal Kalal
243 Sayji Lodhi
244 Batta Mahajan
245 Ghudka Katiya
246 Bhaiyaji Lodhi
247 Saratlal Gadhewal
248 Dongya Bavandar
249 Sakhya
250 Godrya Mehra
251 Hirdaylal Marar
252 Roshanlal Gadhewal
253 Jaisingsingh Gaur
254 Nanya Bavandar
255 Ramola Mehra
256 Bakomalal Gadhewal
257 Pyarulal
258 Bhadru Lodhi
259 Maharlal Gadhewal
590 Nanu Julaha
261 Bakor Jhariya
262 Dasarathlal Gadhewal
263 Shiv prakash
594 Raja Kalla
265 Khushiali Jhariya
266 Chamariya Mehra
267 Mohidas Julaha
268 Garibdas
269 Kesari Gaur
270 Hirday
271 Dasu Marar
272 Janaka Kandra
273 Badkhu Jhariya
274 Takaram Kalar
275 Pata Katiya
276 Janabai Bani
277 Najara Bai
278 Gajuka Kanabi
279 Arjun Gadhewal
280 Kara Pawar
281 Dadaram Gadhewal
282 Dhanaram Pawar
283 Kedu Katiya
284 Premlal Gadhewal
285 Shriram Pawar
286 Jagatram Lodhi
287 Munshi Kotwal
288 Dabelal Namdeo
289 Mohanlal Gaur
290 Jhalelal Gwedal
291 Bakaram Nai
292 Fakir Gadhewal
293 Ghasiram Gawara
294 Hazari Gaur
295 Sumero Gaur
296 Nanu Gadhewal
297 Darjan Lodhi
298 Basodh Jhariya
299 Bhangarshah
300 Kunjpuri Gosvami
301 Bhagaya Mehra
302 Umarao Patel
303 Jagatlal Gadhewalal
304 Metaro Bai
305 Gopal Patel
306 Gadhanlal
307 Kamanabai
308 Gariba Gadhewal
309 Hatta
310 Acta Katiya
311 Kara Phulmari
312 Tila Gaur
313 Riyamak Ali
314 Garapat Lodhi
315 Gundya
316 Gundya Kashthi
317 Takaram Mehra
318 Bennbai Julahan
319 Kanya Bavanpar
320 Sarkar Katiya
321 Jhita Katiya
322 Gandalal Lodhi
323 Dayaram Kahya
324 Dadda Katiya
325 Chhattar Gaur
326 Jatha Katiya
327 Sonu Gaur
328 Chatura
329 Ghasiram
330 Holya Mehra
331 Manbodh Jhariya
332 Balaklas kahya
333 Shrilal Jhariya
334 Sakrya Dhimar
335 Gatu Jhariya
336 Dukah Mehra
337 Takaram
338 Antu Jhariya
339 Ramlal
340 Darkabai Mehran
341 Mazid Miyan
342 Ghasara Gaur
343 Sakhya Mehra N
344 Gallu Miya
345 Vishram Jhariya
346 Jivan Jhariya
347 Sakharam Gaur
348 Antu Marar
349 Balchand Jhariya
350 Mehrya Gaur
351 Jhagadhya Jhariya
352 Nara Gaur
353 Munshi Mehra
354 Mohan Jhariya
355 Ojha Gaur
356 Hafiz Miyan
357 Sakhara Mehra
358 Agalal Gadhewal
359 Chaitaram Mehra
360 Nagarchi Katiya
361 Sunba Gaur
362 Jhita Katiya

### 9 C. P. Marathi

563 Shalgram Awasthi — Wardha

### 10 Bombay

364 Kedarlal K. Shah — Bombay
365 Mrs Azad

### 12 Gujarat

366 Ratilal Bapulal — Ahmedabad
367 Narmadashankar D Mehta
368 Dosabhu R. Jadeja — Rajkot
369 Champaklal Maganlal
370 Somabhai A. Patel — Bakrol
371 Popatlal C Shah — Ahmedabad
372 Batulal K. Shah — Pranij
373 Popatlal G Patel — Kadi
374 Barbar Narottam — Kaemadu
375 Mulshankar M Raval — Sunav
376 Motibhai Dalabhai — Kathalal

### 14 Kerala

377 P. V Subramania Iyer — Trichur

### 15 Maharashtra

378 Vallabhakunvar V. — Borvli
379 Kanta Lakshmi

### 16 Punjab

380 Ashabhai — Sialkot

### 18 Tamil Nadu

381 K. Govind Swamy — Periyanaicken Kanpalayam
382 R. K Rangappa Naidoo
383 T Govind Swamy
384 V R Govind Swamy
385 N Muttu Naidoo
386 L. Narayan Swamy
387 A Ramaiyer
388 N A. Arangaswamy
389 R. Chinnaswamy
390 N Ranikrishnan
391 A. R Govindaswamy
392 Narayani Ammal Walajah Road
393 Rukmini Ammal
394 K Nagrainam — Papanasam
395 S P Sundaram Ayyar
396 M. Balasubramanian — Coimbatore
397 K Ananth Rao — Mannargudi

### 19 U. P.

398 Bhagwandin Agnihotri — Sitlhanli
399 Kalawati

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Crime of Caste

# Young India

A Weekly Journal

Edited by M. K. Gandhi

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## The Story of My Experiments with Truth

*(By M. K. Gandhi)*

### Chapter V

#### At the High School

I have already said that I was learning at the High School when I was married. All of us three brothers were learning at the same school. The eldest brother was in a much higher class, and the older brother who was married at the same time as I, was only one class ahead of me. Marriage resulted in both of us wasting a year. The result was even worse for my brother; He gave up studies altogether. Heaven knows how many youths suffer the same plight as he. Only in the present Hindu society can studies and marriage go together.

My studies were continued. I was not regarded as a dunce at the High School. I always enjoyed the affection of the teachers. Certificates of boys progress and character used to be sent to the parents every year. I never had a bad certificate. I even won prizes after I passed out of the second standard and in the fifth and sixth I had scholarships of Rs. four and ten respectively—an achievement for which I have to thank good luck more than my own merit. For the scholarships were not open to all but reserved for the best boys amongst those coming from the Sorath Division of Kathiawar. And in those days there could not have been many boys from Sorath in a class of forty to fifty boys.

My own recollection is that I had not any high regard for my ability. I used to be astonished whenever I won prizes and scholarships. But I very jealously guarded my character. The least little blemish drew tears from my eyes. Anything I merited, or seemed to the teacher to merit, his rebuke was unbearable for me. I remember having once got corporal punishment. I did not so much mind it, as the fact that I was considered to have deserved it. I wept piteously. That was when I was in the first or second standard. There is another incident of the time when I was in the seventh standard. Deradji Meghji Gimi was the headmaster then. He was popular among boys, as he was a disciplinarian, a man of method and a good teacher. He had made gymnastics and cricket compulsory for boys of the upper standards. And I disliked both. I never took part in any exercise, cricket or football, before they were made compulsory. My shyness was one of the reasons of my aloofness which I now see was wrong. I then had the wrong notion that gymnastics had nothing to do with education. Today I know that physical training should have at least place as the curriculum as mental training.

I may however mention that I was none the worse for abstaining from exercise. That was because I had read in books the benefits of long walks in the open air, and having liked the advice I formed a habit of taking walks which has still remained with me. These walks gave me a fairly hardy constitution.

And the reason of my dislike of gymnastics was my keen desire to serve as nurse to my father. As soon as the school closed, I would get back home and begin serving father. Compulsory exercise came in the way of the service. I requested Mr. Gimi to exempt me from gymnastics so that I may be free for this service but he would not listen to me. Now it so happened that on a Saturday when we had our school in the morning I had to go to the school for gymnastics from home at 4 o'clock in the evening. I had no watch and the clouds deceived me. Before I reached the school the boys had all left. The next day Mr. Gimi examining the roll found me marked absent. Being asked the reason for absence, I told him what had happened. He refused to believe me and ordered me to pay a fine of one or two annas (I now forget how much). I was provoked at lying! That deeply pained me. How was I to prove my innocence? There was no way. I cried in deep anguish. I saw that a man of

tooth must also be a man of unselfishness. This was the first and last instance of my carelessness in school. I have a faint recollection that I succeeded in the end in getting exemption from the fine.

The exemption from exercise was of course abrogated, my father having himself written to the Headmaster that he wanted me at home after school. But though I was none the worse for having neglected exercise, I am still paying the penalty of another neglect. I do not know whence I got the notion that good handwriting was not a necessary part of education, but I retained it quite until I went to England. When later, especially in South Africa, I saw the beautiful handwriting of lawyers and young men here and educated in South Africa I was ashamed of myself and repented of my neglect. I saw that bad handwriting should be regarded as a sign of an imperfect education. I tried later to improve my handwriting, but it was too late. I could never repair the neglect of my youth. Let every young man and woman be warned by my example, and understand that good handwriting is a necessary part of education. I am now of opinion that children must first be taught the art of drawing before learning how to write. Let the child learn his letters by observation as he does different objects, birds, etc and let him learn handwriting only after he has learnt to draw objects. He will then write a beautifully formed hand.

Two more reminiscences of my school days are worth recording. I had lost one year because of my moved go and the teacher wanted me to make good the loss by skipping a class—a privilege usually allowed to industrious boys. I therefore had only six months in the third standard and was promoted to the fourth after the examinations which are followed by the summer vacation. English became the medium of instruction in most subjects from the fourth standard. I found myself completely at sea. Geometry was a new subject in which I was not particularly strong and the English medium made it more difficult for me. The teacher taught the subject very well, but I could not follow him. Often would I lose heart and think of going back to the third standard, feeling the packing of two years' studies in one as too ambitious. But that would not only discredit me, but the teacher who consented on my modesty had recommended my promotion. So the fear of the double discredit kept me to my post. As, however, with much effort I reached the thirteenth proposition of Euclid, the utmost simplicity of the subject was suddenly revealed to me. A subject which required a pure and simple use of one's reasoning could not be difficult. Thus since Geometry became easy and interesting for me.

Sanskrit however proved a tougher job. In Geometry there was nothing to memorise, whereas in Sanskrit, I thought, everything had to be mugged up. This subject also was commenced from the fourth standard. Soon as I entered the sixth I threw up the sponge. The teacher was a hard taskmaster sarcastic, as I thought, to shame too much into the boy. There was a sort of rivalry going on between the Sanskrit and the Persian teachers. The Persian teacher was temperate. Boys used to talk among themselves that Persian was very easy and the Persian teacher very good and considerate to the students. The Persian tempted me and one day I sat in the Persian class. The Sanskrit teacher was grieved. He called me to his side and said "How can you forget that you are the son of a Vishnuite father? Won't you learn the language of your religion? If you have any difficulty, why not come to me? I want to teach you students Sanskrit to the best of my ability. As you proceed further, you will find in it things of absorbing interest. You should not lose heart." Ceasing and sat again in the Sanskrit class. This shamed me. I could not disregard the teacher's affection. Today I cannot but think with gratitude of Krishnashankar Pandya. For if I had not acquired the little Sanskrit that I did then, I would have found it difficult to take any interest in our sacred books. In fact I deeply regret that I could not acquire more Sanskrit, as I learnt later that no Hindu boy or girl should be without a sound knowledge of Sanskrit.

I now think that in all Indian schools of higher education there should be a place for Hindi Sanskrit, Persian, Arabic and English, besides of course the Vernacular. This big list need not frighten any one. If our education was more systematic, and the boys free from the burden of having to learn their subjects in a foreign medium I am sure learning all these languages would not be a task but a perfect pleasure. A scientific knowledge of one language makes a knowledge of other languages very easy.

Really speaking Hindi Gujarati and Sanskrit may be regarded as one languages, and Persian and Arabic also as one. Though Persian and Sanskrit belong to a different family of languages from Arabic and Hebrew, there is a close relationship between Persian and Arabic as both claim their growth through the same source viz the rise of Islam. Urdu I have not regarded as a distinct language because it has adopted the Hindi grammar and its vocabulary is mostly Persian and Arabic, so he who would learn good Urdu must learn Persian and Arabic, as one who would learn good Gujarati, Hindi, Bengali, or Marathi, must learn Sanskrit.

(*Translated from Navajivan*)

by

M D )

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## The Congress Khadi-Exhibition

An exhibition is not a mere show. It is a form of education. As such it should be both informative and persuasive; a strong stimulus to an awakening realisation, thought, and action. It should be adapted to the needs of those who attend it. These include the seeker for amusement and curiosity the ignorant person who wants to know something, the informed man who wants to know more the sceptic and the expert seeking comparison and suggestions. Some are interested in ideas of quality, some in matters of quality some in works of development and progress, some in implements and methods

Having all this in mind, we may say that Cawnpore Khadi Exhibition was a success and yet that it left much room for the future to improve upon And when we consider the constant pressure of work on all Khadi workers and how greatly they are hampered by shortness of funds, we realise better the difficulty of preparing the exhibits and the excellence of the results.

The grounds for the Exhibition were laid out in the form of a large enclosed square or courtyard The booths, made of woven matting and facing inward, formed the sides of the square Two sides were given up to Khadi, the remainder to miscellaneous *swadeshi* manufactures In the centre were four large buildings, two of which were devoted entirely to Khadi cloth, the others to exhibits of other arts. Most of the outer Khadi booths were devoted to ginning, carding, spinning and weaving demonstrations, in which the various implements were in operation most of the time In other booths large piles of khaddar were lying for sale.

The largest and most detailed exhibit was that of the Khadi Pratishthan of Calcutta Displayed there were samples of old and new types of Charkhas- sorling bows, *takhs* and hand-gins Books and pamphlets describing the art were on sale There was a large pile of yarn and one of cloth, each representing the total output of one day by the workers under its guidance It also had large stocks of Khadi on sale—*dhotis, saris*, shawls and shirtings. Cheerful and well informed attendants were always at hand ready to serve the questioner or purchaser

The next best exhibit was that of the Gandhi Kutir of Bihar They had built an excellent sales depot with large stocks of cloth and active salesmen and also a demonstration booth well provided with a loom Charkhas, etc. in operation. Of all the demonstration booths that of Andhra was perhaps the most interesting as there the work was that of making fine count yarn and fine khaddar It was a display of greater skill and art than that required for ordinary Khaddar One manufactory, that of Allahabad, is to be commended for its carding and spinning demonstration booth There was an interesting Marwar loom in operation in another booth Books and pamphlets were on sale on behalf of the A I S A but the booth was lacking any design and the literature was inadequately displayed

The [illegible] on the [illegible] competition on the [illegible] together with the unofficial fine-count spinners competition on the 28th was very interesting But they were marred by being held on the ground in a rather dark booth behind a screen through which the spectators could gaze only with difficulty A raised platform, roofed over but open all sides would have been vastly more satisfactory to the onlookers There were eight entrants two from Satyagraha Ashram Three from Gandhi Kutir and three from Bengal,—Khadi Pratishthan The competition lasted four continuous hours Each spinner had previously carded his own material and prepared his own slivers. The goal was very close, the three winners being close together, the score of Keshav Gandhi of Satyagraha Ashram being 186 69 marks, that of Usman Kazi of Bengal being 186 2, and that of Satyanarayan Singh of Gandhi Kutir being 185 45 The marks were based on a combination of items of speed, uniformity, yardage strength, neatness, waste, etc The yardage and count of the three final mass in order, was 1,741 yards of 30 5 count, 1,845 yards of 16 1 count, and 2 984 yards of 16 4 count

In the unofficial fine-count spinning there were entrants from Bengal, Bihar, and Andhra, but it was not completed

These contests illustrated both the skill of the contestants and the qualities and capacities of different types of Charkhas They deserve more attention and study than they have yet received

The cloth exhibits in the central buildings were excellent There were samples of plain white, printed and dyed work. There were *dhotis, saris*, shirtings coatings, towels, blankets shawls, *asanas, durries*, bags and knitted wear fancy work Here the number of exhibitors was large, and both the quality and number of kinds of Khadi were more interesting, instructive and encouraging The Gandhi Kutir had a very interesting display of dhoti cloths woven in successive years from 1921 to date showing the marked improvement in quality of both yarn and weaving from year to year The printed work of Barakshed and the woolen work of Bijapur were especially interesting and beautiful

Altogether the exhibition was said to have been better than most of those of preceding years It is a great labour to prepare a good exhibit and display it efficiently All the exhibitors deserve praise for what they accomplished for their displays were interesting and instructive The large daily attendance and the large sales of Khaddar were both evidence of the important place which Khadi has attained, and of its steady growth

Next year's exhibition it is hoped will be still better One would like to see more exhibits showing the progress from year to year in quality of work, more large plans showing the growth in quantity of yarn and cloth and total sales values from year to year One would like to know from the number of people employed in villages how many, the number of organisers, the number and locations of villages where work is in progress Maps

showing such places would be attractive. Photographs might play a fine part in instruction. In a darkened booth the magic lantern pictures and lecture prepared by Satish Baba, and similar pictures would be exceedingly effective. One missed an adequate summarising display of information by the A. I. S. A. in the form of placards photographs, leaflets and pamphlets. More open places for contests and demonstrations of processes would be attractive and valuable. Signs could be better designed, more informative and more widely used and effectively displayed. Wider announcement of the exact time and places of competitions and demonstrations would help.

These are but suggestions for expanding and intensifying in future the educational work possible in such exhibits. Preparation is required months in advance, by the individual exhibitors as well as by the central committee. And such work should be considered by all as a very important part of the work of stimulating sales, and persuading and educating people of all kinds to understand the importance of Khadi to the nation.

Many thanks are due to this year's exhibitors and the committee. They have given a fine stimulus for the future.

**Richard B. Gregg**

# Young India

## The Crime of Caste

*(By M. K. Gandhi)*

In South Africa it is the crime of colour and race for which we are being punished. In India we Hindus punish our co-religionists for the crime of caste. The fifth caste man—the Panchama—is the greatest offender deserving the punishment of untouchability, unapproachability, leviathability and what not. An extraordinary case that was tried in a Madras presidency court brings vividly to light the sad plight of our suppressed countrymen. A simple cleanly-dressed Panchama entered a temple in a perfectly devotional spirit without the slightest intention of hurting anybody's feeling or insulting any religion. He had been in the habit of paying his respects at the temple every year though he did not enter it. But last year in his ecstatic mood he forgot himself and entered the temple. The priest in charge could not distinguish him from the others and therefore accepted his offering. But when he regained self-possession he was terrified to find himself in a prohibited place and ran away from the temple. But some who knew him caught him and handed him to the police. The temple authorities when they discovered the crime, had the temple duly purified. Then followed a trial. A Hindu Magistrate convicted him and imposed a fine of Rs. 75 or one month's rigorous imprisonment for insulting his own religion! An appeal was filed. There was an elaborate argument over it. Judgment had to be reserved! And when conviction was set aside, it was not because the court held that the poor Panchama had a right to enter the temple but because the prosecution in the lower court had forgotten to prove the insult. This is no triumph of justice or truth or religion or morality.

The only consolation to be derived from the successful appeal is that the Panchama will not have to suffer imprisonment for having in his zeal for worship forgotten that he was a prohibited entrant. If however he or his fellow Panchamas again dare to enter the temple, it is highly probable that they would be severely punished if they are not lynched by those who look down upon them with contempt.

It is a curious situation. We resent, and properly, the treatment meted out to our countrymen in South Africa. We are impatient to establish Swaraj. But we Hindus refuse to see the incongruity in treating a fifth of our own co-religionists as worse than dogs. For dogs are not untouchables. Some of us now-a-days even keep them as drawing-room pets.

What place shall the 'untouchables' occupy in our scheme of Swaraj? If they are to be free from all special restraints and disabilities under Swaraj, why can we not declare their freedom now? And if we are powerless today, shall we be less powerless under Swaraj?

We may that our eyes and stuff our ears to these questions. But they are of the highest importance to the Panchamas. Surely, judgment will be pronounced against Hinduism, if we as a body do not rise as one man against this social and religious atrocity.

Much has no doubt been done to remove the evil. But it is all too little so long as criminal prosecutions for temple entry are possible and so long as the suppressed classes continue to be denied the right of entering temples, using public wells, and sending their children freely to national schools. We must yield to them the same rights as we would have the Europeans concede to our countrymen in South Africa.

But this case is not without its relieving features. The quashing of the conviction is no doubt some consolation. But the best consolation lies in the fact of so many *Swarna* Hindus actually interesting themselves in the poor Panchama's behalf. The appeal would not have been noted, if some one had not gone to the accused's assistance. Not the least interesting feature of the case was the fact of C. Rajagopalachari arguing the appeal,— a fit application in my opinion of the principle of non-cooperation. Being in the court, when he got the opportunity, he would have been like a Pharisee if he had not there stiff gloating over the unanimous satisfaction of non-cooperating whilst the accused could have been discharged by his intervention. The Panchama knew nothing of non-cooperation. He had appealed to avoid payment of fine or imprisonment. It is to be wished that every educated Hindu will constitute himself the untouchable friend and regard it his duty to free him from the tyranny of custom masquerading under the name of religion. Not the entry of a Panchama into a temple but the brand of prohibition against him is an insult to religion and humanity.

# Notes

## A Wrong redressed

The Government of Bombay, and I suppose also the Government of India, may congratulate themselves on having though reluctantly redressed a grievous wrong done to a brave Englishman and to India. For they have summoned up sufficient courage not to prohibit Mr Horniman's entry to India,—the land of his love and labours. No one knows the real reason for Mr. Horniman's sudden and secret deportation. He had never been put on his trial, he was never given opportunity of answering the charges brought against him. Such high-handed and arbitrary deportations bring vividly before the public eye the real nature of the despotic powers possessed and wielded by the Government of India. No one more eloquently pleaded for the abrogation of such powers as Mr. Horniman till he himself became a victim of such powers. I add my own humble quota to the expression of welcome extended to Mr. Horniman. His return brings to the forces fighting for the attainment of Swaraj strength and energy that must gladden the hearts of those who are engaged in that glorious struggle. May he have long life and health for the arduous labours that await him.

## South Africa

Mr Andrews is fighting the Indian battle in South Africa against heavy odds. The Government of India is satisfied that the Government of South Africa condescend to receive their representatives and even return at times farthings out of the pounds sterling the South Africans take away from their Indian proteges. It is from that Government that Mr. Andrews expects pressure enough to bring about at least a long enough postponement of the consideration of the anti-Asiatic measure so that there may be time for passions to cool and reason to have play. It is a matter only of a few days to know the worst. The bill will be soon before the Union Parliament. If the Union Government propose to show a measure of courtesy to the Indian Government they will at least defer consideration of the bill till the Government of India deputation here completed its investigations, returned to India, submitted its report to the Government and the latter have had time to make their representations to the Union Government. But the way things are being managed in South Africa, it is debatable whether the Union Government will show even the scrupulous consideration that one Government may expect from another.

## Bishop Fisher's Warning

Towards the close of his illuminating pamphlet Bishop Fisher administers a warning to the Union Government in these emphatic terms:

"The problem is difficult and there seems to be no apparent solution for the immediate present. The proposed anti-Asiatic bill is not a solution but an irritant. If adopted, it will accomplish no purpose, other than to aggravate the Indian population through persecution, to deepen its sense of martyrdom, and to raise up friends for the Indian community throughout the world. I sincerely trust therefore, that true statesmanship will prevail, and that the Union Parliament will recognize the impracticability and unwisdom of the present proposal. If I were a white citizen of South Africa I would regard the bill as a direct attack upon the best interests of the white community, even though directed against the Indian. The indirect harm to the white community would be far greater than the direct harm to the Indian. Measures of repression and programmes of extermination have been proven by history to mean the decay of virtues and powers of the perpetrators rather than of the prosecuted. Greece, Rome, Russia and many other examples may be cited, both in the political and the economic world."

## A Cause of Prejudice

Among the causes of anti-Indian prejudice in South Africa Bishop Fisher relates the following:

"Still another fact is that the Indians do not drink. The liquor bill of the white South African citizens is colossal. One wonders how European society can long continue to exist with such high liquor bills. The amount of money squandered on drink accounts, in many cases, for the inability of the European to live on a moderate income. The money which an Indian saves explains why he can sell his goods cheaper than the European. Gambling at the races and elsewhere, excessive sports, luxuries, inflated white wages, and other extravagances enter into the high cost of living among the whites, and the relatively lower cost of living among the browns. Any stranger from a foreign country would be surprised at the comparative luxury in which the white South Africa desires to live. There are here and there dreadful slums where the poor whites congregate, but for the most part, the whites expect to have a standard of living which is far beyond that which prevails in their own home countries."

## Tribute to Sarojini Devi

Writing from Phoenix Mr Andrews says about the influence left behind her in South Africa by Shrimati Sarojini Devi:

"Mrs Sarojini Naidu's visit has done one thing for which I bless her every day. She has finally cemented the native cause with that of the Indian as one cause. She made an immense impression both on the native and on the coloured people and everywhere I find that this unity has been strengthened by her visit. The very publicity which attended her immensely attracted them and added to her popularity, but it was her genuine feeling of love for them that made them look to her almost as to a queen. She has also left a healthy spirit behind among the Indian leaders themselves. They are not likely now to separate their cause from that of the natives at all. That danger is practically over at least as far as South Africa is concerned. But I not by no means sure yet about East Africa."

## Vaikam Satyagraha

Hindu reformers who are intent on removal of untouchability should understand the implications of Vaikam Satyagraha and its results. The immediate goal of the Satyagraha was the opening of the roads surrounding the temple, not their entry into the latter. Their contention was that the roads should be opened to the so-called untouchables as they were to all others

Hindus and even non-Hindus That point has been completely gained. But whilst Satyagraha was directed to the opening of roads, the ultimate aim of reformers is undoubtedly removal of every disability that 'the untouchables' are labouring under and which the other Hindus are not. It therefore includes access to temples, wells, schools etc. to which other non Brahmins are freely admitted But for achieving these reforms much remains to be done before the method of direct action can be adopted Satyagraha is never adopted abruptly and never till all other and milder methods have been tried. The reformers of the South have to cultivate public opinion in the matter of temple-entry etc. This is moreover a disability not peculiar to the South but unfortunately and, to our shame it must be admitted, common, to more or less extent, to Hinduism throughout India I therefore welcome the decision of Sri Kelappan Nayar who was in charge of the camp at Vaikom to concentrate his effort on working among the unhappiest and the most suppressed among 'the untouchables' *i. e.* Pariyas whose very shadow defiles. It is a golden rule to follow that every direct action with constructive work i. e. work of conservation. Reform has to be undertaken at both ends to make amends for their duty by the untouchables whom they have so cruelly suppressed and to help the latter to become more presentable and to shed habits for which they can in no way be held accountable but which nevertheless have to be given up if they are to occupy their proper place in the social scale.

### For Congress Members

Those who want to become spinning members of the Congress should remember that they have to pay their yarn subscription during the month if they intend to become or remain members It is not enough that they are *members* of the A. I S A Every *member* of the A. I S A is not necessarily member of the Congress He or she has to fill in the Congress membership form as follows

To

The Secretary
All India Spinners Association
(Technical Department)

Sir,

I _____ wish to become a member of the *Congress Committee I accept the objects and methods of the Indian National Congress as laid down in Article I of the Congress Constitution. I am sending herewith (or have already sent on Class A/B number) 2000 yards of yarn _____ tolas in weight, spun by me, being my subscription to the National Congress for the year _____ My age is _____ My occupation is _____ My address is _____

Date _____

*Signature* _____

* Give name of Committee

The form should be sent to the A I. S A to entitle the sender to membership of the Congress Members of A.I.S.A need not send extra yarn provided they have sent self-spun yarn (at least 2,000 yards) for A. I. S A. membership for the current calendar year. **M K G**

## At Wardha

[ The following was posted from Wardha as soon as it was written, but was crowded out by matters of topical interest. **M D.** ]

Every one now knows the stay at Wardha has been for Gandhiji a blessing He could not have been among more peaceful or restful surroundings, thanks to the anxious care with which Jamnalalji made all the arrangements. He has regained all the weight that he lost during the fast, and is in fact more to weight today than he was soon after the taxing Catch Vint.

But more than the physical rest, he has had mental peace here in the Ashram—as much his own as its parent the Sabarmati Ashram—as he could have had nowhere else.

And for a reason. This Ashram, which Gandhiji calls 'a glorified edition' of the parent institution is a temple of peace. I had occasion to say something in these columns two years ago about Vinoba who is the moving spirit of the Ashram, and who was then imprisoned for supporting the Nagpur Satyagraha. When this branch at Wardha, was opened at the instance of Jamnalalji, he was at the parent institution. But in course of time he was transferred here. It is not without considerable hesitation that I write about one with whom I enjoy the most intimate relations I do so because the impression I give here is not only my own individual one, but is shared by all who know him Under an unassuming exterior, he conceals a most winsome personality. If you could but conquer his reticence, you would find him to be one of those very few ones to know whom is a privilege, and to be with whom is an education. Leading a life of the most austere simplicity Vinoba is a *Brahmachari*, who, so storied ascetic, is full of life and fire, but whose passions are trained to come to heel by a rigorous will, the servant of a tender conscience. I know few men of his Sanskrit learning, which he has treasured in his capacious memory, systematically arranged and labelled, ever at his back and call But I know fewer, if any, whose learning has become a part of themselves, whose learning appears not so much outside them as inside them. It is no wonder that he should have attracted to himself young men of his nerve and fibre. Leading a well regulated life of hard yet cheerful toil — beginning with prayers at 4 A. M. and ending with prayers at 7 P M. — they teach, like Nature, a lesson of 'toil unsevered from tranquillity.' Carding, spinning, weaving, and agriculture, according to the time of the year, for six to seven hours a day, and learning from Vinoba whatever is worth learning in the couple of hours that he gives them, is their daily routine Running their own kitchen, cooking their simplest possible food, wearing clothing made by themselves, themselves their masters and their servants, they have carried out the rules of self-help and non possession almost to perfection It looks as though in such a life where there is not an idle moment to spare or an idle thing to be done, there could be no 'room for sin.' But even in the most ideal conditions a good man always lives in fear of God. And in order that no earthly temptation may disturb the even tenor of their lives,

Vinoba gives them talks during the quiet moments after each morning and evening prayer.

I propose to share today with the readers of *Young India* one of the many such talks — I will not call them sermons — that I have had the privilege to listen to

The talk that day was about the meaning of the Gita. For Vinoba too is pestered with inquiries of this nature by people from outside who occasionally visit the Ashram and attend the prayers. 'What is it that the Gita teaches —Ahimsa or Himsa?' And Vinoba's reply was straight and unmistakable. It was mainly an elucidation of the fundamental position taken by Gandhiji in his article which appeared sometime ago in these columns, but it was in a manner all his own. He prefaced the talk with an explanation that was characteristic of him: 'During the last twelve years I cannot recall a single day when I did not repeat or think of the Gita. For the study of it is one I have most cherished. The Vedas and the Upanishads are as much our treasures as the Gita but whereas the former have a purifying quality for the initiated, the latter has the virtue of purifying mankind. I can say that I have devoted more effort to the study of the Gita than to the study or knowledge of any man or thing. I have therefore a certain claim to answer questions about the Gita. And though the particular question of today has been answered again and again, I would not tire of repeating my reply to it for the hundredth time. To me the reply is as clear as daylight that the Gita teaches nothing but Ahimsa.'

'Of course I agree' he said, 'that argument always follows conviction, and that the heart wrests from the intellect the answer that it wants. But apart from it, I can offer telling argument afforded by a scientific examination, in support of my meaning.

Before proceeding to examine the text itself, he offered the simplest reason for his answer. 'The Upanishads teach nothing but Ahimsa. The Gita, which is the cream of the Upanishads could teach nothing else.

'But let us go to the text,' he said. 'The reason why the question at all arises about of the meaning of the Gita is the peculiar garb in which it is presented. The garb is of war and of battlefield. To a man who does not peer through the garb, the inside also appears nothing else but fighting and *Himsa*. But the Gita is like Rama whose exterior was hard as adamant but whose heart was tender as a flower. We have to break the hard husk and the crust of the coconut to get at the soft sweet pulp within.'

'Let us then break the husk of the Gita. What is the question that troubles Arjuna? Is he troubled by the question whether *Himsa* is proper or *Ahimsa*, whether war is right or wrong? Let us have it in Arjuna's own language

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे

'I see no good in the slaughter of kith and kin in battle.' The spectacle of kith and kin grown enemies had overpowered him, *not* the prospect of battle. And kith and kin not insignificant by any means, but grandsires, sires and sons, uncles, brothers and fathers-in-law and some-in law,—nearest and dearest—to a description of whom the learned sage Vyasa, so accomplished economist of words, has devoted so many verses! He has never before shrunk from battle, or killing his enemies in the field. But to kill *these*, some of them worthy of homage, was more than he could bear. And because he cannot face these particular people in battle he begins to decry battle itself, and gives a hard description of war and its horrors, destruction of household duties, and of the purity of women. He has fought many a battle before, but never have the horrors of war made him fight shy of them. Arjuna is verily in the same case as a judge who having all his life long given sentences of death to murderers, fights shy of condemning a murderer to similar punishment because he happens in this case to be his own son. And he calls to his aid high argument 'Does not the Bible say 'Judge not? Does not Mahatma Gandhi also say that all punishment is futile? and so on and so forth. So often does a man overcome by infatuation press into and convenient texts. Not that momentous occasions do not awaken momentous resolves. But there is no such awakening in Arjuna.

'And look at Shri Krishna. He makes no answer to the argument about the horrors of war. War has its horrors, war is wrong indeed. But for Arjuna? प्रसादादेव मारुते He said to him. 'You are mouthing the words of the wise' It is all too true, but it sounds strange in Arjuna's mouth.

Had Arjuna been filled with loathing for war as such, or killing as such, he would have made a proper reply to the other considerations advanced by Krishna.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥

'And posterity will speak thy ill fame from age to age, and for a man of noble birth ill-fame is worse than death.' Arjuna could have said in reply that he cared not for fame, he simply did not want to dip his fingers in blood. Krishna also told him that he was betraying cowardice and feeblness of heart. Arjuna could have said 'No, I do not want to fight, out of the strength of my heart.' But he does nothing of the kind. Fighting he wants, but the thought of kinsmen turned enemies oppresses him. If it was a question of choice between *Himsa* and *Ahimsa*, and if Arjuna had stood resolutely for *Himsa*, there would have been no need for Krishna to repeat to him the whole Gita. But his reluctance to fight was not सात्त्विक,—born out of a spiritual awakening, but of मोह (ignorance or infatuation) and was तामस (sprung out of darkness) मोहात्तस्य परित्यागस्तामसः परिकीर्तितः। or it may have been राजस (sprung out of passion) if he wanted to give up his duty because it was unpleasant— दुःखमित्येव

The whole question in short, is of Arjuna's ignorance or infatuation—मोह and the whole Gita is meant to dispel that मोह. In the very beginning, Arjuna sums up his own attitude in the words

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः

Overcome by false pity, and ignorant of what to do I turn to thee.' Having tried to dispel this ignorance by means of the discourse that follows, Krishna asks at the end of the last chapter

कच्चिदज्ञानसंमोहः प्रणष्टस्ते धनंजय।

'Has all the infatuation born out of ignorance vanished, O Arjuna?' And Arjuna replies in words which every Hindu knows

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत

'The infatuation has vanished, and lost knowledge has returned to me, by Thy grace

That is one thing The next thing is that according to the rules of logic, any argument that is left unanswered is presumed to be accepted. And the argument about the evils of the war is nowhere answered by Krishna Even when he says it does not lie well in Arjuna's mouth, he accepts it as an independent proposition.

Now there are certain verses cited in support of the *Himsa* theory which do not do so at all. For instance in the eighth chapter Shri Krishna says

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च

'Then think of Me unthroned in thine heart and fight on always.' What is the meaning of fighting on *always*? By no means fighting the Kurukshetra battle. Krishna presents before Arjuna a regular syllogism.

'Those that think of me at the moment of their death come to Me.

Only those that think of me always can think of Me at the moment of their death

Those that think of Me always, come to Me.'

Thus the fight which has to be carried on at all times, with Him in the heart, is not any particular fight, but the eternal fight with the forces of darkness

Let us now come to the direct teaching of the Gita. Whether for the ज्ञानी or for the भक्त or for the योगी *Ahimsa* is held up as an ideal. The description of दैवी संपद् (the divine qualities) is incomplete without अहिंसा and many other qualities connoted by it are named differently but are forms of अहिंसा e g अक्रोध (freedom from anger), शांति (peace), भूतेषु दया (compassion), मार्दवं (tenderness) and ह्री (reserve) The seventh chapter describes the perfect state of the mind, speech and body. शारीर तप (perfect state of the body) is nothing without अहिंसा, वाङ्मय तप (perfect state of speech) is अनुद्वेगकरं वाक्यं सत्यं (words that hurt no one and true) which is a part of अहिंसा and मानस तप (the perfect state of the mind) is मनःप्रसादः सौम्यत्वं (serenity of mind and benignity) which also is nothing but *Ahimsa* Take again the description of the devotee dearest to God in the twelfth chapter. His attributes are अहिंसा first, अहिंसा next and अहिंसा last the first verse says he should be अद्वेष्टा सर्वभूतानाम् (who hates none) and करुण (compassionate) Another one says, 'he troubles none and he is troubled by none' (यस्मान्नो द्विजते लोको लोकान्नोद्विजते च यः) and in the last verse again he is alike to friend and foe (समः शत्रौ च मित्रे च) Even the Kshatriya's attributes are शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् all expressive of valour—not flying away from battle, but having one's breast to shot and shell, not skillfulness to kill, but the heart to be killed

And lastly there are the commentators. There is none of them who reads *Hinsa* in the Gita. Where the imperative युद्ध्यस्व, युद्धाय युज्यस्व (fight) is used, Shankracharya says it is not by way of an injunction (विधि), it is only by way of permission (अनुवाद)"

Here then is the substance of a talk which, if it suffers in the telling does so as it is presented in a foreign tongue, and not in the sweet, rhythmic Marathi of Vinoba, and by one who does not claim intimacy with the Shastras that the author of the discourse can.

M D

## Dasturi and Bombay Sweepers

Papers have been sent to me in which I am reported to have said in 1918 among other things that 'the evidence and statements made (as to bribery euphemistically known as *dasturi* said to have been paid by the sweepers in the employ of the Municipal Corporation Bombay) were such that no impartial person could accept them.' The papers also show that the present Municipal Commissioner has quoted the above statement in support of his judgment that no such *dasturi* is being paid by the employees. I have no recollection of what I said in 1918, but to my opinion it is hardly relevant or fair to quote testimony given seven years ago to refute fresh allegations of a similar nature. Assuming the accuracy of the report of my conversation with the Health Officer in 1918, it does not follow because a few witnesses whom I examined then were found to be unreliable that there was no bribery and corruption at the time or that the witnesses who may have recently tendered evidence are equally unreliable I do know, moreover, that Mr. Thakkar whose ability for impartial judgment has been questioned and who has been accused of bias against public officers is utterly unworthy of such charges We have few public workers of Mr Thakkar's honesty or impartiality. He would not wilfully misjudge any person. For one thing he has no axe to grind no wrong to conceal. So far as the charge of bribery is concerned I wish to place on record my opinion arrived at after seven years' observation that bribery is rampant in the municipal corporations as elsewhere I am free also to confess that it is a most difficult charge to prove especially regarding the helpless 'untouchables' If the Municipal Commissioner wishes to find out the truth let him do what Vikramaditya did, go in disguise and see whether he does not succeed in extracting ten Rupees notes from these poor people for the *favour* of getting employment or an increase to pay That the Commissioner will have to learn the language of the people and dress like his underings is surely a matter of detail when he is bent upon pursuit of truth in the cause of humanity and to be oppressed under his regime

M K G

## The Hindi Navajivan

According to the present arrangements the 'Hindi Navajivan' is issued on Thursday simultaneously with 'Young India'. The latest articles of Gandhiji are thus made available to the readers of Hindi Navajivan on the same day as 'Young India'. Annual subscription is Rupees four only

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## The Why of It*

[The following is a further instalment from Mr. Page's book.

M. K. G.]

### 4-Fear

Foreign offices and war departments during the past several decades have appealed to the fears of peoples in seeking support for their policies. With the whole of Europe a huge armed camp and with the memory of not less than forty important wars during the century, the fears of the people were aroused with great ease. That the writings of Prussian militarists and the war talk of the Kaiser and his generals had produced a *panic of fear throughout France, Russia and England* does not require further proof. The guaranteeers of this fear cannot be disputed.

The fact is sometimes overlooked, however, that the German people and many of the German leaders were likewise filled with fear. This fact was often admitted before the war and has been pointed out in recent speeches and books by several Allied leaders. Speaking at the Queen's Hall on July 28, 1908, Mr. Lloyd George said: "Look at the position of Germany. Her army is to her what our navy is to us—her sole defence against invasion. She has not a two-power standard. She may have a stronger army than France, than Russia, than Italy, than Austria, but she is between two great powers, who, in combination, could pour in a vastly greater number of troops than she has. Don't forget that, when you wonder why Germany is frightened at alliances and understandings and some sort of mysterious workings which appear in the press. Here is Germany in the middle of Europe with France and Russia on either side, and with a combination of armies greater than hers. Suppose we had a possible combination which would lay us open to invasion—suppose Germany and France, or Germany and Austria, had fleets which, in combination, would be stronger than ours. Would we not be frightened, would we not build, would we not arm? Of course we should. I want our friends, who think that because Germany is a little frightened, her really means mischief to us, to remember that she is frightened for a reason which would frighten us under the same circumstances."

In a letter written on the 21st March 1909, to Lord Esher, Lord Fisher said: "The Germans are not building in this feverish haste to fight you! No! It is the daily dread that they have of a second Copenhagen, which they know a Pitt or a Bismark would execute on them." Again on September 20, 1911, Lord Fisher wrote: "I happen to know in a curious way (but quite certainly) that the Germans are in a blue funk of the British Navy."

Colonel Repington, in the *London Times* in 1911 wrote: "The possibility of a war on two fronts is the nightmare of German strategists, and considering the pace at which Russia has been building up her field armies since 1905, the nightmare is not likely to be soon conjured away."

In the Williamstown lecture, delivered in 1921, Viscount Bryce, one of the most distinguished of British statesmen, said: "The narrow avoidance of war on several occasions had left the governments and the military states not more but, from year to year, less pacific in spirit, for there was no will to peace. Any spark was enough to fire the train. Fear moreover, was added. Russia and Germany each feared the other, each dreaded a sudden attack by the other. Let us allow the Germans the benefit of that consideration. They really were in *bonafide* terror of what Russia might do and thought that their chance was to strike at Russia before the onslaught which they certainly expected from her had actually materialised."

In 1920, Lord Haldane wrote: "It is difficult for us to understand how real the Slav peril appeared to Germany and to Austria and there is little doubt that to the latter Serbia was an unquiet neighbour."

Mr. Gerard, former American Ambassador in Berlin, has written: "To the outsider the Germans seem a fierce and martial people. But in reality the mass of the Germans in consenting to the great sacrifice entailed by these enormous preparations of war, have been actuated by fear."

* For previous instalments see *Young India* Nov 26 & Dec. 10, 17, 24.

## Clothes in India

*(By C. F. Andrews)*

One of the things that struck me at once, even before I came out to India, was the exceptional lengths to which Eastern people would go, when travelling or residing in the West, in order to accommodate themselves in their clothing to the climate and the surroundings of Europe. Few people are more patriotic than the Japanese, yet, whenever a member of the Japanese race travels to Europe, he gives up his own costume entirely, with all its associations, and adopts the dress of Europe. I am sorry to say, that even this act of courtesy does not exempt them from insults, often of a boorish character, when they get to the West.

There are Indians and others who adopt quite naturally a somewhat different attitude. They retain at least part of their own national costume. Mr. Srinivas Sastri, for instance, wears abroad his spotless white turban. The Poet, Rabindranath Tagore, always wears a simple oriental dress. But this in England at least, does not gain for them any respect from the multitude. On the contrary, in the street among the crowd, it leads to perpetual annoyance mingled with something like real danger. There is rarely, except among the few, any shadow of politeness shown; and I do not wonder that Indian ladies wearing a Sari, either cover themselves in the streets with a cloak or ride always from place to place in a motor in order to avoid annoyance.

Here in India, one of the most unhappy signs that India is a conquered country is this, that during all these years of British rule there has never been any approximate attempt at all on the part of the rulers to wear the dress of the country. If it is said that the same attitude in the matter of dress is taken by the Europeans in China and Japan, the answer would be that there also the European regards himself as belonging to a superior race; he has none of that sense of friendship and sympathy which would make him wish to adopt something at least of the dress of the country in which he lives and from which he gets his living.

In China, it is true, in the interior the missionaries not seldom adopt Chinese dress, yet there are special reasons for doing the into which I need not enter here. In India how seldom is such a thing ever thought of! Yet how simple a mode of approach it would be! How simple a way it would be of saying 'I sympathise with you'

My own experience, while wearing Indian dress, has served with it some humorous incidents which I would share with the readers of *Young India*. It is only possible to tell one or two good stories in a single article. Once in Bengal, late at night, while trying to get into a third class carriage, I was suddenly and forcibly thrust backwards. When I looked at my assailant, I found he was a policeman. I found that three of those kindly servants of the public had decided to reserve for themselves a whole third class compartment for the night. So I meekly went to another carriage which was crowded and sat up in that carriage with the rest. A night like that was an education which would be an interesting experience for the Governor of any province before uttering laudatory remarks about the splendid assistance which the police render to the public in India. I would add here, that while I can hardly ever recall any rudeness on the part of others, who were Indians, while I have been wearing Indian dress, I have often been pushed and knocked about along with the crowd, by Indian police.

I would compare this treatment with the first incident that opened my eyes in Delhi shortly after my arrival in India. Riding along the Chandni Chowk on a bicycle, without a light, I was told a policeman by accident. When I picked myself up, to my surprise instead of taking my name and address for riding without a light the policeman raised his hand to the salute in military fashion and said, 'Salaam Sahib', and I was allowed to pass on. I wonder what would have happened if at that time, I had been wearing Indian clothes! The very fact that I got off so lightly stung my conscience. It made one dislike to be called 'Sahib' ever after

The last incident that I shall mention is perhaps the most stunning and instructive of all. When travelling to Jamshedpur, I tried to get into a third class compartment marked for Europeans and Anglo-Indians. A young lad, evidently an Anglo-Indian, blocked my passage, and said, "You can't come in here!" So I smiled at him and waited a little and said again, "Can't you see that I am a European?"

He answered, "You can't be European in that dress." It was quite clear to him that a European was made by his clothes! However, he yielded later and we got on very happily, but when I asked him why he should not himself wear Indian dress, being born in India, he seemed almost insulted at the thought. It is strange indeed that among Indian Christians there is something of the same idea, and I have actually been asked the question by a young Indian Christian lad, whether it was possible to remain a Christian and to give up European clothes! But, I am thankful to say this not the same idea is rapidly disappearing, and the different gatherings with Indian Christians and Anglo-Indians which were arranged during Mahatmaji's visit to Bengal have already had their permanent effect in getting rid of these impossible notions.

## Why there is Slaughter
### and how to prevent it
### I

Cattle are slaughtered, first and foremost, for their hides. Slaughter increases in sympathy with the rise in prices of hides. I have not other figures at hand, so I take from Mr. Shivadatta's excellent paper on the milk supply of Lahore published by the Board of Economic Inquiry, Punjab, the following table in which the wholesale prices of cow-hides are compared with the slaughter of cows:—

| Year | Wholesale prices of cow hides at Lahore | | | Slaughter of cows and calves |
|---|---|---|---|---|
| | Rs. | A. | P. | |
| 1915 | 37 | 8 | 0 | 6,935 |
| 1916 | 40 | 8 | 0 | 8,022 |
| 1917 | Not available | | | |
| 1918 | 36 | 0 | 0 | 6,465 |
| 1919 | 34 | 0 | 0 | 9,505 |
| 1920 | 39 | 0 | 0 | 7,952 |

Commenting upon these figures Mr. Shivadatta says: "It appears that there is a direct relation of the prices of cow hides to the slaughter of cows. The slaughter increased in 1918 because of the high prices of cow-hides available in America and of the scale scarcity of fodder felt in 1918–19 owing to failure of rains, which made the cattle very cheap."

The large majority of these slaughter-house hides is tanned in India and we wear shoes manufactured from leather thus obtained. Thus ratiocination of insurance has a vital connection with cow protection. Not a single cattle need be slaughtered for its hide if we knew how to conserve and utilise the hides of dead cattle.

Then there is the export trade in hides, which has been sedulously fostered by the crooked railway policy of the 'foreign' British Government. Hear Mr. A. H. Silver, the Director of Industries, speaking at the 6th U. P. Industrial Conference held at Cawnpore in April 1912, "Have you ever realised that our railway tariffs are framed almost solely with the view of aiding the exporter of raw produce? Yet if one studies the complicated mess of printed matters designated 'Railway Goods Tariffs', it would be found that practically all the special rates are port rates, that is, rates for carrying the produce from our rich valleys and plains to the interior to the seaboard there to be exported and worked by the industries of other lands. ... ... ... ... ... It is railway tariffs in many instances which prevent us from working up our produce into the form in which it is finally marketed, and from reaping the profit ourselves, to say nothing of the wages paid to our workers engaged in the processes."

Babu Vikramaditya Sinha of the U. P. Chamber of Commerce, while tendering evidence* before the Indian Industrial Commission at Cawnpore, said, "The railways will carry raw hides from Delhi and Cawnpore to Howrah at annas 7–6 and 5–3 per maund respectively, equal to ·03 pie per maund per mile. But to bring hides from Delhi to Cawnpore, a distance of 271 miles only, one has to pay annas 5–8 per maund or ·25 pie per mile! Think of the absurdity of it; annas 5–3 to carry the hides 573 miles between Cawnpore and Howrah, but annas 5–8 per maund to carry the same hides 271 miles between Delhi and Cawnpore! So as to make it impossible

* See the Minutes of Evidence, Volume I, P. 271.

that the hides should be tanned to this country and afford employment to our starving countrymen, the rate charged for hides common or rough in bales from Cawnpore to Howrah is Rupee 1 per maund. It costs therefore 3½ annas per maund to take raw hides from here to Howrah, ten Rupee 1 per maund to take the tanned leather over the same distance.

We may note in passing that what is true of the railway rates about hides is equally true in case of grain, cotton etc.

The number of cow hides exported in 1919-20 was over a crore and 44 lacs, worth about 13 crores and a half of rupees, and the number of buffalo hides was over 16 lacs valued at about a crore and three quarters. Calf skins numbered over 26 lacs of the value of over 20 lacs of rupees. India is supposed to supply nearly a third of the world's requirements in this line, and the world's leather hunger, ever insatiable is responsible for no small share of the slaughter of cattle.

*St 1982 Marg Shudi 15th* **V G. Desai**

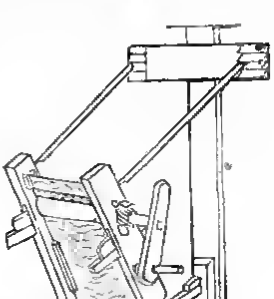
## Gin-Cherkha

This instrument though not in the background of interest by the spinning Charkha, is in no way less important than it. Some Khadi workers are even prepared forget the spinning wheel for a while and start propaganda of the Gin Charkha. Their argument is that, this instrument is by far the best means for solving the problem of giving employment to distant villages. The idea is that a person working all day with this implement can earn three or four times the wages that can be earned by working on a Charkha. Another still more important point is that, on a hand gin the cost of ginning a certain quantity of seed-cotton is the same as on the machine gin and is therefore capable to stand in competition of the latest machinery in a way. In distant villages in many cases, machine ginning costs nearly twice as much as hand ginning and in addition, there is the expense of carrying out-ends to the factories, and waiting there for hours and very often all day long, to get attendance. There is, therefore, much force in the argument of the hand gin propagandists, but at the same time, there is more force in the argument that the hand-gin cannot exist without the Charkha, and therefore the gin cannot be revived by forgetting the Charkha—to say in other words, revival of the hand-gin can be accomplished only by the establishment of the Charkha. With this foreword, let us enter into the details of the hand gin.

Just as an impetus was offered to the beginning of the Charkha movement to improve its production in quantity, some was also offered for improving the gin. Prizes were offered by philanthropic men for both the purposes. Under the influence of these, attempts were also made to improve the gin. But just as those who tried to improve the Charkha worked without studying the original Charkha, so gin improvers did likewise. The result in both the cases have been far behind the mark.

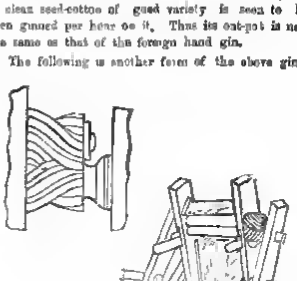
Among foreign inventions in gins there is also one which can be worked by hand. It costs thirty or forty times as much as our own indigenous gin, *i.e.* about Rs. 300. It is worked by two men. One man moves the wheel, and the other feeds cotton. The inventor's claim is that, from 4 to 6 lbs of cotton can be had out of it per hour; *i. e.*, 12 to 18 lbs of seed-cotton can be ginned by it per hour. That comes at the rate of from 6 to 9 pounds per man per hour.

The picture given below is that of the old Gujarat Gin.



This gin costs from 5 to 7 rupees according to labour and material. Its out-turn is nearly 2 lbs of cleaned cotton per hour. That is to say nearly 6 lbs of clean seed-cotton of good variety is seen to have been ginned per hour on it. Thus its out-put is nearly the same as that of the foreign hand gin.

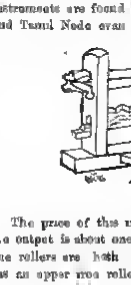
The following is another form of the above gin.



Only the arrangement of the gin has been changed in this. The gin shown in the first picture has to be fixed against a wall or a pillar, and it gives trouble if not properly set. But the second instrument does not require any fixing and can be shifted from one place to another at the sweet will of the operator. It requires no support, and therefore one can work with it outside in the sun, or, even take it to the neighbour's house and work upon it there. A wooden seat is connected with it and owing to the weight of the gin it remains steady and does not shake. In some places a heavy weight of stones is placed on the base of the gin at the time

of working it is so to keep it steady, but that is not quite convenient. Moreover, it is essential to keep the gin slanting, in order to allow the seeds to fall down rapidly from the roller, as soon as they are free from fibres and making room for further feeding seed-cotton. The slanting position thus expedites the feeding and increases the output, while the upright position hinders it. Thus The slanting position of the gin is in the second picture allows it to operate to full advantage. The supports which hold the gin slantingly with the seat are so arranged that they can be taken out and set in as desired, and so the gin can be folded like an arm-chair. Such an arrangement makes no difference in the cost, but facilitates the packing and delivery for transport.

Here is the third picture of a gin-Charkha. Such instruments are found in Bihar, Bengal, Assam, Andhra, and Tamil Nadu even to-day.



The price of this instrument is about 1 to 2 Rs. But the output is about one-fourth of the one described first. The rollers are both wooden in this machine, i. e it has an upper iron roller, in the Gujerat machine has. The gin containing both the wooden rollers, has one advantage over the other, and it is this, that the cotton turned out of it is so soft that the carding of it takes very little labour. The very appearance of such cotton shows that it is not hurt in the least during the ginning process, and also that the carding process will also do no harm to its fibres.

The rollers of these gins are very short. They are hardly more than 6" 7" long. The gin in the second picture is an improved model of such types. The roller in it is 9" 10" long, and its output is only about 10 p. c. less than that of the iron-rollered gin. It is therefore a very important improvement for the provinces where small gins, as described in the picture No. 3 are being used.

Another improvement effected with regard to the latest gin, is that, in the roller where only Tanachha *Ongeinia dalbergioides* (*Legum Papilionacea*) wood was found suitable, now, even acacia wood would do as well. It is only to be covered with small nicks all over in a line.

*Tanachha* wood is not available in all provinces, it seems, or being available is not recognized yet. Hence, the fact, that acacia will do is a further advantage.

We have received gins samples form Utkal and Bengal in which the rollers are only seven and five inches long respectively. And those of the former seem to have been made of "*Khair*" (*acacia catechu*) wood. The use of that wood for this purpose shows the ignorance on the part of the manufacturers and users of the implement.

Experiments with different kinds of wood have shown that Tanachha wood is the best for this purpose. Acacia wood with special treatment can also be used as we have seen. Besides these 3 or 4 other varieties are heard to have been used for the purpose in different localities. They are —Jambe (*Eugenia Jambolana*), poplar leaved Fig-tree (*Ficus Religiosa*), Amaranthus Polygonoides, Naucles Cordifolia, etc.

By comparing the advantages of the country hand-gin and the foreign hand-gin one can easily see that there is little room for mechanical improvement in the country implement.

**Maganlal K. Gandhi**

## All-India Das Memorial

The following list of receipts up to 31st. December 1925 has been sent by the Secretary for publication

| | |
|---|---|
| Brought forward—already acknowledged | 91843–7–3 |
| The Indian Association C/o "The Indian", Singapore | 18–0–0 |
| The Gun Merchants Association, Bombay | 51–0–0 |
| Sjt. Chhaganlalji Yogi, Santakarya | 5–0–0 |
| Through Sjt Gokaldas Khimji (Cutch collection) | 450–0–0 |
| Through Satyagraha Ashram, Sabarmati | 444–1–0 |
| Shrimati Noorbai Parpia, Bombay | 200–0–0 |
| Sjt Jethabhai Ramjibhai Mangrol | 101–0–0 |
| " Hardas Premjibhai, Mangrol | 101–0–0 |
| " Zapatra Parikhji, Monigunj, Bihar | 25–0–0 |
| " Bhagwati Prasad, Mirat City | 12–0–0 |
| " Kalji P. Kasap, Agiou, Bihar | 2–0–0 |
| " P. K. Krishnamoorthy, C/o K. G. Nayar Taluka Office, Coimbatore | 2–0–0 |
| A Gentleman (received by Bapuji) | 1–1–0 |
| Through Syt. Sha Manangh Kashrabhai, Prome (Burma) | 10365–3–9 |
| Syt. P. V. Chalpati Rao, Rajahmandry | 5–0–0 |
| Miss Jean Conklin, New York city (a cheque for 3 dollars) | 5–0–0 |
| Syt. Puripanda Appalaswamy, Meradan, Viragpatam Dt. | 1–0–0 |
| Through Syt. K. A. Narayan C/o Messrs Paterson Simons Co., Ltd., Kuala Lumpur R. M. S. | 200–0–0 |
| Syt. P. L. M. Nathan | 11–0–0 |
| Anonymous | 10–0–0 |
| Syt. K. A. Narayan | 10–0–0 |
| Syt. C. Gopalakrishnaiya | 5–0–0 |
| " M. B. Krishna | 15–0–0 |
| Anonymous | 2–0–0 |
| Syt. K. V. S. Sarkar | 10–0–0 |
| " T. Narayanasamy | 15–0–0 |
| " G. Swaminatha Iyer | 15–0–0 |
| " T. V. Thillainayagam | 10–0–0 |
| " R. Aiyaver | 10–0–0 |
| " G. V. Srinivasagam | 10–0–0 |
| " V. R. Subramaniam | 10–0–0 |
| " K. Mahalingam | 5–0–0 |
| " P. R. V. Naidu | 5–0–0 |
| " T. V. S. Rao | 5–0–0 |
| " S. Pankiry | 5–0–0 |
| " V. Subbiah | 7–8–0 |
| " R. Rama Iyer | 5–0–0 |
| " K. Narsimha Iyangar | 5–0–0 |
| " A. B. Nathaniel | 5–0–0 |
| " S. J. Sundaraswamy | 5–0–0 |
| " H. Henry | 5–0–0 |
| Miscellaneous | 14–8–0 |
| Total Rs. | 103990–12–0 |

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# Young India

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## The Story of My Experiments with Truth

(*By M. K. Gandhi*)

### Chapter VI

#### A Tragedy

I have said before that I had few intimate friends at the High School. Friends who could be called intimate I had two, at different times. One of these friendships did not last long, though I never forsook the friend. He forsook me because I made friends with the other. The latter friendship I regard as a tragedy in my life. It lasted long. I formed it in the spirit of a reformer. This companion was originally my elder brother's friend who and he were classmates. I knew his weaknesses, but I regarded him as a faithful friend. My mother, my eldest brother, and my wife warned me that I was in bad company. I was too proud a husband to heed the wife's warning. I dare not go against mother's though, and was bound to respect the elder brother's. But I pleaded with them: 'I know he has the weaknesses you attribute to him, but you know not his virtues. He cannot lead me astray, as my company with him is meant to reform him. For I am sure that if he reforms his ways, he will be a splendid man. I beg you not to be anxious on my score.' I do not think this satisfied them, but they accepted my explanation and let me go my way.

I have seen since that I had calculated wrongly. A reformer must not go into deep waters. He cannot afford to have intimacy with him whom he seeks to reform. True friendship is an identity of souls rarely to be found in the world. Only between like natures can friendship be proper and enduring. Bad friends resent on one another. Hence in friendship there is very little scope for reform. I am of opinion that all intimacies are to be avoided, for man easily takes in vice, not virtue. And he who would be friends with God must remain alone, or make the whole world his friend. I may be wrong, but my effort to cultivate an intimate friendship proved a failure.

When I came across the friend a wave of 'reform' was sweeping over Rajkot. The friend informed me that as many of our teachers were secretly taking meat and wine. He also named many other well known people of Rajkot as belonging to the company. There were I was told some high-school boys also among them. I was surprised and pained. I asked my friend the reason, and he thus explained:— 'We are a weak people, as we do not eat meat. The English rule over us, as they are meateaters. You know how hardy I am, and a great runner too. It is because I am a meateater. Meateaters never have boils or tumours, and if they chance to have them they heal quickly. Our teachers and other distinguished people who eat meat are no fools. They know its virtues. You should also do likewise. And there is nothing like trying. Try and find what strength it gives.' All this argument was not advanced at a single sitting. It represents the substance of a long and elaborate argument the friend was trying to hammer into me from time to time. My elder brother had already fallen. He therefore supported the friend's argument. I certainly looked feeble beside by the side of my brother and the friend. They were both hardier, physically stronger, and more daring. This friend's exploits cast a spell over me. He could run long distances and extraordinarily fast. He was an adept in high and long jumps. He could put up with any amount of corporal punishment. He would often display his exploits to me and as man is always dazzled when he sees in others the qualities that he lacks I was also dazzled by this friend's exploits. This was followed by a strong desire to be like him. I could hardly jump or run. Why should not I also be as strong as this friend?

Again I was a coward. I used to be haunted by the fear of thieves, ghosts, and serpents. I dared not therefore stir out of doors at night. Darkness simply scared me away. It was almost impossible to sleep in the dark, as I would imagine ghosts coming from one direction, thieves from another, and serpents from a third. I could not therefore bear to sleep without a light in the room. How could I dashing my fears to the wife sleeping by my side, new at the threshhold of youth? I knew that she had more courage than I and I felt ashamed of myself. She knew

no fear of serpents and ghosts. She could go out anywhere in the dark. The friend saw all these weaknesses of mine. He would tell me that he could hold in his hand live serpents, could defy thieves and did not believe in ghosts. And all this was of course the result of eating meat.

A doggerel of Narmad's to the following effect was very much in vogue amongst us schoolboys:

> Behold the mighty Englishman
> Rules over the Native small,
> Because being a meat-eater
> He is five cubits tall.

All this had its due effect on me. I was beaten. It began to grow on me that meat-eating was good, that it would make me strong and daring, and that if the whole country took to meat-eating the English could be beaten.

A day was thereupon fixed for beginning meat-eating. It will be difficult for many to see why a day had to be fixed for the beginning of the new reform. The Gandhis were Vaishnavas. My parents were particularly staunch Vaishnavas. They would regularly visit the *Haveli* (the chief Vaishnava temple). The family had even its own temples. Jainism is also strong in Gujarat, and its influence is felt everywhere and on all occasions. The opposition to and abhorrence for meat-eating that is to be seen in Gujarat among the Jains and Vaishnavas is to be seen nowhere in India or outside. These were the traditions in which I was born and bred up. And I was extremely devoted to my parents. I knew that the moment they came to know of my having eaten meat, they would be shocked to death. I was also knowingly or unknowingly a servant of truth. I cannot say that I did not know that I would have to deceive my parents if I began eating meat. But my mind was bent on the reform. It was not a question of pleasing the palate. I did not know that it had a particularly good relish. I wanted to be strong and daring and wanted my countrymen also to be such, so that we might defeat the English and make India free—the word 'Swaraj' I had not yet heard. The frenzy of the reform blinded me. So completely I forgot myself.

(Translated from *Navajivan* by M. D.)



# The Why of It *

[The following is a further instalment from Mr Page's book.]

## (6) Immediate Causes

Perhaps we are now in a better position to understand the significance of the events following the murder of the Archduke Ferdinand at Serajevo. Professor Sidney Bradshaw Fay, of Smith College, after a careful study of the diplomatic documents made public by the new German republic, by the Austrian Foreign Office following the collapse of the old government, and by the Bolsheviks following the Russian revolution, published a notable series of articles in the American Historical Review in 1919 and 1920. Since these articles have generally been accepted as authoritative, it seems wise to quote Professor Fay at some length.

"It is curious to see how zealously each of these two men after studying one set of documents, assigns exclusively the whole blame to his own former government. According to Kautsky, Germany eagerly pushed a hesitating Berchtold into the attack on Serbia and a world war. According to Gooss, the unsuspecting Emperor William was the sacrificial lamb offered upon the altar of Berchtold's reckless perfidy and obstinacy.

"Austria suspected in the spring of 1914 that Russia and France were secretly urging on the Pan-Serbian movement and encouraging the formation of a new Balkan alliance of which the purpose was the uniting of all Jugo-Slavia under Serbian rule. Thus the Kaiser and Bethmann chose their policy. They gave Austria a free hand and made the mistake of putting the situation outside their control into the hands of a man as reckless and as unscrupulous as Berchtold. They committed themselves to a leap in the dark. They soon found themselves involved, as we shall see, in actions which they did not approve, and by decisions which were taken against their advice; but they could not seriously object or threaten, because they had pledged their support to Austria in advance, and any hesitation on their part would only weaken the Triple Alliance at a critical moment when it was most needed to be strong. Bethmann and Kaiser on July 5 were not criminals plotting the World War; They were simpletons putting a noose about their necks and handing the other end of the rope to a stupid and clumsy adventurer who now felt free to go as far as he liked.

"On the whole, these new documents from Berlin and Vienna place Austria in a much more unfavorable light than hitherto. They likewise clear the German Government of the charge that it deliberately plotted or wanted the war. Whatever individual militarists or Pan-German writers may have wished or said, there is no doubt that the Chancellor Bethmann Hollweg as the official representative of German foreign policy aimed at peace and better relations with Germany's neighbors in the period just before this war... In a wider sense, however, these new documents do not in any way relieve Germany of the main responsibility. She is responsible for her negligence in giving Austria a free hand on July 5, and in not attempting earlier and more vigorously to reassert her control.

* For previous instalments see *Young India* Nov 26, Dec. 10, 17, 24, 1925 & Jan. 14, 1926.

at Vienna. She is responsible—and here the responsibility rests especially on the Kaiser—in deliberately blocking several peace proposals . . . In a still wider sense, also Germany is responsible in so far as one may say that militarism was one of the great causes of the war . . . It is always at a time of diplomatic crisis precisely when it is most difficult for diplomats to keep their heads clear and their hands free, that the influence of militarism makes itself felt by hastening decisions for war, or even by getting the upper hand altogether. And for the growth of militarism in Europe, no country was so much responsible as Germany."

Concerning the immediate causes of the war, Mr. Philip Kerr, for several years Private Secretary to Mr Lloyd George, says "What was it that precipitated the Great War? . . . *It was the military timetable.* No sooner did Austria-Hungary begin to mobilize in support of her ultimatum to Serbia, than the Russian General Staff felt bound to do the same, in order not to be caught at a disadvantage if the struggle spread. And no sooner did Russia begin to mobilize than Germany felt that she must do so also, for the plans of the German General Staff in the event of a European war were based upon the capacity of the German army to mobilize a few days faster than the French army, and to crush it before the Russians could take the field. Hence the frantic telegrams of the Kaiser to the Czar, imploring and commanding him to countermand the mobilization, once he realized, when it was too late, where the policy of the ultimatum was hurrying with breakneck speed.

"Whether the Kaiser or any other responsible man ever deliberately pressed the button to start a general European war, I don't know. Personally, I doubt it. It was the terrible military timetable, the inevitable outcome of Prussian militarism and the division of Europe into a number of rival and separate national states, which made it almost impossible to stop the war once the first fatal step of mobilization had been taken. The Czar could not countermand mobilization unless Austria-Hungary countermanded it. And neither Berlin nor Vienna would countermand, after the fatal ultimatum to Serbia, because to do so would have meant an abject humiliation for the Central Powers far worse than that of Agadir."

With regard to the responsibility of the Russian Czar and his generals, Professor S. B. Fay has summarized the results of his examination of the available data as follows: "(1) About 11 P. M. on July 29, Russian 'partial mobilization' was in full swing. (2) This 'partial mobilization' had been caused by Austria's refusal of 'direct conversation' and by her declaration of war on Serbia. (3) The Czar, influenced by the Kaiser's telegram, made a serious effort though perhaps on impracticable technical consideration, to stop mobilization of some kind. (4) But the Czar was flatly disobeyed and deceived by the Russian militarists, who thereby rendered futile the Kaiser's efforts to check Russian military measures until he could effect a settlement by his mediator at Vienna—Germany's mobilization, on the other hand, was directly caused by that of Russia."

In 1917 the Russian General Sukhomlinov boasted "I knew that the responsibility rested on me and I gave orders that mobilization should not be suspended. On the next morning, I lied to His Majesty. On the day I nearly lost my reason. I knew that mobilization was in full swing, and that it was impossible to stop it. Fortunately, on the same day the Czar was convinced afresh, and I was thanked for the good execution of mobilization; otherwise I should have been in jail long ago."

On December 23, 1920, Mr Lloyd George said: "The more one reads memoirs and books written in the various countries of what happened before the first of August, 1914, the more one realizes that no one at the head of affairs quite meant war at that stage. It was something into which they glided, or rather staggered and stumbled, perhaps through folly; and a discussion, I have no doubt, would have averted it."

More recently Mr Lloyd George has written. "The more one examines, in the growing calm, the events of July, 1914, the more one is impressed with the shrinking of the nominal rulers of the attacking empires as they approached the abyss, and with the relentless driving onward of the military organization behind these terror-stricken dummies."

In this connection Mr. G. Lowes Dickinson, a distinguished English writer says "To understand the action of those who had power in Germany during the critical days it is necessary to bear in mind all that I have brought into relief in the preceding pages: the general situation which grouped the Powers of the Entente against those of the Triple Alliance, the armaments and counter-armaments, the colonial and economic rivalry, the racial and national problems in South East Europe, and the long series of previous crises, in each case tided over, but leaving behind, every one of them, a legacy of fresh mistrust and fear, which made every new crisis worse than the one before. I do not palliate the responsibility of Germany for the outbreak of the war. But that responsibility is embedded in and conditioned by a responsibility deeper and more general—the responsibility of all the Powers alike for the European anarchy."

In another place Mr. Dickinson also says "You can, of course, say as became the fashion when the Great War broke out that Germany had been preparing not only war but THE WAR for ten years, forty years, a hundred and fifty years! There is nothing men and historians will not say, and even think, when their passions are excited. But the fact is that all that talk is sheer nonsense."

Ex-Prime Minister Nitti of Italy has written as follows "An honest and thorough examination of all the diplomatic documents, all the agreements and relations of pre-war days, compels me to declare solemnly that the responsibility for the war does not lie solely on the defeated countries. When our countries were engaged in the struggle and we were at grips with a dangerous enemy, it was our duty to keep up the morale of our people and to paint our adversaries in the darkest colours, laying on their shoulders all the blame and responsibility. But after such a war, now that Imperial Germany has fallen, it is absurd to maintain that the responsibility belongs to Germany alone."

# Young India

## In Defence of Unapproachability

*(By M. K. Gandhi)*

A Travancore correspondent writes:

"There seems to be a misunderstanding about the Brahmins and their customs or *acharas*. You praise Ahimsa, but we the Brahmins are the only community that observes it as a religious function. Any one who violates it, is regarded as an outcaste by us. The very association with those who kill or eat flesh is considered by us as sinful. At the approach of the slaughterer, fisherman and toddy extractor, as well as at the touch of the fish-eater, wine drinker, and the irreligious, our moral as well as the physical atmosphere becomes poisoned. *Tapas* or religious merit diminishes, and pure manmelt-ism becomes lost.

"This, we consider as pollution, and we have to bathe forthwith. It is by keeping up such rules that the Brahmins have been able to preserve their hereditary virtues so long even though time and fortune have undergone many changes. If free communication with others be allowed without these restrictions, the Brahmin will gradually degrade himself to the lowest of the castes, indulge in the vices in private, and pretend to be pure trying at the same time to do away with the barriers of restrictions which give him much trouble in keeping his sins secret. We know that many of the nominal Brahmins of today are of this sort, and that they are moving heaven and earth to drag others to their degraded level.

"In a place, where people are grouped together into different communities according to their habits and notions of right and wrong (not as per colour, wealth or power as is wrongly followed in the West) and located in different centres, according to their professional, social and domestic conveniences, with perceptible demarcation lines as in our motherland, it is not possible for any one to remain unobserved for long, if he changes his habits.

"If on the contrary one is put up in the midst of slaughterers, meat-eaters and drunkards it is impossible for him to maintain himself there, preserving his foreign virtues. Naturally, we seek such surroundings as suit our tastes. Therefore, it is that the surroundings of a Brahmin's abode have also to be preserved physically, morally and religiously pure, free from the encroachment of the slaughterers, fishermen, toddy extractors.

"In India profession and the caste system have been inseparably linked together, and it is therefore natural to believe a man belonging to a caste, to be invariably following that profession.

"These are the grounds on which unapproachability and untouchability have been enjoined on us. These, as mentioned above, not only protect the purity of our line but also acting as a direct moral or religious punishment of excommunication on the wrong-doers, and indirectly induces them to give up their bad habits if they want free communication with us.

"You may therefore publicly ask them to renounce their sins and to take up to wearing sacred thread, along with the necessary religious observances of bathing regularly, fasting, prayer etc. if they want to destroy their unapproachability as the course of a few years. They should not also associate with those who have not mended their old ways of living. This is the way sanctioned by the Shastras. Since there is no way of verifying the private sins or virtues of a man, it is useless to talk of the mental purities of the one or the mental impurities of another. It is from public habits that we should judge a man's private nature. Therefore, any one, who cannot publicly embrace your or our Mother's Ahimsa-dharma, or at least to the extent of slaughtering, fish or flesh-eating, cannot be considered fit to transcend their hereditary unapproachability. In fact this unapproachability and untouchability are nothing but a practical means of preserving and spreading our Ahimsa Dharma."

Though the question raised by the correspondent has been often dealt with in these columns, it is perhaps necessary to re-expose the fallacy underlying the correspondent's argument. In the first place the claim advanced on behalf of the Brahmins as to vegetarianism is not wholly true. It is true only regarding the Brahmins of the South. But elsewhere they freely eat fish and in Bengal, Kashmir, etc. even meat. Moreover, in the South all meat-eaters and fish-eaters are not unapproachables. And even an 'unapproachable' who is severally pure is an outcaste, because he is born in a family unlawfully regarded as 'untouchable' or 'unapproachable'. Do not Brahmins brush shoulders with meat-eating non-Brahmins if they happen to be persons in authority? Do they not pay respects to the meat-eating Hindu royalty?

It is surprising and painful to find cultured men like the correspondent in their blind zeal defend an indefensible and tottering system, forgetting the obvious implications of their own argument. The correspondent strains at the *himsaic* 'gnat' of meat-eating and swallows the trebly *himsaic* camel of deliberate suppression of millions of fellow-beings in order to preserve an imaginary purity. I suggest to the correspondent that a vegetarianism that demands for its protection a degrading excommunication of others is not worth preserving. Thus preserved it becomes a hot-house growth doomed to perish under the first blast of cold air. I treasure vegetarianism. I am convinced the Brahmins have gained spiritual advancement through their vegetarianism and other self-imposed disciplinary restraints. But when they were at their height, they did not need protection for their purity from without. Every virtue loses its vitality when it becomes susceptible of withstanding outside influences.

Moreover, it is too late in the day for Brahmins to claim protection of the type mentioned by the correspondent. Happily the number of Brahmins who not only disdain such protection but who are leading the reform movement at the peril of being prosecuted is daily on the increase. And in that lies the best hope of the reform making rapid progress.

The correspondent wants me to preach purity among the suppressed classes. He is evidently no reader of *Young India* or he would have known that I never lose a single opportunity of preaching purity among them. I make him too a present of the information that they are responding to such effort in a most satisfactory manner. I invite the correspondent to join the ranks of reformers who go in the midst of these long suffering men and women and work among them not as patrons but their true friends.

# Notes

### Borodode Gone

It is difficult to believe that Dwijendranath Tagore is no more. A wire from Shantiniketan gives me the sad news that Borodada known as Dwijendranath Tagore has found his rest. He was nearing ninety and yet he was so bright, so cheerful that one could never feel without in his presence that his days of earthly existence were numbered. Borodada was a distinguished member of that family of geniuses. Besides being a great scholar—as familiar with Sanskrit as he was with English—Borodada was a deeply religious man of broad sympathies. Whilst he held unanimously to the teachings of the Upanishads, he was open to receive light from all the other scriptures of the world. He loved his country with the passion of a most devoted patriot. Yet his patriotism was not exclusive. He understood the spiritual kinship of non-violent noncooperation, though he never failed to appreciate its political significance. He believed in the spinning wheel with a full heart and had adopted Khaddar even at his ripe age. He kept himself in closest touch with the current events with the ardor of a youth. Borodada's death means the withdrawal of a great sage, philosopher and patriot from our midst. I tender my condolences to the Poet and the members of the Ashram at Shantiniketan.

### All India Deshabandhu Memorial

Sjt. Manilal Kothari is reaching Rangoon this week to collect on behalf of the All-India Deshabandhu Memorial, or in other words for the Khaddar movement. He is also to collect from Kathiawadis for the budget of the Kathiawad Parishad which is principally Khaddar work. Those Kathiawadis who would like to pay to the Deshabandhu Fund for Khaddar work in Kathiawad only may so earmark their subscriptions. But I hope that there will be an adequate response to his appeal from those who revere the memory of the great patriot and also believe in Khaddar.

### Education in Baroda

Whatever may be said against the absentee kingship in Baroda and the niggardly reform policy of the State, there is no doubt about the progress of literary education of that State, as evidenced from a little brochure published by the State Education Department on the golden jubilee of His Highness the Maharaja Saheb. Fifty years ago there were only two hundred elementary private schools with only 800 boys in them. Today there are 78 English institutions including a College teaching 14,425 pupils of whom 345 are girls. Vernacular institutions number 2916 instructing 217138 pupils of whom 37584 are girls. These include 219 schools for suppressed classes. There are also 124 Urdu schools of which 26 are for girls. There are in these schools 6693 pupils receiving instruction. All this is no doubt creditable. But the question arises whether this education answers the wants of the people. As in the rest of India so in Baroda, the population is predominantly living in villages. Do the children of these farms become better farmers? Do they show rural and material improvement for the education they have received? Fifty years is a long enough time for showing results. I am afraid the answer to the inquiry will not be satisfactory. The farmers of Baroda are no happier, no better than their brethren elsewhere. They are as helpless as any in times of famine. The sanitation of their villages is as primitive as in the other parts of India. They do not know even the value of manufacturing their own cloth. Baroda possesses some of the richest lands in India. It should not have to export its raw cotton. It can easily become a self-contained State with a prosperous peasantry. But it is beclouded in foreign cloth—a visible sign of their poverty and degradation. Nor are they better off in the matter of drink. Probably they are worse. Baroda education is as much tainted with the drink revenue as the British revenue. The children of the Kaliparaj are ruined by the drink demon in spite of the education they may receive. The fact is the education in Baroda is an almost slavish imitation of the British type. Higher education makes as foreigners in our country and the primary education being practically of no use in after life becomes almost useless. There is neither originality nor naturalness about it. It need not be at all original if it would only be at-original.

### An Admirable Spirit

A friend who was at the bedside of the Maharaja of Nalagarh during his fatal illness has described the last scene:

"The Maharanee is bearing up wonderfully. It does one a lot of good just to see her once! Such a sensible dignified dear little woman! For four days and nights, before the death she took her place at his bedside, did not sleep, without food, without sleep, she nursed him. Did everything with her own hands. Chanted hymns to his ears at the last and closed his eyes with the last breath. She does not weep, nor does she let anybody else weep. She goes about the house, like a shadow, attending to all her duties! Such a dignified house of mourning I have never seen."

Such devotion, dignity and resignation are worthy of imitation. In Hindu households there is too much and unseemly weeping and gnashing of teeth though our religious literature strictly forbids weeping over death. In many places weeping over the dead has become the fashion and it is simulated where it is not spontaneous. It is a barbarous Godless custom and should be prohibited. Those who have faith in God should welcome death as a deliverance. It is a change as certain at youth and old age and no more to be deplored than the latter.

### Still at It

The Secretary Kaliafat Committee Nellore writes, "Nellore Hindu-Muslim tension, strained relations. Reactionary Hindus carrying procession with music before mosques against *nomaz* (custom) Mahomedans decided cow-sacrifice. Situation serious. Pray intervention."

It flatters my vanity to be asked to intervene although I have repeatedly declared that I exercise no influence over the fighting elements whose star seems just now to be in the ascendant. But my vanity can wait so long for the cause of peace. I can only suggest to the parties the sane and civilised method of arbitration. But if that does not please them, the law of the stick is at their disposal.

M. K. G.

## Three Vital Questions

*(By M. K. Gandhi)*

A friend has asked me three questions in a most humble spirit.

(1) 'You regard the four divisions of castes as based on birth. You also believe that a man's caste does not prevent him from doing the duties attaching to other castes and that any man, irrespective of his birth may have the qualities of a Brahmana, or a Kshatriya or a Shudra. It this is the case, where is the use of maintaining the division, and consequently, an order of superority and inferiority? Why should the accident of birth make a man a Brahmana or a Kshatriya or a Shudra? Why attach so much importance to birth?

(2) You believe in *Advaitism* (non dualism), and you also say that the world has neither beginning nor end and is real. Neither are you a dualist, for you believe in the freedom of the individual Atman. Would it be improper then to call you an *Anekantavadi* or *Syadvadi* (believer in the doctrine of the manyness of reality)

(3) You have often said that God is an Impersonal, Absolute Being, free from personal attributes, which means that He is not the author of the Universe nor does He sit in judgement over man's virtue and vice. And you talk of the will of God every now and then. How can a God without any attributes have a will, and how can you conform your will to His? Your *dharma* is free to do whatever he likes. If he does not succeed in doing it, it is the result of his past doings, God has nothing to do with it. And yet *you* cannot be talking of the will of God to beguile the common folk, for you are a Satyagrahi. Why then this fatalism?'

I am accepting the four-fold division, I am simply accepting the laws of Nature, taking for granted what is inherent in human nature, and the law of heredity. We are born with some of the traits of our parents. The fact that a human being is born only in the human species shows that some characteristics of a caste is determined by birth. There is scope enough for freedom of the Will in as much as we can to a certain extent re-form some of our inherited characteristics. It is not possible in one birth entirely to undo the results of our past doings, and in the light of it, it is in every way right and proper to regard him as a Brahmana who is born of Brahmana parents. A Brahmana may by doing the deeds of a Shudra become a Shudra in this very birth but the world loses nothing in continuing to treat him as a Brahmana. Castes as it exists today is no doubt a travesty of the original four-fold division which only defined men's different callings. And this trifling with it has been its undoing. But how can I, for that reason, discard the law of Nature which I see being fulfilled at every step? I know that if I discard it, I would be rid of a lot of trouble. But that would be an idle short cut. I have declared from the housetops that a man's caste is no matter for pride, that no superiority or inferiority attaches to any of the four divisions. A true Brahmana will feel it an honour to serve the lowliest of Shudras. In fact a Brahmana, to be a Brahmana, should have the qualities of a Kshatriya, a Vaishya and a Shudra plus his own. Only he should predominantly be a man of divine knowledge. But caste today is in the arrangement and only Heaven knows, or perhaps the Brahmana is know, the final result.

2. I am an *Advaitist* and yet I can support *Dualism* (dualism). The world is changing every moment, and is therefore unreal, it has no permanent existence. But though it is constantly changing, it has a something about it which persists and it is therefore to that extent real. I have therefore no objection to calling it real and unreal, and thus being called an *Anekantavadi* or a *Syadvadi*. But my *Syadvada* is not the *syadvada* of the Jainas, it is peculiarly my own. I cannot engage in a debate with them. It has been my experience that I am always true from my point of view, and am often wrong from the point of view of my honest critics. I know that we are both right from our respective points of view. And this knowledge saves me from attributing motives to my opponents or critics. The seven blind men who gave seven different descriptions of the elephant were all right from their respective points of view, and wrong from the point of view of one another, and right and wrong from the point of view of the man who knew the elephant. I very much like this doctrine of the manyness of reality. It is this doctrine that has taught me to judge a Musalman from his own standpoint and a Christian from his. Formerly I used to resent the ignorance of my opponents. Today I can love them because I am gifted with the eye to see myself as others see me *and vice versa*. I want to take the whole world in the embrace of my love. My *anekantavad* is the result of the twin doctrine of *Satya* and *Ahimsa*.

3. I talk of God exactly as I believe Him to be. Why should I beguile people into error and work my own perdition? I seek no reward from them. I believe God to be creative as well as non-creative. This too is the result of my acceptance of the doctrine of the manyness of reality. From the platform of the Jains I prove the non-creative aspect of God, and from that of Ramanuja the creative aspect. As a matter of fact we are all thinking of the Unthinkable, describing the Indescribable, seeking to know the Unknown, and that is why our speech falters, is inadequate and even often contradictory. That is why the Vedas describe *Brahman* as 'not this', 'not this'. But if He or *It* is not this, He or It *is*. If we exist, if our parents and their parents have existed, then it is proper to believe in the Parent of the whole creation. If He is not, we are nowhere. And that is why all of us with one voice call *one* God differently as Parmatma, Ishwara, Shiva, Vishnu, Rama, Allah, Khuda, Dada Hormazda, Jehova, God, and an infinite variety of names. He is *one* and yet many; He is smaller than an atom, and bigger than the Himalayas. He is contained even in a drop of the ocean, and yet not even the seven seas can compass Him. Reason is powerless to know Him. He is beyond the reach or grasp of reason. But I need not labour the point. Faith is essential in this matter. My logic can make and remake innumerable hypotheses. An atheist might floor me in a debate. But my faith runs so very much faster than my reason that I can challenge the whole world and say, 'God is, was and ever shall be'.

But those who want to deny His existence are at liberty to do so. He is merciful, and compassionate. He is

not an earthly long needing an army to make us accept His sway. He allows us Freedom, and yet His compassion commands obedience to His will. But if any one of us disdain to bow to His will, He says: 'So be it. My sun will shine no less for thee, my clouds will rain no less for thee. I need not force thee to accept my sway. Of such a God let the ignorant dispute the existence. I am one of the millions of wise men who believe in Him and am never tired of bowing to Him and singing His glory.

(*Translated from Navajivan by* M. D.)

## Another Invitation

Mrs. Langeloth and Mrs. Kelly, delegated personally to present to Gandhiji the resolution of invitation to visit America on behalf of the Fellowship of Faiths, League of Neighbours, and Union of East and West, visited him last week. They were evidently prepared for the reply, but the resolution had to be presented. Not without considerable hesitation and Mrs. Kelly: 'Would you not visit America, Mr. Gandhi? We would very much like to hear from you your message. Money, I know, is no consideration to you, but I may say that your visit can help us to render you pecuniary assistance in your work here. There are private homes there ready to receive you and to look after you whilst you are there.' 'I know' said Gandhiji, 'I would be overwhelmed with affection if ever I want to America. But as I have already explained to other friends I cannot as yet think of going there, without having finished my work here. I must work away amongst my own people, and not swerve from my path. Dr. Ward writing to me the other day said he was entirely at one with me in thinking that my visit would not be of much use in the present circumstances. And don't you think he is right? I know crowds would gather around me to hear me, I would get receptions everywhere, but beyond that my visit would have no other result.' 'Don't you think, Mr. Gandhi, we are ready to receive your message? rejoiced Mrs. Kelly. 'Look at the gathering under the auspices of Fellowship of Faiths. No less than ten faiths were represented there, and when a lecture about you was broadcasted millions listened to it with intense interest. Mr. John Haines Holmes also earnestly desires you to pay a visit. We are growing, and we would like to accelerate the growth.' 'I know,' said Gandhiji, 'you are growing. But a gentle steady growth would be more enduring than growth induced by lecturing campaigns and fire works display. You must, at present, study my message through my writings and try to live up to it if it is acceptable to you. I would not hope to make you live up to it unless I have succeeded in making my own people do it. Every moment of my time is therefore usefully employed here and I would be doing violence to my inner being if I left my work and proceeded to America.

Mrs. Kelly and Mrs. Langeloth seemed tobe convinced and they now turned to putting a question or two before they left. 'Mr. Gandhi, is it true that you are a reactionary? I have heard some of your own people say so.' 'What do they mean by 'reactionary?' asked Gandhiji. 'If they mean that I am a civil resister and law breaker I have been that all these years. If they mean that I have discarded all other methods and adopted Non violence symbolised by the spinning wheel, they are right.' Mrs Kelly could not say, but I could well guess what was at the back of her mind from the questions that followed. In his remarkable autobiography Henry Ford refers to a species of reformers whom he calls 'reactionary' meaning thereby those who want to go back to an old order of things. And Mrs Kelly's next question was, 'Is it true that you object to railways, steamships and other means of speedy locomotion?' 'It is and it is not' said Gandhiji, with a smile, 'You should really get the book in which I have expounded my views in this connection — *Indian Home Rule*. It is true to the sense that under ideal conditions we should not need these things. It is not true in the sense that in these days it is not easy to cover ourselves from those things. But is the world any the better for those quick instruments of locomotion? How do these instruments advance man's spiritual progress? Do they not in the last resort hamper it? And is there any limit to man's ambition? Once we were satisfied with travelling a few miles an hour, today we want to negotiate hundreds of miles in an hour, one day we might desire to fly through space. What will be the result? Chaos — we would be tumbling upon one another, we would be simply smothered.'

'But do masses desire these things? put in Mrs Kelly.

'They do' maintained Gandhiji. 'I have seen people getting almost mad on Sundays and holidays. In London a long unbreakable train of motor cars at every corner is quite an usual phenomenon. And what is all this worry and fateful hurry for? To what end? I tell you if by some sudden catastrophe all these instruments were to be destroyed I would not shed a single tear. I would say, it is a proper storm and a proper cleansing.'

'But supposing you need to go to Calcutta, how would you go unless by train?' asked Mrs. Kelly.

'Certainly by train. But why should I need to go to Calcutta? Under ideal conditions, as I have said, I need not traverse those long distances, not at any rate to the shortest possible time. I shall explain myself. Today two good people come from America with a kind and loving message. But along with the two come two hundred with all sorts of motives. For aught we know a large number may be coming just in search of further avenues of exploitation. Is that the benefit of quick locomotion to India?

'I see' said Mrs Kelly 'but how can we get back to the ideal condition of things?'

'Not easily. It is an express moving at a terrific speed that we are in. We cannot all of a sudden jump out of it. We cannot go back to the ideal state all at a jump. We can look forward to reaching it some day.'

In short the reactionary turn, if at all it was, meant a return to commonsense, meant a restoration of what appears to commonsense to be a natural order as distinguished from the present unnatural order, in a word not everything overturned or everything petrified but everything restored to its proper place.

But I do not think the friends quite saw the drift of the argument. For they too were hurrying through space. They had to catch a train, and were afraid to get to the station too late!

M. D.

## Congress Arrangements

The Editor, *Young India*.

Sir,

I See that *Navajivan* and *Young India* have nothing but praise for the accomodation and sanitation arrangements at Cawnpore. Whilst I agree that the organisers of the demonstration spared no pains to make everything perfect, I should be pardoned if I disagree with the view that 'they have never been surpassed' or that 'sanitation was almost perfect' And I do not say this by way of disparagement, but with a view to throwing out some suggestions for the organisers of future demonstrations.

I shall take first the sanitary arrangements. I do not know whether the conservancy corps was not strong enough, or whether the delegates because of an inherent tendency to commit nuisance in the open refused to make use of the facilities provided crowds of people—even delegates—could be seen going out to the adjoining fields and open spaces, and rendering them dirty every morning. Some of these fields lie in the way to the Ganges and it was a trial to go to the holy river through these scenes of stench and filth An enclosure behind the Exhibition grounds emitted the same intolerable smell after the first of January. The inordinately large number of foodshops attracted swarms of flies from these stinking places, and one can imagine the quality of the stuffs sold at these shops I have no impression that arrangements were much better at Belgaum. There there were, as here, ditch latrines, but their number was large and there was much open space between rows of these. The sitting arrangements at Belgaum were ideal, inasmuch as there were pairs of stone slabs placed across the ditch in every latrine

Urinals as such there were none On the Exhibition grounds there were huge pits wherein all the urine was accomodated These were treated with disinfectants no doubt, but the arrangement was hardly effective and the pits emitted a strong smell after a time. The little pits on the sides of the roads meant to serve as urinals suffered from the same drawback. There should either have been an adequate sewerage system, or an arrangement everywhere to cover every nature's call immediately after, with earth This would prevent smells and splashing of the contents.

There were huge pits of water meant to be reservoirs for waste water from pipes near kitchens and about the Exhibition grounds. There seemed to be no arrangement to empty or to clean these and on the fifth or sixth day they were no better than dirty pools overflowing with water and making the ground all about slippery and muddy, and afforded convenient breeding places for mosquitoes

The exhibition was to have been kept open until the fifth of January. But as soon as the Congress finished its sittings on the 25th the shopkeepers began to pack their things and left refuse of foodstuffs and other articles unexpired of. This added considerably to the work of the sanitary department, and affected the health of those who remained behind. Some arrangement should be made to prevent these shopkeepers from leaving their shops heaps of dirt and rubbish when they go.

A word about the meals provided. Indeed they were on a lavish scale and so far as the delegates were concerned left nothing to be desired. But I wish the same could be said of the meals provided for the workers and volunteers This might have been from a desire to offer the best hospitality to the guests, and to ask the workers to be content with what poor fare they could get. But I have an impression that the workers toiling day and night deserved as much consideration as, if not more than, the delegates, and no distinction ought to have been made between the quality of the meals served. If there was the fear of the arrangement inflating the expenses, the delicacies provided to the delegates could have been on a less lavish and less extravagant scale

A word about the Exhibition arrangements. There should be in future a date fixed for receiving the exhibits, after which no exhibits should be received, and the exhibition should be opened if possible, a week ahead of the Congress session, rather than keeping it open after the breaking of the Congress At Cawnpore there were bundles of exhibits waiting at the station to be taken delivery of on the day the whole show broke up and every one was leaving Cawnpore! The Exhibition, as previously arranged, was to have been kept open until the fifth of January but there were practically no visitors after the second, and then in the general scramble for packing and anxiety to get back home, there was a paucity of volunteers and evident risks of thefts. There should be more booking offices, there should be a day absolutely kept apart for the poor people who should be allowed to see the Exhibition free of charge. The exhibition ground should, if possible, be kept at a fair distance from the Congress pandal and the spinning competitions and similar demonstrations should be widely advertised and so arranged that they could be seen by as numerous people as possible

**A Spectator**

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### Unintentional Omission

A Bishampur correspondent reminds me that contrary to my wont I contented my Bihar notes some time ago reference to the laying of the foundation-stone of the Dharampur Gandhi Vidyalaya I hasten to repair the omission. I well remember the courtesy of the founders in not dragging me in my weak health, to a distance of four or five miles to lay the foundation-stone They were satisfied with having brought from Dharampur a brick for me to touch. I was told that self-sacrificing volunteers were devoting themselves to the work. The omission was purely unintentional. So many events were crowded in one single day and such things were repeated almost daily It is no wonder if my notes written weekly omitted reference to several events, though in themselves, or at least for the persons concerned, of utmost importance. I hope that the school is now complete and that it is in working order.

**M. K. G.**

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# A. I. S. A. Yarn Contributions

## A or A+C Class members

### 2 Andhra (2179-2207)

| | | |
|---|---|---|
| 182* Y. Venkateshwarlu Padakallapalli | | |
| 290 A. K[illegible] | | Hospet |
| 291 M. R[illegible] | | Vizagapatam |
| 292 G. Subba Raya | | Srirangaram |
| 293 K. V[illegible] | | " |
| 294 K. S[illegible] | | " |
| 295 P. L[illegible] Narasamma | | " |
| 296 K. Nara[illegible] | | " |
| 297 K. Subhadramma | | " |
| 298 Dadoolu b | | " |
| 299 P. Sinn[illegible]rappa | | Dharmavaram |
| 300 J. N[illegible] | | " |
| 301 J. N[illegible]yya | | " |
| 302 G. K[illegible] Rao | | Cocanada |
| 303 D. [illegible] Sharma | | Kavvur |
| 304 V. Subbaiah | | " |
| 305 R. Sh[illegible] | | " |
| 306 M. Krishnamurty | | " |
| 307 K. Venkatesh[illegible] | | " |
| 308 K. Subbaraman[illegible] | | " |
| 309 C. Satyanarayanamurthy | | " |
| 310 C. Shankarayya | | Tirupati |
| 311 A. Subramaniam | | " |
| 312 Adinarayanaswamy | | " |
| 313 P. T. Sirinivasachary | | " |
| 314 P. Subbayya Chetty | | " |
| 315 C. Raj gopalachary | | " |
| 316 B. V. Ratnam Ramachandrapuram | | |
| 317 N. Lakshmi Narasayamma | | Vizagapatam |
| 318 N. Narasimha Rao | | " |

### 3 Assam (2208-2222)

| | | |
|---|---|---|
| 131 Sarweshwar Koch | | Jorhat |
| 132 Bhola Gohain | | " |
| 133 Nandiker Barua | | " |
| 134 Pabita K[illegible] | | " |
| 135 Kamal Ch. Hazarika | | " |
| 136 Amiliaa Giri | | " |
| 137 Kamaleshwari Debi | | " |
| 138 Gulaji Debi | | " |
| 139 Mahendri Debi | | " |
| 140 Surendri Boram | | " |
| 141 Binyan Chandra | | " |
| 142 Tejya Bongdoia | | " |
| 143 Pa[illegible]ta Gayan | | " |
| 144 Maala Debi | | " |
| 145 Janaki Debi | | " |

*Former Name removed owing to repetition

### 4 Behar (2223-2229)

| | | |
|---|---|---|
| 101 Gangaram Chaudhari | | Sadat |
| 102 Umakant Singh | | Patna |
| 103 Ramkumar Singh | | Sadisopur |
| 104 Bhavanprasad | | Champur |
| 105 Keshori Debi | | " |
| 106 Saraswati Debi | | " |
| 107 Chandbai Debi | | " |

### 5 Bengal (2230-2263)

| | | |
|---|---|---|
| 378 Subodh Ranjan Dutt | | Jibinpur |
| 379 Fakirchand Saha | | Gangajalghati |
| 380 Ramratan Pande | | " |
| 381 Nimalchandra Saha | | " |
| 382 Bhupendra Chatterjee | | " |
| 383 Satchidanand Mukerjee | | " |
| 384 Bakhtari Kundu | | " |
| 385 Mahadeo Dhibar | | " |
| 386 Bimlochan Mukerjee | | " |
| 387 Brindaban Saha | | " |
| 388 Sanatan Sen Gupta | | Suri |
| 389 Kshitish Ch. Choudhury | | Upashi |
| 390 Gopal Ch. Bhattacharya | | " |
| 391 Matilal Roy | | Chandranagore |

### 6 Berar (2244-2246)

| | | |
|---|---|---|
| 3 Raghunath G. Pandit Shelokar | | Akola |
| 4 Ranjana Lakshman | | " |
| 5 Ganesh S. Dhandase | | Ahmedanagar |

### 9. C. P. Marathi (2247—2249)

| | | |
|---|---|---|
| 50 No. 18 B class transfered here. | | |
| 51 " 15 " " " | | " |
| 52 Pandurang N. Bhimanwar | | Hinganghat |

### 10 Bombay (2250)

| | | |
|---|---|---|
| 58 Ramniklal Mayashankar Dave | | Bombay |

### 11 Delhi (2251—2252)

| | | |
|---|---|---|
| 18 Tribhubhushan | | Meerut |
| 19 Natha Devi | | Rajpur |

### 12 Gujrat (2253—2270)

| | | |
|---|---|---|
| 299 Morarbhai Nathubhai | | Sarbhon |
| 300 Govindji M. Thakur | | Bardoli |
| 301 Bhupatlal A. Shukla | | Rajkot |
| 302 Jethalal H. Joshi | | " |
| 303 Pranjivan Joshi | | " |
| 304 Gokuldas Khimji | | Mandvi |
| 305 No. 109 B class transfered here. | | |
| 306 Harbhai D. Patel | | Nadiad |
| 307 Bhogilal C. Mehta | | " |
| 308 Bapubhai N. Vasia | | Chikhli |
| 309 Ganapatram M. Trivedi | | Broach |
| 310 Maganlal G. Dave | | Baroda |
| 311 Kanaia Gauri | | " |
| 312 Nagalal N. Choksi | | Broach |
| 133 Narashaprasad K. Bhatt | | Bhavnagar |
| 314 Chandulal M. Desai | | Broach |
| 315 Dahyabhai M. Sheth | | Rajpipla |
| 316 Amrital Lalubhai | | Ahmedabad |

### 13 Karoalak (2271—2280)

| | | |
|---|---|---|
| 145 S. Krishna Shetty | | Bangalore |
| 146 Gaurama | | " |
| 147 K. Sampatgiri Rao | | " |
| 148 M. V. R. Sharadaraj | | " |
| 149 Krishna Belgankar | | Ranibennur |
| 150 D. A. Joshi | | Raegal |
| 151 A. N. Bhatt | | " |
| 152 R. T. Sadhoshwar | | Gokarn |
| 153 Nooji Shama Shetti | | Munjeshwar |
| 154 Satayya Chawdapurkar | | Gulbarga |

### 14 Kerala (2281)

| | | |
|---|---|---|
| 31 C. S. Subramania Iyer | | Chitoor |

### 15 Maharashtra (2282—2296)

| | | |
|---|---|---|
| 112*Gopal Govind Sheth | | Mahad |
| 115*Bhalchandra S. Kenkar | | Kardawadi |
| 130 Shankar V. Thakur | | Dhulia |
| 167 Jayantilal K. Mehta | | Santa Cruz |
| 168 Janardan S. Kulkarni | | Ahmednagar |
| 169 Dattatraya K. Joshi | | Kardawadi |
| 170 No. 162 B class transfered here | | |
| 171 Hari B. Paranjapa | | Poona |
| 172 Ram Ch. M. Shevalkar | | " |
| 173 N[illegible]ryan K. Gogate | | " |

*Former names removed owing to repetition.

Former Name transfered to E class

174 Shantaram R. Patnis ,,
175 Ramchandra Kulkarni ,,
176 Rajaram G. Nichale ,,
177 Takaram J. Thakur ,,
178 D. T. Rabade ,,
179 Lakshmishankar M. Dave Santa Cruz
180 Pramilabai Mehta ,,
181 Parvatibai Thakar Dhulia

### 18 Tamil Nadu (2297—2330)

36* T. M. Ramkrishna Iyengar Sholavandan
308 M. M. Muni Iyer Madura
309 N. M. Krishnamachari ,,
310 K. V. R. Gopalachari ,,
311 R. Sundlachari ,,
312 R. S. Venkat Rayalu Iyer ,,
313 C. Gnanaswami Iyer Shiyalvandan
314 M. R. Swaminatha Iyer Pattikota
315 A. A. Venkataraman ,,
316 S. Sambu Iyer ,,
317 K. R. Muthu Lakshmi Ammal Madura
318 S. Erulandi Sarvai ,,
319 A. Palaniyandi Pillai ,,
320 S. Mariappan ,,
321 K. R. Srinivasa Iyengar ,,
322 R. Krishna Iyengar ,,
323 P. Sundar Raja Sarvai ,,
324 A. Ponnu Tayammal ,,
325 M. S. Shinka Iyengar ,,
326 Jasak Ammal Chidambaram
327 I. B. R. Andayammal Rajapalayam
328 S. Ambujam Kumbakonam
329 K. R. Kalia Chettiar Chidambaram
330 Vedanayakiah ,,
331 G. S. Sadagopalacharar ,,
332 Parvati Devi ,,
333 Ney nappan ,,
334 T. H. Arunachala Iyer ,,
335 A. Balakrishna Naidu Tuticorin
336 K. Soundarajan Pillay ,,
337 C. Veerabahu ,,
338 Ramamutammal Mailiyam
339 S. Pranatharthiharan Sattur
340 M. R. Subbaraya Sharma Attur
341 K. Neelakanta Shastry Gangaiyaram

### 19 U. P. (2331—2333)

68 Chhedi Lal Bakaram Gupta Bombay
69 Nardwar Ray Devaria
70 Gangadin Chhavanivala Cawnpore

### 20 Utkal (2334)

23 Jagannath Rath Puri

*Former name removed owing to repetition

## B. or B. C. class

### 2 Andhra

400 K. Suryanarayan Raju Atsili

### 4 Behar

401 Ram Lakhan Thakur Dholi

### 9 C. P. (Marathi)

15 Lakshman Rao Ugale Wardha
18 Nandev Rao Mankar ,,
402 Umabai Avasthi ,,
403 Indrasinh Avasthi ,,

### 10 Bombay

404 Chandulal H. Saparivala Bombay

### 12 Gujarat

105 Kantilal A. Shukla Rajkot
405 Vithaldas M. Kothari Ahmedabad
406 Lallubhai Pakarchand ,,
407 Magaulal M. Joshi ,,

### 13 Karnatak

408 H. C. Ganesha Rao Bangalore
409 K. B. Rangamma ,,
410 Venkata Varada Iyengar ,,
411 T. A. Narasimha Rao ,,

### 15 Maharashtra

162* Yashwant K. Sohani Poona
163 Roll No. 139 A transferred to
412 Saraswatibai Upadhye Baba
413 V. D. Nagarkar Poona

### 18 Tamil Nadu

414 K. Rajambal Ammal Chidambaram

### 20. Utkal

415 Lambodar Parhi Dalsahi
416 Raghunath Rout Bhadrak

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76 S. Ramaswami ,,
77 Mukundlal Lahore
78 Chimanlal Mohanlal Ahmedabad
79 H. K. Lal Mirpur
80 Jagjivandas Ahmedabad
81 Mohlal Ramji Mandvi
82 Tejumal Jethamal Hyderabad

* Former name transferred to A class
*Former name removed to D. being not habitual Khadi user

83 Gopaldas Jhammatmal ,,
84 Kanchanben Mahuda
85 Balakrishna Shivram Bombay
86 Savitribai Khot ,,
87 S. V. Lotlikar ,,
88 R. A. Paralekar ,,
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96 Savarimanamma Bangalore
97 Sakharam Raghunath Khare Poona
98 Shanker Moreshwar ,,
99 Sarasamatibai Sathye ,,
100 Laxmibai Vaziya ,,
101 Dewaji Rao ,,
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130 Magaulal Kalidas ,,
131 Keshavlal Kalidas ,,
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134 Vishrambhai Nathabhai ,,
135 Nanakdas Nagardas ,,
136 Barjivan Gangaram ,,
137 Narayandas Purushottam ,,
138 Amritlal Jibhai ,,
139 Mangalanand Garumbandas ,,
140 Durgashanker Pupatlal ,,
141 Topandas Gangaram Old Sukkur
142 Premchand Shawaldas ,,
143 Govindram Ranchhodmal ,,
144 Kishanchand Kanwarmal ,,

146 B Madanmal ,,
146 Jethanand Gurmai ,,
147 Narmada Date Poona
148 Subhadrabai Virkar ,,
149 Babu Jayavant Vipat ,,
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151 Shripad S Ghare ,,
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156 Parasharam R. Godbole ,,
157 S B Nadgir ,,
158 Vishnu T Abhyankar ,,
159 Ramabai Patankar ,,
160 Gajanan V Paranik ,,
161 Triveni S Bhagbawat ,,
162 ' X ' ,,
163 Vishnu D Jagalekar ,,
164 K. Kamala Date ,,
165 U Sharadabai Udipi
166 Durgabhai Vithal Akola
167 Hindupatra ,,
168 Gordhan Mitaadas Old Sakkar
169 T. W Kalani ,,
170 Sitaramdas Balachand ,,
171 Ishwarbhai Karvjibhai Sarbhoo
172 Narayanji Jiwaji ,,
173 Nathabhai Bunchhodji ,,
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177 Maralal Jiwaji ,,
178 Chunilal Vallabhbhai ,,
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180 Salvant Ray Mikanji ,,
181 Chhotabhai Mithabhai ,,
182 Varnashi Jagachadham Parvatipuram
183 Vishnu B Paranjpe Poona
184 Saraswatibai Ghatge ,,
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186 Throngji, C, Sapar wala Bombay

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188 Hari Govind Ch Calcutta
189 M. V Bhushan Guntur
190 D C. Joshi Tikamgarh
191 Jaiwakbhai P. Joshi Bhavnagar
192 Mannalal Shobharam Nagpur
193 Nripendra Narayan Calcutta
194 Supahi Bana Galoghat
195 Lokeshwar ,, ,,
196 Galachi Chotam ,,
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198 Gauramma Bangalore
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200 Devamurata Bala ,,
201 Chandramukhi Desai ,,
202 T Srinivasalu Tirupathi
203 L. R. Deshpande Poona
204 S D Dhangude ,,
205 S R. Patwa ,,
206 Hardikar Family Jubbulpore
207 Thakur Lakshman Singh ,,
208 Subhadra Kumari Chauhan ,,
209 Kesari Singh ,,
210 Tulsibai Chauhan ,,
211 Radhabai ,,
212 Ramdularbai ,,
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215 Kashiprasad Panda ,,
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264 Vyankar Rajendrasinhji ,,
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267 Nandalalji Pushkaryya ,,
268 Nandalalji Sharma ,,
269 Dalchandji Sharma ,,
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271 Jamnaprasadji Pachauri ,,
272 Gonelalji Mali ,,
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11, 12, 60, 21 23 to 25, 27 to 30, 32 to 36 40 to 48 50, 52 to 58, 74 to 78, 85 to 89 61, 62, 67 to 100, 103, 104, 106, 107, 110 to 113, 128 to 146, 158, 165, 171 to 183.

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| | Rs. as. p. |
|---|---|
| 13 Already acknowledged Young India 12-11-25 | 200-3-0 |
| 14 S. Nandigandish Calcutta | 12-0-0 |
| 15 S. B. Chatterjee „ | 14-0-0 |
| 16 P. A. Naidewalla Bombay | 12-0-0 |
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| | 335-5-0 |

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| 5 Baldeo Ahir Shahpura | 8-14-0 |
| 6 Balkrishna Matunga | 1-0-0 |
| 7 Naidoo „ | 1-0-0 |
| 8 S. K. Jain „ | 1-0-0 |
| | 51-14-0 |

### Corrections

A Class

12 (140) is Samurathiben Tribhuwandas and not Tribhuwandas Shah; 15 (26) is Bhaskar H. Sathye and not Bhaskar H. Vakil; and 18 (133) is B Venkatarangavan and not D. V. Bagharan

B Class

No 147 is Mohanlal J. Patel and not Chhaganlal K Patel.

**Summary**

| Province | A | B | Total |
|---|---|---|---|
| 1 Ajmer | 6 | 0 | 6 |
| 2 Andhra | 318 | 11 | 329 |
| 3 Assam | 145 | 0 | 145 |
| 4 Behar | 107 | 14 | 121 |
| 5 Bengal | 391 | 17 | 408 |
| 6 Berar | 5 | 0 | 5 |
| 7 Burma | 3 | 2 | 5 |
| 8 C P Hindi | 36 | 162 | 198 |
| 9 C. P. Marathi | 52 | 15 | 67 |
| 10 City of Bombay | 53 | 18 | 71 |
| 11 Delhi | 19 | 0 | 19 |
| 12 Gujarat | 316 | 98 | 414 |
| 13 Karnatak | 154 | 13 | 167 |
| 14 Kerala | 51 | 2 | 53 |
| 15 Maharashtra | 181 | 12 | 193 |
| 16 Punjab | 21 | 1 | 22 |
| 17 Sind | 38 | 11 | 49 |
| 18 Tamil Nad | 341 | 36 | 377 |
| 19 U. P. | 70 | 5 | 75 |
| 20 Utkal | 22 | 4 | 26 |
| | 2334 | 416 | 2750 |

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# Young India

A Weekly Journal

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## The Story of My Experiments with Truth

*(By M. K. Gandhi)*

### Chapter VII

#### A Tragedy (*Contd.*)

So the day came. It is difficult to describe my condition fully. There was on the one hand the zeal for reform, and the novelty of striking a momentous departure in life. There was on the other the shame of hiding like a thief to do the thing. I cannot say which of the two swayed me. We went in search of a lonely spot on the river, and there I saw for the first time in my life,—meat. There was bakers bread also. I relished neither. The meat was as hard as leather. I simply could not eat it. I was sick and had to leave off eating.

I had a very bad night after it. I had no sleep. I had all sorts of nightmares,—now I would feel as though there were a live goat inside me bleating piteously, then I would start up full of remorse and then again remind myself that meat-eating was a duty and close my eyes again. And the friend was not a man to give in easily. He now began to cook various dishes of meat, and dress them neatly. And for dining, no longer the secluded spot on the river, but a State house, with its dining hall, tables and chairs, about which the friend had made arrangements in collusion with the *chef* there. And this hint had its effect. I got over my dislike for bread, forswore my compassion for the goats, and became a relisher of meat dishes, if not meat itself. This went on for about a year, not more than half a dozen meat-feasts having been enjoyed in all. Because the State house was not available everyday, and there was the obvious difficulty about preparing expensive savoury meat dishes every now and then. I had no money to pay for the reform. The friend had therefore always to find the wherewithal. I have never known where he found it. But find it he did, because he was bent on making of me a meat-eater. But even his means must have been limited, and hence these feasts had necessarily to be few and far between.

Dinner at home was of course out of the question, whenever I had occasion to indulge in these surreptitious feasts. Mother would naturally ask me to dinner, and want to know the reason why I did not want to come. 'I have no appetite today, there is something wrong with my digestion.' I would say to her. It was not without some compunction that I found these pretexts. I knew I was lying and lying to Mother! I also knew that if Mother and Father came to know of my having become a meat-eater they would be shocked to death. And this knowledge was gnawing at my vitals. I therefore said to myself: 'It is essential to eat meat, and also essential to take up food reform in the country. But deceiving and lying to father and mother is worse than abstinence from meat. In their life-time therefore meat-eating is out of the question. When they are no more and when I have found my freedom, I shall eat meat openly, but until that moment arrives I shall abstain from it.' This decision I communicated to the friend, and have never since gone back to meat. The parents never knew that two of their sons had become meat-eaters.

I abjured meat out of the purity of my desire not to lie to the parents, but I did not observe the company of my friend. My zeal for reform proved my own pitfall, and I did not even so much as know of it.

The same company would have led me into fearfulness to my wife. But I was saved by the skin of my teeth. The friend once took me to a brothel. He sent me in with the necessary instructions. It was all prearranged. The bill had already been paid. I went into the jaws of sin, but God in His infinite mercy protected me against myself. I was almost struck blind and dumb in this den of sin. I sat near her on her bed, but I was tongue-tied. She naturally lost patience with me, and shewed me the

door, with abuses and insults. I then fell as though my manhood was injured, and wished to sink into the ground for shame. But I have ever since given thanks to God for having saved me.

I can recall four more similar incidents in my life and in most of them my good luck, rather than my effort on my part, saved me. From a strictly ethical point of view, all these occasions must be regarded as moral lapses. Because the carnal desire was there, and it was as good as the act. But from the common man's point of view, a man who is saved from falling into actual sin is regarded as saved. And I was saved only in that sense. There are some actions from which an escape is a godsend both for the man who escapes and for those about him. Man, as soon as he gets back his consciousness of right, is thankful to the Divine mercy for the escape. As we know that a man often succumbs to temptation, however much he resists it, we also know that good luck often intervenes and saves him despite of himself. How all this happens, — how far a man is free and how far a creature of circumstances, how far free will comes into play and where fate enters on the scene — is all a mystery and will remain a mystery.

But to go on with our story. Even this was far from opening my eyes to the viciousness of the friend's company. I therefore had many more bitter draughts in store for me, until my eyes were actually opened by an under demonstration of some of his lapses quite unexpected by me. But of them later, as we are now proceeding chronologically.

One thing, however, I must mention, as it pertains to the same period. One of the reasons of my differences with my wife was undoubtedly the company of this friend. I was both a devoted and a jealous husband, and this friend fanned the flame of my suspicions about my wife. I never could doubt the veracity of my friend. And I have never forgiven myself the violence of which I have been guilty in having often pained my wife by acting on the information of this friend. Only a Hindu wife tolerates these hardships and that is why I have regarded woman as an incarnation of toleration. A servant wrongly suspected may throw up his job, a son in the same case may leave his father's roof, and a friend may put an end to the friendship. The wife of the suspects her husband, will keep quiet, but if the husband suspects her, she is done for. Where is she to go? A Hindu wife may not seek divorce in a law-court. Law has no remedy for *her*. And I can never forget or forgive my having driven her to that desperation. The canker of suspicion was rooted out, only when I understood Ahimsa in all its bearings. I understood then the glory of *brahmacharya* and realised that the wife is not the husband's bondslave, but his companion and his helpmate, and an equal partner in all his joys and sorrows—as free as the husband to choose her path. Whenever I think of those dark days of doubts and suspicions, I am filled with loathing of my folly and my unfeel cruelty and I deplore my blind devotion to my friend.

## Chapter VIII

### Stealing and Atonement

I have still to relate some of the failings of the days of and previous to the meat-eating period. They date from before my marriage or soon after.

A relative of mine and I became fond of smoking. We had no money. Not that we saw any good in smoking, or were enamoured of the smell of a cigarette. We simply imagined a sort of pleasure in emitting clouds of smoke from the mouth. My uncle had the habit, and when we saw him smoking we also thought we should copy his example. And yet we had no money. So we began pilfering stumps of cigarettes thrown away by the uncle!

But the stumps were not always available, and could not give much smoke either. So we began to steal coppers from the servant's pocket money and to purchase country cigarettes therewith. But the question was where to keep them. We of course could not smoke in the presence of elders. We scratched along for a few weeks on these stolen coppers. In the meantime we heard that stalks of a certain plant were porous and could be smoked like cigarettes. We got them and began this smoking.

But we were far from being satisfied with these. Our want of independence began to smart. It was unbearable that we could do nothing without the elders' permission. In sheer disgust we decided to commit suicide!

But how were we to do it? Where were we to get the poison from? We heard that *Dhatura* seeds were an effective poison. Off we went to the jungle in search for them and got them. Evening was thought to be the auspicious hour. We went to *Kedarji Mandir*, put ghee in the temple-lamp, had the *Darshan*, and then looked for a lonely corner. But our courage failed us. Supposing we were not instantly killed? And what was the good of killing ourselves? Why not rather put up with the lack of independence? But we swallowed two or three seeds nevertheless. We dared not take more. Both of us fought shy of death, and decided to go to *Ranaji Mandir* to compose ourselves, and to dismiss the thought of suicide.

I realised that it was not so easy to commit suicide as to contemplate it. I may say that whenever some one threatens to commit suicide, it has little or no effect on me.

The thought of suicide ultimately resulted in both of us bidding goodbye to the habit of smoking stumps of cigarettes and of stealing the servant's coppers, for the purpose of smoking.

Ever since I have grown up I have never desired to smoke and have always regarded the habit of smoking as barbarous, dirty, and harmful. I have never succeeded in finding out why there is such a craze for smoking, throughout the world. I cannot bear to travel in a compartment full of people smoking. I get choked

But much more serious than this theft was the one I was guilty of a little later. This one, I committed when I was twelve or thirteen, possibly less. The other was committed when I was as much as fifteen. The theft to this even was of a bit of gold out of my meat-eating brother's armlet. This brother had run into a debt of about twenty-five rupees. He had on his arm an armlet of solid gold. It was not difficult to clip a bit out of it.

Well, it was done, and the debt cleared. But this was more than I could bear. I resolved never to steal again. I also made up my mind to own it up before my father. But I dared not speak. Not that I was afraid of my father beating me. No. I do not recall his ever having beaten us. I was afraid of the pain that I would cause him. But I felt that the risk should be taken, that there could not be a cleansing without a clean confession.

I decided at last to write out the confession and to submit it to Father, and ask his forgiveness. I wrote it out on a slip of paper and handed it to him myself. Not only had I confessed the guilt therein, I had asked adequate punishment for it, and closed with a request to him not to punish himself for my offence, and also pledged myself never to steal in future.

I was trembling as I handed the note to Father. He was then suffering from fistula and was confined to bed. His bed was a plain wooden plank. I handed him the note and sat opposite the plank.

He went through the note, and pearl-drops trickled down from his eyes wetting the paper. For a moment he closed his eyes in thought and then tore up the note. He had sat up to read it. He again lay down. I also cried. I could see Father's agony. If I was a painter I could draw a picture of the whole scene today. It is still as vivid in my memory.

Those pearl-drops of love cleansed my heart, and washed my sin away. Only he who has experienced such love can say what it is. As the hymn says,

'Only he who is smitten with the arrows of love knows its power'.

This was, for me, an object-lesson in *Ahimsa*. Then I could read in it nothing more than a father's love. But today I know that it was pure *Ahimsa*. When such *Ahimsa* becomes universal, it transforms everything it touches. There is no limit to its power.

This sort of sublime forgiveness was not natural to my father. I had thought that he would be angry, say hard things, and strike his forehead. But he was so wonderfully peaceful, and I believe this was due to my clear confession. A clean confession, combined with a promise never to commit the guilt again, and made before one who has the right to receive it, is the purest type of repentance. I know that my confession made my father feel absolutely safe about me, and increased his affection for me beyond measure.

*(Translated from Navajivan by*

**M. D.)**

## Slaughter and Shoes

II

The following extracts from the minutes of evidence recorded by the Indian Fiscal Commission speak for themselves.

(P. 254, Sir Login Watson)

Q. Do you think we have a monopoly in the sense that other countries so need our leather that we can compel them to take it, whatever duty we may put on it?

A. I would not go so far as that. Taking the years 1912, 1913, and the beginning of 1914 before the war, cattle in this country were being actually slaughtered for the hides alone, and a 15 per cent export duty would not have had the least effect upon the market.

(P. 353, Mr. L. C. Mousell)

Q. Do you get as many hides as you want?

A. No, there is a great scarcity of hides now, because it does not pay to slaughter.

Q. But previously were they killing animals to sell hides?

A. That is why beef and mutton were very cheap.

Q. They do not kill as many cattle now?

A. There is practically very little slaughtering, just enough to supply the wealthier class of the population with meat.

(P. 447?, Mr. B. M. Das)

Hides and skins at present are equally sold in big assorted lots, and these are not always convenient for the average local tannery to buy. They can neither have the number of pieces they want, nor the selections to make their choice. Consequently, they have to fall back upon the few slaughter houses to get their supplies from.

(P. 450)

Q. Do you think that out of the dead hides you could manufacture high-class leather?

A. I don't think so.

Q. For that purpose you require slaughtered hides?

A. Yes, slaughtered hides have got special value, which are mostly got in big towns and cantonments. They fetch their real values.

* * * *

. . . On account of the unrestricted export there is enormous market fluctuation. If I pay Rs 2 for a goat skin today, tomorrow I have to pay Rs 6. How am I to go on manufacturing *glace* kid?

Q. Would not the fluctuations remain, whether the export duty is there or not?

A. If there be an export duty, the price would not fluctuate very much because the Americans who buy goat skins will hesitate three before raising the price of goat skins. Here goats are often killed for the sake of skins. In 1919 goat skins went up to Rs. 5 or Rs 7 per skin and goats were killed for the sake of skins and meat was thrown away in the districts of East Bengal. I know it because I come from East Bengal. I got reports that goat-meat was selling at one anna per seer. Against that sort of thing how do you expect the Indian tanning industry can develop?

Q. Export duty cannot interfere with fluctuations in price?

A. Export is causing these fluctuations.

Q. You want to stop exports altogether?

A. I do not want to stop exports. What I want is that the foreign purchasers may not raise the price to an impossible figure, and if you put a duty on export, it will keep them within bounds. (P. 453)

Q. You are interested only in superior hides?

A. Hides are of two kinds: hides and skins. 80 per cent of the skins are of superior grade. Goats are all killed, and they are not allowed to die a natural death, and consequently the goatskins are all of superior quality. (P. 518, Sir Nilratan Sircar)

Q. The further development of the tanning industry in India would increase the price of hides and encourage the slaughter of more cows? A. As tanners we would like to see that.

V. G. Desai

# Young India

## South African Question

I am sorry to say that Lord Reading's pronouncement on the scale position that has arisen in South Africa does not inspire me with hope. He may by some diplomatic stroke secure postponement of consideration of the Bill during the present session of the Union Parliament. But the grim fact that stares us in the face is that, as the recent cablegram shows, action is being taken already in South Africa as if the Bill had become the law of the land, and renewals of licenses are being refused. The principle of the measure is itself wrong. What appears to me Lord Reading is after is that he will secure some trifling alteration in the details but nothing in the substance of the Bill, the substance being the curtailment of the rights of the resident Indian population as they existed at the Settlement of 1914. The fulcrum of that settlement of that long struggle was no more disabilities, but the steady improvement in the position of the resident population, after the fear of unrestricted immigration of Indians had been removed for all time. That fear was removed, not merely in 1914 but when Natal passed its Immigration Law and the Cape followed suit. There never was a large Indian population in the Transvaal. The Indian population in the Orange Free State was never anything to speak of. But under a popular government once you excite feelings you are bound to satisfy them in some shape or other. All the South African statesmen had excited the feelings of the people, which to be accurate they themselves shared without having studied the question. The Government having however allayed the fear by passing a very strict immigration restriction measure, the resident Indian population had every right to hope that their position would steadily improve in process of time. But evidently such was not to be the case and the history since 1914 is a history of a series of attacks upon the Indian position. If Lord Reading means to do his duty he has not merely to secure a postponement of the consideration of the measure but to insist upon at least a reversion to the position of 1914, bad as even that position would be. Let it not be said when the result of his negotiations is known that Lord Reading had secured nothing which might be considered substantial relief from the point of view of the settlers themselves.

M. K. G.

## Borodada

Borodada, the sage and sire of Shantiniketan, passed away in the early hours of the 19th. As I read the telegram bringing the news, my memory went back to the privileged days in Shantiniketan, six months ago, when we sat listening to this prophet, and the words

आनन्दं ब्रह्मणो विद्वान् बिभेति कदाचन ।

(He who has known the joy of *Brahman* knows no fear) repeated by him over and over again resounded in my ears. Three years ago also I had seen him. He was then full of Non-cooperation and anxious to know everything about Gandhiji who was in jail. Every other moment he broke out in boisterous, almost reckless laughter, as he thought and spoke of the discomfiture of some force or other opposed to Non-cooperation. This time too there was the same air of noble defiance of the forces of darkness — all isms, he said, will be shattered to pieces under this bombshell of Truth — but this time, unlike all previous occasions, there was a brooding sadness in his face. 'Your coming' he said to Gandhiji, 'was as oasis in the desert. May the memory of these days carry safely through the dreary voyage still to be done.' It was not merely the sadness of parting from Gandhiji, it was the sadness of the Great Separation from *Brahman*. All his life long as a prominent member of the Adi Brahmo Samaj, and as a writer of numberless religious and philosophical essays, he had thought of this *Brahman* talked about it, sung its praise in his poems, but he felt still a wide gulf between it and him. 'You will please keep your body' said Gandhiji as he took leave of him, 'until you have seen what your heart desires to see.' And there was a tremour in his voice as he echoed 'yes, I will.' Ever since he prayed and meditated until he got it at last. On the 15th of December at Wardha Gandhiji had a letter from him containing just one sentence: 'Thanks to your prayers'—I am quoting from memory— 'I have now got that beyond which there is nothing to desire,' translating the ancient text

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

The body was now no longer useful to him, and within a few days of this realisation he shuffled it off.

* * * *

As one thinks of him, he is strongly reminded of Whistler's portrait of Carlyle — 'clothes loose and careless, the bony fleshless face, the firm challenging chin, force everywhere, humor and will dominant, strength redeemed by the deepest eyes, most human and beautiful, by turns piercing, luminous, tender-gleaming.' But there was in him none of Carlyle's sadness and despair. He greeted one and all with a familiar sweetness. Let him know you are doing your little bit towards liberating the nation and he would simply date on you like a doting father. And though he was nearer ninety than eighty, he had retained his memory, and as he talked he would go on drawing from the vast resources of his Sanskrit learning philosophy and science, astronomy and mathematics, and present his argument as simply as a child could understand it. Steeped as he was in our ancient lore, he had studied Western philosophy and science no less, if only to strengthen his love for our own. All that he has written — his articles and essays and his poems—bear

witness to his deep love of Aryan culture and his burning patriotism. The Poet owes not a little of his love of Sanskrit and his attachment to the Upanishads to Barodada. Few men lived more exposed to Western influence than he, but he kept his head erect, refusing to be swept with the tide.

* * *

It was Non-cooperation that really brought Gandhiji and this sage together. He had his dreams of a free India, he had lived and laboured for them, and during the evening of his life, went and settled at Shantiniketan, teaching the boys there as long as he could. But his dreams often haunted him, and in Non-cooperation he saw the coming of the dawn. 'Bliss was it in that dawn to be alive!' the poet has said, 'but to be young was very heaven. And Barodada felt all the vigour and freshness of youth coming back to him, and to be in those times was to him 'very heaven.' Often he would talk to young men about him about the potency of the movement, often would he write to Gandhiji to strengthen and support his position. 'How I wish I had the strength to turn the wheel today. But alas, I can only give you my mental support'— he would often say.

What a meek and humble spirit what a faith, and what a love for Gandhiji! 'I can simply quote the scriptures, you are living them' he would say and embarrass Gandhiji sitting near his feet like a *Shishya* before a *Guru*. But that is nothing compared to his love for even the meanest soldier in the Gandhian army. The blessings of one fired with such rare faith and fervent patriotism must be largely responsible for keeping Gandhiji's faith in his movement as bright as ever.

And as he would flare up at the slightest criticism of Gandhiji even when it was just, Gandhiji has often said that his love for him was something excessive. And so it may have been. But it was not blind, an thinking love. He had his own idea of how freedom was to be brought about, and Gandhiji's scheme of things fitted in beautifully with it. He was thankful that a fitting method was found and concocted and that if he was too old to see his dream fulfilled, God had other instruments ready to achieve it. Some of his letters written to friends and dearest ones in these days show how he had grasped the spiritual meaning of the movement. In one of it he says

"The Yogavashistra says that an attitude of friendliness towards one who is better off than you purges the mind of all jealousy, an attitude of sympathy towards one worse off than you purges the mind of ill will, an attitude of respect for one who is virtuous purges the mind of malice. But as regards the man of sin, you should observe an attitude of indifference—not friendliness, not respect, neither hatred. Which means that indifference (Non-cooperation) becomes a duty in respect of the British bureaucracy, so skillful in daylight dacoity. Mind you, neither respect nor hatred, but Non-cooperation."

And this from another letter

"We are piling up our indebtedness by gradually receiving tainted gifts from the British diplomats. If someone intervenes, and cries 'halt' and begins husbanding the scanty resources still left to liquidate the old debt, will you stop him and say, 'No, go on receiving the gifts? It reminds me of an ancient school of philosophers who said: '*Ghee* is the elixir of life; let us drink it, even if we get into debt.' To me it is clear as crystal. Our co-operation with the Government is like the co-operation of the stork with the fox who invited him to dinner! Let us pause awhile and consider. We all know Gandhi acts from the higher plane which is free from *Kama* and *Krodha* and the other passions. He is not lusting for war. Everyone of his actions is actuated by Ahimsa. He does nothing in excitement, nothing in the heat of the moment, — not even a thing which is approved of by all. We should therefore throw in our lot wholeheartedly in his pure, unsullied, holy endeavour. My faith is unshaken that it is impossible to find in this *Kaliyuga* a man of the sterling worth of Gandhi. Why not make the best use of that pure gold?"

In those days he lived and moved and had his being in Non-cooperation. He talked of nothing else, he thought of nothing else. What service to the cause can be greater than this, rendered at his old age?

He was convinced that the country is on the right path, that despite of pitfalls, it is not going to swerve from the path. And that was sufficient for him. He was not impatient to see actual Swaraj. 'One step enough for me.'

* * *

It was a spiritual bond between him and Gandhiji. I will translate a passage or two from his discourses on the Gita, from which he drew his inspiration as much as Gandhiji.

"The Gita is the oilless lamp eternally burning in our temple of knowledge. Let all the philosophies of the West shine their brightest, the light of our little lamp will shine above them all, eclipsing them. The gas this lamp emits purifies our atmosphere and clouds of that gas break into life-giving showers which soothe our afflicted hearts. In moments of doubt and despair just a drop of this divine nectar is sufficient to revive our drooping spirits.—

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

Lift the self by means of the self, do not allow it to droop.'

One more passage full of his characteristic imagery

'The world cause by *Atman* as a result of ages of penance. *Atman* renders the dreary desert of the world a paradise. Put in one scale all the earthly treasures, and *Atman* in the other, Atman will far outweigh them. If existence was the only predicate of *Atman*, no one would have troubled to know it. But it not only exists, it spreads Light and Bliss. The predicate अस्ति means that it is the only Reality, भाति means that it is the only Light and प्रिय means that it is the only Life and Love. Even as a well has to be dredged to clean it of all impurities, Atman has to be kept untarnished by means of discrimination, detachment and discipline of the mind. Without these, enjoyment of Ananda is impossible. Even as the Sanskrit language includes grammar, rhetoric, literature, etc. *Atman* includes

knowledge, strength, love and bliss. This is apparent. But it is not equally apparent that a knowledge of the Sanskrit etymology presupposes a knowledge of Sanskrit grammar in all its details. When this is done, only practicing the art of writing can teach you how to utilise the knowledge of grammar to practical account. Without this preparation you are not fitted to drink deep of the Sanskrit spring. It instead of going through this course the pupil says to the teacher — 'Grammar is a dreary business, syntax is a hard task, why not start with *Shakuntal* at once?' it would be an impossible ambition. In the same way if the pilgrim to the Promised Land says to the Evangelist, 'Discrimination, and detachment, and all the rigid discipline of the mind, are a dreary affair, why not show me a short cut to Eternal Bliss?', his ambition would be even more impossible. The Yogashastra of Patanjali has therefore laid down five steps to the goal: Faith, Incessant Effort, Remembrance, Concentration and Knowledge. The Gita also declares Faith to be the first step—Faith in *Atman* being the only Reality. No realisation without perfect preparation."

* * *

And Berodada applied this severe test to himself, and also to the nation aspiring for Swaraj. During the days of his repose at Shantiniketan the sage diverted himself sometimes by writing humorous skits and sometimes by composing little poems, of which the subjects were the birds and the squirrels that played fearlessly about him, and often by making boxes and toys of paper of various shapes and designs for the little boys that surrounded him. When he was quite 85 he prepared in his own hand—he retained his firm, beautiful calligraphy to the last—a system of Bengali shorthand! He kept himself in touch with the movement he cherished so much by having select papers read to him, and whenever the spirit moved him he wrote letters to Gandhiji. During the last days, however his permanent interest became *Atman* — Self-realisation. And God blessed his effort in the fullness of time. On the day before his death, writes a friend who was constantly in attendance on him, he dictated a poem describing the Joy and Bliss that he had found — the *Ananda* of self-realisation which knows no sorrow nor fear.

Let us treasure the memory of a life, so full and fruitful, so pregnant with inspiration, and in which the contemplative and active part were so harmoniously blended.

M. D.

## The Hindi Navajivan

According to the present arrangements the 'Hindi Navajivan' is issued on Thursday simultaneously with 'Young India'. The latest articles of Gandhiji are thus made available to the readers of Hindi Navajivan on the same day as 'Young India'. Annual subscription is Rupees four only.

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## Its Ravages

[In the next chapter of his booklet Mr. Page discusses the gains and losses of the War. The 'gains' are all described as 'Allied gains' and they are (1) the crippling of the economic power of Germany which was one of the great allied objectives. 'The Economic clauses of the Treaty', says Mr. Keynes, 'are comprehensive, and little has been overlooked which might impoverish Germany now or obstruct her development in future.' (2) the overthrow of Prussian militarism and autocracy, (3) the liberation of many millions of peoples from political bondage e. g. of Poland and Czechoslovakia.

The cost is against these 'Allied gains' has been appalling and it is a loss to humanity. Mr. Page cites facts and figures which tell their own tale.]

### (1) Losses in Life

The appalling cost of the war in human life is shown in the following table:

*Casualties of the Great World War*

| Country | Known Dead | Seriously wounded |
|---|---|---|
| United States | 107,284 | 43,000 |
| Great Britain | 807,451 | 617,740 |
| France | 1427,800 | 700,000 |
| Russia | 2752,064 | 1000,000 |
| Italy | 507,160 | 500,000 |
| Belgium | 267,000 | 40,000 |
| Serbia | 707,343 | 322,000 |
| Roumania | 353,117 | 200,000 |
| Greece | 15,000 | 10,000 |
| Portugal | 4,000 | 5,000 |
| Japan | 300 | . |
| Total | 6,338,519 | 3,437,740 |

| Country | Otherwise Wounded | Prisoners or Missing |
|---|---|---|
| United States | 148,000 | 4,912 |
| Great Britain | 1441,394 | 94,907 |
| France | 2344,000 | 433,500 |
| Russia | 3950,000 | 2500,000 |
| Italy | 482,196 | 1353,000 |
| Belgium | 100,000 | 10,000 |
| Serbia | 28,000 | 100,000 |
| Roumania | . . | 116,000 |
| Greece | 30,000 | 45,000 |
| Portugal | 12,000 | 200 |
| Japan | 907 | 3 |
| Total | 8,515,497 | 4,553,522 |

| Country | Known Dead | Seriously wounded |
|---|---|---|
| Germany | 1,811,104 | 1,600,000 |
| Austria | | |
| Hungary | 911,000 | 850,000 |
| Turkey | 436,924 | 107,772 |
| Bulgaria | 101,224 | 300,000 |
| Total | 3,060252 | 2,857,772 |

| | Otherwise wounded | Missing or Prisoners |
|---|---|---|
| Germany | 2,183,143 | 772,522 |
| Austria | 2,160,000 | 443,000 |
| Hungary | | 103,791 |
| Turkey | 300,000 | 10,825 |
| Bulgaria | 852,399 | |
| Total | 5,486,542 | 1,330,078 |

*Grand Total*

| | |
|---|---|
| Known Dead | 9,998,771 |
| Seriously Wounded | 6 295,512 |
| Otherwise wounded | 14.002,039 |
| Prisoners or Missing | 8,983,600 |

It is not possible for the human mind to comprehend the significance of ten million men and boys killed in the war All of us have stood in line for hours as we watched some huge procession. No one of us however, has ever seen a procession of a million men. A parade of ten million soldiers marching from daylight to dark, ten abreast, with each line only two seconds behind another, would require 46 days to pass a given point.

As ghastly as these figures appear, they do not tell the whole story Of the 8,983,600 men listed as prisoners or missing, a considerable percentage were undoubtedly killed in action. It was officially estimated in England that 60 per cent of the missing were probably dead The estimate in Canada was 55 per cent and in France 40 percent. If, therefore half like l as "prisoners or missing" be presumed to be dead the total death toll is increased by 2,991, 800

The above figures include only the casualties among the combatant arms There was in addition a very heavy loss of life among civilians as a direct result of the war, including deaths from war diseases and pestilences, massacres, bombardments, air raids, submarine attacks, deportations, exposure, malnutrition, starvation, etc After carefully examining a great mass of evidence Professor Bogart says "In conclusion it may fairly be estimated that the loss of civilian life due directly to war, or its causes induced by war, equals if indeed it does not exceed, that suffered by the armies in the field. In view of the facts cited such an estimate must be regarded as conservative "This would add 13,000,000 to the total death toll of war. The number of children left fatherless by the war is appalling. In France it was officially estimated that 837,000 French children lost their fathers in the war Dr Folks has estimated that 512,000 Italian children were left fatherless. If the ratio of French war orphans to French dead holds true of the other nations 6,500,000 children were left fatherless by the war. If the Italian ratio is used this number will be nearly doubled. Since the French birth rate is among the lowest and the Italian is among the highest, the actual number of war orphans is probably in the neighbourhood of 8,000,000.

In France the Pension Office had formal knowledge of 585,000 war widows on Armistice day. The total number was undoubtedly much larger than this The French marriage rate is lower than to most countries. It is therefore, probably conservative to estimate that from 40 to 45 percent of the total number of men killed were survived by widows. This means that approximately 5, 000,000 women were left widows by the war

Human misery and actual loss of life were enormously increased by reason of the fact that millions of people were forced by invasion to flee from home. In this connection Dr Folks says "We have seen them walking footsore, burden-bearing, falling by the wayside. We know of babies born on the way, and of mothers carrying new-born babes for miles. We have seen refugees packed by main force into stifling freight-cars and slowly hauled with many long interruptions, somewhere into the interior, hungry, filthy, weary, depressed This happened to 1,250,000 people in Belgium, to 2 000,000 in France, to 500,000 in Italy, to 300,000 in Greece, to say, 300 000 in Serbia, to 2,000,000 Armenians (except that they walked not to the desert and most of them to death), to 4000 000 in East Prussia, to huge but known numbers in Roumania, Russia, and Austria—all told, to some 10 000,000 people"

One of the most serious costs of the war is found in its biological aspects The 13,000 000 dead soldiers included an extraordinarily high percentage of the best manhood of the nations The weaklings and degenerates were rejected. The strongest, the keenest and the most upright, lost their lives in appalling numbers It is too soon to measure the cost of this sacrifice of the best young life of the world.

Let us now gather together in a comprehensive summary the outstanding human costs of the war

| | |
|---|---|
| 10,000 000 | Known dead soldiers, |
| 3 000 00 | Presumed dead soldiers |
| 13,000,000 | Dead civilians. |
| 20,000 000 | Wounded. |
| 3,000,000 | Prisoners |
| 9,000,000 | War orphans. |
| 5,000,000 | War widows, |
| 10,000,000 | Refugees. |

This summary may be read in less than sixty seconds, but no human mind is capable of grasping its meaning and significance. Each one of us knows some-thing of the tragedy of death in the home, a few of us are frequently called to console bereaved families, but no one of us has sufficient imagination to think in terms of millions of dead men.

The whole world was shocked and stunned when the *Lusitania* went down with the loss of a thousand lives. To equal the twenty six millions dead in the war, it would be necessary to sink a *Lusitania every day for seventy years*, or one every week beginning nearly a century before the discovery of America by Columbus, and continuing to the present hour. Or to express it in another way, the average loss of life was 16,585 for each of the 1,567 days the war lasted. This is equivalent to blotting out every breath of life in a city the size of Ithaca, Marshalltown or Billings each day of the war; or destroying every human life in a city like Berkeley Moscow or Atlanta City every three days during the war.

We can enter into the sorrow of one widow and visualize the loss of one orphan but millions of widows and orphans are beyond our powers of comprehension. We can suffer with one injured friend, but our sympathies are too narrow to include millions of suffering men We can measure the human cost of war to one family, but our minds are too feeble to grasp its meaning for the whole of mankind "The harm done to the white races by the war, ' says Dr. Folks, " is unprecedented, many sided, deep-seated, incapable of exact measurement, but truly terrifying"

## Spinning in Municipal Schools

One of the most encouraging signs of the times is the growing interest displayed by Municipal and other local bodies in the development of hand-spinning and Khaddar. The last report of the All India Spinners' Association gives a list of such bodies as have shown their sympathy with the Khadi movement. Many of the Municipalities in U. P. are understood to have reduced or abolished the octroi on Khadi, the latest to abolish it being the Mirzapur Municipal Board. Many more in U. P. as well as other parts of the country have made large purchases of Khadi for the uniforms of their employees or for other purposes. The small municipality of Tirupati is even maintaining a Khadi *Bhandar* of its own.

But the most interesting of the activities in this connection are the efforts made by several of these local bodies to introduce spinning in the curricula of the schools under their control. Many of the District Boards in Bihar and Orissa, acting on a resolution passed by the Legislative Council in the hey-day of Non-cooperation, introduced spinning in their schools, but the results of their experiment are not fully available. Of the efforts so far made, those of the Allahabad Municipality have met with remarkable success. Those who visited the Khadi Exhibition at Cawnpore and witnessed the spinning demonstration given by some of the pupils of the Allahabad Municipal schools will attest to the success achieved. An account of the Municipality's activities in this respect appeared some months ago in the columns of *Young India*. Here are figures taken from a later report which will show the extent of the progress made.

"There are 24 boys' schools under the Municipality and 18 girls' schools. The number of boys is 2,451 and of girls 667. The total number of teachers is 187, of whom 75 are lady teachers. Of the pupils nearly 80 per cent of the boys in the higher standards are trained in spinning and 30 to 50 per cent of the boys in lower standards know spinning. The percentage is even higher among the girls. Nearly 80 per cent of the teachers in boys' schools and as much as 95 per cent of the lady teachers are trained in spinning.

Lack of space prevents them from keeping the necessary number of Charkhas, the average per school being not more than 10. Every boy has to spin for a period of 45 minutes a day. The total output of these schools per day is 1,189 tolas, the count of the yarn varying from 8 to 15."

All this has been done without the slightest prejudice to the ordinary literary instruction of the pupils. The success achieved is remarkable. The report says more Charkhas could be introduced and greater output shown, but for the fact that there was not sufficient accommodation in the school buildings. The Municipality has readily adopted the suggestion that *Takhis* may be introduced with advantage in such schools and already 200 *Takhis* have been ordered by them.

The latest in the field is the Poona Municipality which has by a recent resolution introduced Takli-spinning in its primary schools.

This Municipality had made an attempt to introduce Charkhas in its schools as the year 1922, but owing to various causes the attempt was then unsuccessful. It has now made a fresh start by introducing the *Takli* in the upper classes in two of its schools—one being a boys' school and the other a girls' school. It is also intended to open a special class for the training of teachers both male and female. At present 178 pupils are plying their *Takhis* for three quarters of an hour every day. The President of the Municipality and the President of the School Board are evincing great interest in the experiment and the special committee entrusted with the work are anxious to ensure its success. There is no doubt that if this interest on the part of the Municipality continues we may see before long all the eight thousand students in its primary schools spinning. Only let the committee get one or two expert spinners, let them give the pupils the best *Takhis* and good slivers of well-carded cotton. The most remarkable results achieved by the schools of the Labour Union of Ahmedabad should spur all Municipalities and Local Boards to similar efforts.

### Khadder Propaganda

It is a sign of the times that some of the most cultured people are at the present moment engaged in Khadi work, with a selflessness reminding one of the old traditions of this land where national or religious service was rendered for the love of it. I am reminded of this fact by a letter from Satishbabu of Khadi Pratishthan. He tells me that Dr. Prafulla Ghosh is tirelessly going about Bengal, popularising Khadi by lectures arranged for him by Congress organisations, and by hawking Khaddar, Bharatchu-like, carrying pieces on his own devoted shoulders. Dr. Ghosh was one of the favourite pupils of Dr. Roy, held an appointment carrying Rs. 500 in the Mint. He is now taking no more than Rs. 30 and I have seen personally how he is living at the present moment. Nor is he the only person in Bengal, or for that matter in India, who is living like a beggar and serving the cause of the poor through the spinning wheel. There are many youths of great ability and education in several organisations in Bengal and outside Bengal, who have made Khadi their principal if not sole occupation, and who are doing it for a mere pittance. But since Khadi means the service of millions of India's paupers it naturally demands the devotion of not several hundreds but tens of thousands of young men and women.

M. K. G.



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# Young India

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## A Patriot's Wail

(*By M. K. Gandhi*)

A friend has thus unbosomed himself:

"In your weekly you write nothing about the agriculturists, who form the bulk of the population of India. In most parts of India the agriculturist is a mere tenant, at the mercy of the Zamindar, and dragging on a miserable existence. Do not you think these Zamindars and Talukdars are a pest in the country? Cannot we solve the problem by dispossessing these Zamindars and distributing their land among the poor?

"The headman and the sowkar are another pest. They exploit the poor agriculturist on all occasions.

"The agriculturist himself does not know his own interests. Everywhere in Gujarat he has taken to growing cotton, and has thus made food-stuffs dear. Could not the Swarajists get some legislation passed requiring them not to exceed 5 *bighas* of cotton cultivation? India needs only two million bales of cotton. Why should we grow six instead? Cannot we carry on a village propaganda for concentrating more on the cultivation of food-crops?

"The Patidars in Gujarat are mad after tobacco cultivation. And for whose benefit? Possibly we are more responsible for the vice of smoking than any other part of India. Can we not persuade them to grow fruit-trees instead?

"And why do not you say something strong about our miserable widows? Their orthodox parents or guardians are never going to listen to reason. Why not encourage the widows to take the initiative?

"And then there are our numerous evil customs and usages, our wretched dowry system, our post-nuptial and postmortem dinners and so on.

"And what a woeful number of subsistes?

"Why not resume bonfires and picketing of foreign cloth?"

...I have boiled down a very long letter which, though rambling, is the cry of an agonised soul.

I have not been writing much about the agriculturists advisedly. For I know that it is impossible for me to do anything for them today. There are a thousand and one things that need to be done for the amelioration of the lot of the agriculturists. But so long as the reins of Government are not in the hands of the agriculturist representatives, *i.e.* so long as we have no *Swaraj—Dharmaraj*—that amelioration is very difficult if not impossible. I know that the peasant is dragging a miserable existence and hardly gets even a scanty meal a day. That is why I have suggested the revival of the spinning wheel.

And the need for internal reform is as great as that for legislative reform. And internal reform can be only partly achieved when numerous volunteers are found to take up village-work as the mission of their lives. The evil habits of ages cannot go in a year or two.

We may not forcibly dispossess the Zamindars and Talukdars of their thousands of *bighas*. And among whom shall we distribute them? We need not dispossess them. They only need a change of the heart. When that is done, and when they learn to melt at their tenants' woe, they will hold their lands in trust for them, will give them a major part of the produce, keeping only sufficient for themselves. We had better wait for that day until the Greek Kalends' some one will say. I do not think so. I think that the world is moving towards peace *i.e.* Ahimsa. The way of violence has been tried for ages and has been found wanting. Let no one believe that the people in Russia, Italy, and other countries are happy or are independent. The sword of Damocles is always hanging over their heads. Those who have the good of the Indian agriculturists at heart, must pin their faith on non violence and plod on. Those who think of other methods are vainly flattering themselves with hope of success. The agriculturist never figures in their calculations, or at any rate they do not know his condition.

What I have said above applies equally to the *sowkar* and other exploiters. Nothing but their own profit appeals to them. But there too the remedy is the moral education of both. The oppressed need no other education except in Satyagraha and non-cooperation. A slave is a slave because he consents to slavery. If training in physical resistance is possible, why should that in spiritual resistance be impossible? If we know the use of the body, why can we not know the use and power of the soul?

Till he is educated who can persuade the agriculturist to limit or stop his cultivation of cotton and tobacco?

And reform of immoral customs and usages? How can it be brought about? By lectures? Have too an education of popular conscience is necessary. Those whose consciences are awake should act according to their convictions and accept the consequences. We may before long look forward to a measure of success of subsistence.

Smoking is in a way a greater curse than drink, in as much as the victim does not realise its evil in time. It is not regarded as a sign of barbarism, it is even acclaimed by civilised people. I can only say, let those who can, give it up and set the example.

Remarriage of widows is necessary to a certain extent. The reform can be brought about only when our youths have purified themselves. Are they pure? Do they profit by their education? Or why blame their education? From childhood up a dove mentality is sedulously cultivated in us. And if we cannot think freely how can we act freely? We are alike slaves of the caste, of a foreign education, and of an alien Government. Every one of the facilities provided us have become our fetters. There are so many educated youths amongst us. How few of them have thought of the lot of the widows in their own homes? How few have resisted the temptation of love? How few regard them as their own sisters and mothers and protect their honour? How few have had the courage of their convictions and defied their castes to do their worst. Whom is the poor widow to approach? What comfort can I bring her? How few of them are readers of *Navajivan*? How few even of those who read it can act upto their convictions? And yet I have occasionally devoted the columns of *Navajivan* to the widows' wail and hope to do more as opportunity offers itself. In the meantime I would appeal to every one who has a child widow under his care to consider it his duty to marry her.

The correspondent has cast a lurid light on our social customs. But when the whole body is rotten, how can we be satisfied with a few patches here and there? Post-mortem dinners are barbarous. But post-nuptial dinners are no less so. We might consider the latter to be less barbarous, because the religious ceremony of marriage is, all the world over, an expensive affair, more or less. But the Hindus alone have the monopoly of having post-mortem dinners! These and other matters badly need attention. But a reform all over will come with the awakening of the moral consciousness of our people and with the liberation of their thought. So long as our thought and action are not free, patch-work will be worse than useless.

The last item in the correspondent's wail is about the resumption of burning and picketing of foreign cloth. If some one could assure me that the people will burn only their own foreign clothing, and will not touch others', I would again appeal to the nation to make bonfires of foreign cloth. I have never doubted the propriety of these bonfires. But I have a genuine dread of people resorting to violence. When even a thing springing from love and non-violence is abused, we must take it that time is not ripe for placing it before the public. And when I saw in Bombay with my own eyes people wearing foreign cloth wresting it from others and consigning it to flames I recalled the weapon. Today when the agent of our passions have come to the surface, all peaceful experiments also must be reduced to a minimum. That is why I have hitched my waggon to only one star—spinning and weaving and propagating Khaddar—where abuse is unthinkable, and where there is no possibility of any harm being done. Those who want *Swaraj* or *Dharmaraj* for India by peaceful methods must pursue this unfailing remedy as a principal duty.

(Translated from *Navajivan* by M. D.)

## Its Ravages—II

### Material Losses of the War

It is now possible to estimate with a fair degree of accuracy the direct monetary cost of the war. Perhaps the most comprehensive studies in this regard have been made by Professor Ernest L. Bogart, and published by the *Carnegie Endowment for International Peace*, under the title, "Direct and Indirect Costs of the Great War." The following table is taken from this book:

Summary of the Direct Costs of the War

| | Gross | Advance to Allies |
|---|---|---|
| United States | $ 32,080,266,968 | $ 3,455,014,125 |
| Great Britain | 44,023,011,668 | 8,695,000,000 |
| Rest of British Empire | 4,493,813,072 | |
| France | 25,812,782,800 | 1,547,200,000 |
| Russia | 29,693,950,000 | |
| Italy | 12,413,998,000 | |
| Other Entente Allies | 3,9983,867,914 | |
| Total | $145,387,890,622 | $13,697,214,125 |
| Germany | 40,150,000,000 | 2,375,000,000 |
| Austria Hungary | 20,622,960,600 | |
| Turkey and Bulgaria | 2,246,200,000 | |
| Total | $63,018,160,600 | 2,375,000,000 |
| Grand Total | $63,018,160,600 | 22,079,214,125 |
| | | Net Cost |
| United States | | $32,625,252,843 |
| Great Britain | | 35,334,011,668 |
| Rest of British Empire | | 4,493,813,272 |
| France | | 24,265,582,800 |
| Russia | | 29,693,950,000 |
| Italy | | 12,413,998,000 |
| Other Entente Allies | | 3,983,867,914 |
| Total | | $ 126,330,476,497 |
| Germany | | 37,775,000,000 |
| Austria-Hungary | | 20,622,960,600 |
| Turkey and Bulgaria | | 2,246,200,000 |
| Total | | $ 60,643,160,600 |
| Grand Total | | $ 186,973,637,097 |

The total indirect costs of the war have been summarized by Professor Bogart as follows:

Capitalized value of lives lost.

| | |
|---|---|
| Soldiers | $ 33,561,276280 |
| Civilians | 18,561,276280 |
| Property losses | |
| On land | 29,960,000000 |
| Shipping and Cargo | 6 800,000000 |
| Loss of production | 45 000,000000 |
| War relief | 1,000 000000 |
| Loss to neutrals | 1,750 000000 |
| Total indirect costs | $ 151 812 552 560 |
| Total direct costs (est) | $ 185,313,637 097 |
| Grand total costs of the war | $ 337,946,179,657 |

Here also we are dealing with figures whose magnitude surpasses our ability to comprehend. The total cost of the war is equivalent to 20,000 dollars for every hour since Christ was born. The average daily cost of the war was more that 215 millions of dollars or 9 millions per hour. That is to say, one hour's cost of the war exceeded the amount expended on the public schools of Detroit or Cleveland during an entire year, and is equal to the endowment of a great University like the University of California The total amount contributed by Americans and Canadians to foreign missions last year is less than five hours cost of the war Six hours' cost of the war is more than the total operating expenses of all the Young Men's Christian Associations in the world for an entire year. To earn an amount equal to one day's cost of the war, 3,150 workers, at an annual wage of $2,500 each, would be compelled to labour for 40 years.

There is still another phase of the economic loss which must be taken into account viz. the effects of the war upon the industrial machine of Europe. The population of Europe, according to Herbert Hoover, is at least 100 millions greater than can be supported without imports These surplus millions are dependent upon the excess of exports over imports for their livelihood. Therefore, an efficient industrial machine must operate continuously if the standard of life is to be maintained. Prior to the war the various countries of Europe were not independent economic units but were parts of one vast industrial machine embracing that entire continent. The various currencies were maintained on a stable gold basis and flowed freely throughout Europe There was a minimum of interference at frontiers, and tariffs were not, as a rule, excessive. Nearly 200 million persons lived within the three Empires of Russia, Germany and Austria Hungary. In the economic life of Europe Germany occupied the central position. Upon the prosperity of Germany depended the prosperity of the rest of Europe

Then came the war. Instantly the whole economic life of Europe was thrown into confusion. Exports and imports between vast populations ceased entirely. Millions of men and women were taken from productive pursuits and placed at the work of destruction Four years of war on an unprecedented scale placed an enormous strain upon the industrial and financial life of all the belligerent nations. This was followed by the collapse of Russia and Austria Hungary and the destruction of the economic power of Germany New States sprang into existence. The boundary lines of Europe were greatly lengthened. Nationalistic feelings were raised to new heights and each country hedged itself about with tariff walls and customs barriers. Taxation shot up by leaps and bounds

After a period of artificial prosperity made possible by inroads into capital and natural resources, a terrific industrial depression swept over the whole world. Multitudes of customers were impoverished. This was followed by an enormous decrease in production. Famine and plague swept over Russia, Poland, Austria and the Near East Millions of persons were kept alive only by the heroic efforts of the American Relief Agency, the Quakers and other societies Tens of millions of able-bodied men were unable to find work In England from one quarter millions to two million men have been supported by Government doles during the past three years Even in distant United States the number of unemployed rose to five millions The collapse of the foreign market for wheat and cotton caused great suffering among American farmers

Currencies depreciated in value at an extraordinarily rapid rate. Nearly 100 millions of people in Russia, Germany, Austria and Poland now transact their daily business with currency which has little real value The writer during a recent visit to Europe, witnessed the fall of the German mark from 100,000 to the dollar to 60,000 000 within nine weeks. Prices are often doubled and trebled within an hour. International credits have been thrown into the utmost confusion

All these factors combined have probably created more human misery than was occasioned by shot and shell during the war And the end of this terrible chaos is not in sight The available evidence seems to indicate that conditions are certain to become worse before the winter is over Standards of living are being demolished and the movement for the abolition of poverty and disease has been set back a century more Millions of relatively innocent men, women, and children are doomed to spend their entire lifetime in hard toil with no reward save hunger, deprivation and a bare existence A whole continent is being submerged,

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# The Story of My Experiments with Truth

*(By M. K. Gandhi)*

## Chapter IX

### Father's Death and My Double Shame

The time I am speaking of is my sixteenth year. My father, as we have seen, was bedridden, suffering from fistula. My mother, an old servant of the house, and I were his principal attendants. I had the duties of a nurse, which mainly consisted of dressing the wound, giving my father his medicine, and compounding drugs whenever they had to be done at home. Every night I would massage his legs and retire only when he asked me to or after he fell asleep. I loved to do all this service. I do not remember having ever neglected it. All the time at my disposal, after the performance of the daily functions was divided between school and attending on father. I would go out for an evening walk, only when he permitted me or when feeling well.

This was also the time when my wife was expecting a baby—a circumstance which, as I can see today, meant a double shame for me. For one thing I did not restrain myself, as I should have, while I was yet a student. And secondly that carnal lust got the better of what I regarded as my duty to study, and of what was even a greater duty viz. that of devotion to parents—Shravana being been my ideal since childhood. Every night whilst my hands were busy massaging Father's legs, my mind was hovering about the bed-room— and that too at a time when religion, medical science and common sense alike forbade sexual intercourse. I was always glad of being relieved from my duty, and went straight to the bed room after doing obeisance to Father.

On the other hand Father was getting worse every day. Ayurvedic physicians had tried all their ointments, Hakims their plasters, and local quacks their nostrums too. An English surgeon had also used his skill. As the last and only resort he had recommended a surgical operation. But the family physician came in the way. He disapproved of Father going in for an operation at his advanced age. The physician was an upright and well-known, and his advice prevailed. The operation was abandoned, and various medicines purchased for the purpose went to no account. I have an impression that if the physician had allowed the operation, the wound would have easily healed. The operation also was to have been performed by a surgeon who was then well known in Bombay. But God had willed otherwise. When death is imminent, who could think of the right remedy? Father returned from Bombay with all the paraphernalia of the operation which were now useless. He had despaired of living any longer. He was getting weaker and weaker, until at last he had to be asked to perform the ordinary functions in bed. But up to the last he refused to do anything of the kind, always insisting on going through the strain of leaving his bed. The Vaishnavite rules about external cleanliness are so inexorable. Such cleanliness is quite essential no doubt, but Western medical science has taught us that all the functions, including a bath, can be done in bed with the strictest regard to cleanliness, and without the slightest discomfort to the patient, the bed always remaining spotlessly clean. I would regard such cleanliness as quite consistent with Vaishnavism. But my father's insistence on leaving the bed for the performance of the necessary functions, only struck me with wonder then, and I had nothing but admiration for it.

The dreadful night came. My uncle was then in Rajkot. I have a faint recollection that he came to Rajkot having had news of my father getting worse. The brothers were deeply attached to each other. Uncle would be sitting near Father's bed the whole day and would insist on sleeping by his bed-side after sending us all to sleep. No one had dreamt that this was the fateful night. The danger of course was there.

It was 10.30 or 11 I was giving the massage. Uncle offered to relieve me. I was glad and went straight to the bed-room. The wife, poor thing, was fast asleep. But how could she sleep when I was there? I woke her up. In five or seven minutes, however, the servant knocked at the door. I started with alarm. 'Get up,' he said, 'Bapa is very ill.' I knew of course that he was very ill, and so I guessed what 'very ill' meant that moment. I sprang out of my bed.

'Do tell me what the matter is.'

'Bapa is no more.'

So all was over! I had but to wring my hands. I felt deeply ashamed and miserable. I ran to my father's room. I saw that if animal passion had not blinded me I would have been spared the torture of separation from my father during his last moments. I would have been massaging him, and he would have died in my arms. Now it was for the uncle to have the honour. He was so deeply devoted to his elder brother that he had earned the honour of doing him the last services! Father had forebodings of the coming event. He had signed for pen and paper, and written: "Prepare for the last rites." He had then scrapped the amulet off his arm, and also his gold necklace of Tulsi beads and flung them aside. A moment after this he was no more.

The shame to which I have referred in a foregoing chapter was this shame of my carnal desire even at the critical hour demanding wakeful service. If is a blot I have never been able to efface or forget, and I have always thought that although my devotion to my parents knew no bounds and I would have given up anything for it, it was unpardonably wasting in that my mind was at the same moment in the grip of lust. I have therefore always regarded myself as a lustful though a faithful husband. It took me long to get free from the shackles of lust and I had to pass through many an ordeal before I could overcome it.

Before I close this chapter of my double shame, I may mention that the poor mite that was born to my wife scarcely breathed for more than three or four days. Nothing else could be expected. Let all parents and couples be warned by my example.

*(Translated from Navajivan by M. D.)*

# Young India

## Total Prohibition

*(By M. K. Gandhi)*

The Swaraj Party in Madras deserves the congratulations of all friends of the poor for having included total prohibition in their programme. Were it not for the very potential force of inertia we would long since have done away with this evil. It is sapping the vitality of the labouring classes, who need to be helped against themselves. There is no country in the world which is so well-fitted for immediate prohibition as India. Public opinion has always been on the right path. No referendum is necessary as it would be in European countries, for the simple reason that in India the intellectual classes do not drink as in European countries. The Rev. W. L. Ferguson of Madras has brought out a pamphlet clearly showing the need for prohibition. Of the financial burden the reverend gentleman says:

"No country, however rich and prosperous, can really afford to drink for drink brings nations to the verge of ruin and sometimes topples them over the brink. India is a poor country as yet. She is poor in her capital wealth; she is poor in education; she is poor in sanitation and public health; she is poor in housing; she is poor in agriculture and manufacturing; she is poor in means of communication in rural areas; and if there is any department of her life in which she does not need more of good than she possesses, let some knowing one inform us, for we do not know what or where it is. India cannot afford the sum of intoxicants. Financially the drink is too heavy. Just what the cost is in rupees we are unable to say, but some idea of it can be obtained from the revenues derived by the Government in the Excise Department. In round numbers this is Rs. 20,00,00,000 per annum. Some estimate that the total drink and drug bill of India for a year amounts to five times this sum received by Government, and others place it at three times that figure. I do not believe that we shall err very far if we take a figure half way between these two and place the amount at Rs. 80,00,00,000. Now of this vast sum the greater part comes from the earnings of the labouring classes—the very people who need it most for promoting the welfare of themselves, their families and their communities. If we assume that three-fourths of the drink and drug bill of India is paid by the poor and the labouring classes, some Rs. 60,00,00,000 is the burden they are bearing. And what could be done towards putting India's poor on their feet, if this vast revenue annually were saved from intoxicants and used for home-building and nation-building enterprises! It would not be long before thrift would replace squalor in our great cities and prosperity begins to attend the humble dwellings of our villages.'

The moral loss is even greater than the financial. Drinks and drugs degrade those who are addicted to them and those who traffic in them. The drunkard forgets the distinction between wife, mother and sister and indulges in crimes of which in his sober moments he will be ashamed. Any one who has anything to do with labour knows to what state the labourers are reduced when they are under the satanic influence of drink. Nor are the other classes better off. I have known the captain of a ship forgetting himself in his drunken state. The ship had to be entrusted to the care of the chief officer. Barristers having drunk have been known to be rolling in gutters. Only these better placed men are protected by the police all over the world whereas the poor drunkard is punished for his poverty.

If drink inspite of its harmfulness was not a fashionable vice among Englishmen, we would not find it in the organised state we do in this proper country. If we were not hypnotised we would refuse to educate our children out of the proceeds of vice, which the drink and the drug revenue undoubtedly is.

Mr. Ferguson suggests fresh taxation to replace this vice-begotten revenue. In my opinion no taxation is necessary, if only the Government will reduce the frightful military expenditure not required for defence against aggression but manifestly imposed to suppress internal commotion. The demand therefore for prohibition must go hand in hand with the demand for a corresponding reduction in military expenditure. The missionary bodies if they will range themselves alongside of public opinion and will insist on prohibition, must study the question of military expenditure, and if they are satisfied that much of the expenditure is due to a false fear of internal trouble, must demand reduction in military expenditure at least to the extent of the drink and drug revenue.

The duty before the Swaraj and other political parties is quite clear. They owe it to the country to demand total and immediate prohibition with one voice. If the demand is not granted the Swaraj party has an additional count in the indictment against the Government. Prohibition as Mr. C. Rajagopalachari has so aptly shown, is an item of first class political education of the masses. And it is one item on which all parties, all races and all denominations can be easily united.

Since writing the foregoing, I have seen the report of the proceedings of the Prohibition Convention held at Delhi under the chairmanship of Dewan Bahadur M. Ramchandra Rao. The Convention has passed what I would call a timid resolution. After urging the imperative need for total prohibition it 'urges upon the Government of India and the Local Governments to accept total prohibition of alcoholic liquor as the goal of their excise policy.' This I suppose neither the Government of India nor the Local Governments would have any difficulty in accepting. Swaraj is the accepted goal of all parties including the Government of India, but it is the immediate thing for the Congress to attain, a distant goal for the Government to cherish, though unattainable. So will total prohibition be an unattainable goal with the Government. Quite in keeping with this resolution is the advice of the Convention to the Government to "afford adequate facilities for ascertaining the will of the people with regard to this question, the introduction of the local option law being in the opinion of the Convention the best means of ascertaining the wishes of the people in this matter." As I have

already stated, there is no question of ascertaining the wishes of the people, for they are already known. The question is one of the Government foregoing the drink and drug revenue. I wish the Convention had taken up a stronger, more enlightened and more consistent line of action. The Convention has now become a National Prohibition party called the Prohibition League of India. Let me hope that this League will adopt a more forward policy and not treat total Prohibition as a goal to be realised in the dim and distant future, but a national policy to be immediately adopted and enforced without the cumbersome process of taking a referendum.

## "The Cow-the Mother of Prosperity"

I

"The cow—one of the blessings to the human race. No nation or people has become highly civilised without her. She produces the best human food on earth. She makes this health-building, strength-giving food from grass and coarse plants. She provides not only food for her young and her keeper's family, but a surplus, besides, to sell. Without her agriculture is not permanent or prosperous, people are not healthy or happy. Where the cow is kept and cared for, civilisation advances, lands grow richer, homes grow better, debts grow fewer. Truly the cow is the Mother of Prosperity."

It is with these eloquent words on the frontispiece that Mr. Ralph A. Hayne of the Agricultural Extension Department of the International Harvest Company, Chicago introduces his popular and therefore profusely illustrated booklet on the cow. Were it not for the fact that this writer presumably knew nothing of our ancient literature, one might almost suppose that he was paraphrasing in modern language the lavish praise bestowed by Sanskrit writers on the cow as the supreme benefactor of humanity. When Mr. Hoard called the cow the foster mother of the human race, little did he know that he had been anticipated long, long ago by the hoary-headed Chanakya.

आदौ माता गुरोः पत्नी ब्राह्मणी राजपत्निका।
धेनु र्धात्री तथा पृथ्वी सप्तैता मातरः स्मृताः॥

But we must permit Mr. Hayne to pursue his theme.

"*There is a place for the cow in the agriculture of every country.*

"Wherever the cow has taken her rightful place, and man has done his part, we find the highest type of farming; we find farmers living on their own farms, raising crops in rotation, which is the way the Lord intended us to farm.

"We find on the farms, barns with mows and bins and silos—regular factories working the year round, getting the very most from the farm's crops and furnishing an income every week of the year.

"We find homes with conveniences.

"We find intelligent, thrifty, debt-free people with minds and hands alert from steady employment.

"We find good citizenship, a good agriculture.

"The best method of farming, the larger crops and the greatest steady returns on investments are found on the well-regulated dairy farm.

"The dairy cow has made many hilly farms into comfortable country homes, surrounded with grass and alfalfa and prosperity.

"A trackload of cream is worth 1,125 dollars, and it takes away only a little over 7 dollars worth of fertility.

"*The cow has not taken her rightful place in every country.*

"Our great South *needs more cows.*

"Cows to furnish milk for people who have long done without it.

"Cows to furnish milk and butter for boys and girls who have starved for, muscle-making want of bone-making food.

"Cows to cure a one-crop agriculture.

"Cows to eat crops that should be growing in place of cotton.

"Cows to furnish a year-round income, without which no people are prosperous or happy.

"Cows to help build and maintain a fertile soil.

"There are right here in this civilised country thousands of boys and girls undersized, diseased, with weak bones, bad teeth, dull intellects, starving for the want of the cheapest and best food on earth—MILK.

"The cotton crop is all right to sell one month as a year but it is treacherous and disappointing when we depend on it the other 11 months. The mean crop, on the other hand, we can sell every week, 52 weeks of the year, winter and summer; it pays the bills and keeps the money jingling in our pockets.

"Our old Southern fields that have been leached, and gullied and robbed under the curse of a 'one-crop farming, can still be patched with Bermuda and carpetdeze into valuable cow pastures.

"*Our great wheat growing West needs more cows.*

"Cows to break the monotony of countless acres of 'one-crop' in summer and months of inactions in winter.

"Cows to furnish a plentiful home-supply of milk and butter instead of the scanty supply now shipped in cans and packages across the Continent to the Wheat Belt.

"Cows to make homes of the farms, not just places to stay.

"The Wheat Belt will suffer for the sins of 'one crop' farming until more alfalfa, rivert clover, corn and sunflowers are grown and stored in mow and silo to feed cows.

"*Our great corn belt needs more Cows.*

"Cows to eat silage made from thousands of fields of corn stalks now going to waste.

"Cows to help the tenant farmer buy a farm for himself.

"Cows to change the grain farmer's winter idleness to profitable work.

"Cows to help stay the mighty drain each year of Corn Belt fertility.

"Every year millions of loads are hauled off the Corn Belt farms and not a thing put back to keep up the fertility.

"We need more cow farmers and fewer crop farmers.

"Millions of Dollars' worth of good Corn Belt feed is wasting, burning, clogging the plough and harrow. Some day cows will eat these stalks out of silos—monuments to progress.

"We need cows, good cows, well-cared-for cows wherever folks live and fields are farmed and grasses grow."

V. G. D.

* Corn in America means maize.

## China's Wisdom

*(By C. F. Andrews)*

There are few signs of India's present position more painful to contemplate, on account of their disastrous effect, than the way in which the British occupation of India has upset the centre of gravity in Asia and destroyed the links which should have bound all the countries of Asia together. India's most natural relation was towards China. For over a thousand years in the past this relationship was intimate. It ought to be so again. But the British occupation of India has placed barriers in the way, which have been difficult to overcome.

There was in earlier days, the barrier of the Indian opium traffic, which estranged China from India and brought about a breach of friendly relations. Even at a later date, there have still been causes of friction over the same opium traffic, as was evinced at the world Conference at Geneva a year ago, when China left the Conference owing to the attitude taken by the Government of India. Another serious cause of friction has been the use by Great Britain, in China, of Indian military police in such Treaty ports as Shanghai and in Hong Kong and Kowloon.

The same estrangement between the two countries exists in the field of education. Last year, I found that the Chinese student had no knowledge of Indian history, though they knew fairly well the history of Europe. In the same way the Indian students have a knowledge of English history, but I doubt if a single fact in ancient Chinese history is known by one Indian student out of a hundred. And yet China is a country next to India possessing one of the greatest civilisations in the world.

The time has surely arrived, when this ignorance should be brought to an end. One simple practical way in which a beginning might be made would be for all those, who can do so, to buy the cheap little volume on the History of China in the Universal Library series. The author is Dr Giles, who can be relied on as a scholar. It is an admirable outline of a great subject.

One of the difficulties in the way of a true appreciation of China is the poverty of good literature on the subject. This will never be remedied so long as the translation of the Chinese Classics is entrusted mainly to English and American missionaries, who, whatever their zeal and devotion, have only too often an unconscious bias and therefore fail to do full justice to the subject. Again, the philosophy of ancient China is far more difficult to them than it would be to an Indian, whose mind had been steeped in the Upanishads. Again and again, I have felt this, when I have turned back from the study of the Sanskrit classics, such as the Upanishads and the Gita, to those of China.

Recently I have been reading through a translation of *The Sayings of Confucius*, by Leonard A. Lyall, of Shanghai, who had the help of a great and noble Chinese scholar in his translation work. These sayings have delighted me by the profound moral beauty they disclose, and their closeness to Indian ideas. In this article, I shall quote some of the simplest of them, which have appealed to my mind, in the sincere hope that they may turn the attention of Indians, who love their own country, towards the neighbour country of China. Each saying begins with the words, 'The Master said.' The sayings are terse, simple and compact. They run as follows:

The Master said: The Good is no hermit. The Good has always neighbours.

The Master said. A gentleman is calm and spacious. The vulgar is always fretting.

The Master said I was not born to understanding. I loved the past and questioned it earnestly. Thus I got wisdom.

The Master said How dare I lay claim to holiness? A man of endless search I might be called, an unflagging teacher nothing more.

The Master said, To learn the truth at daybreak and die at eve,—that were enough.

The Master said. A gentleman has no likes and dislikes below heaven—he follows the right.

The Master said. One thread runs through all my teaching,—faithfulness and fellow feeling.

The Master said Where shore of love, is a gentleman worthy of the name? Not for a moment may a gentleman sin against love, not in a flurry, nor in haste, nor yet in utter overthrow.

## Notes

### Indefatigable Mr. Andrews

Whatever the fate of the Anti-Indian measure of the Union Government, there is no doubt that Mr. Andrews' contribution to the solution of the problem will rank as the highest. His tireless energy, ceaseless watchfulness and gentle persuasive powers have brought us within hope of success. He himself though despondent in the beginning stages now holds out hope that the Bill is likely to be shelved at least for this session. He has been quietly interviewing editors and public men. He has been enlisting the sympathy of the clergy and drawing from them emphatic pronouncement against the measure. Thus he has shaken even South African European opinion that had ranged itself in favour of the measure. His deep study of the question has enabled him to throw to the satisfaction of several leaders of public opinion in South Africa that the measure is a manifest breach of the Smuts-Gandhi Agreement. He has also brought together scattered Indian forces to focus themselves upon attacking the Bill. Mr. Andrews has thus made a very substantial addition to his many services to India and humanity. No single living Englishman has done so much as Mr. Andrews to sweeten the relations between Englishmen and Indians. His one hope is to establish an indissoluble bond between the two peoples, a bond based upon mutual respect and absolute equality. May his dream be realised.

### Mixed Khadi is no Khadi

"In Palnad in Guntur District", writes a correspondent, "is being prepared a variety of so-called Khadi with special designs in the border, called 'Kuppadam' borders. The yarn used in the border is admittedly foreign. This is used as pure Khadi and so being approved even by Mahatma Gandhi. Is this right?"

This is certainly not right. I have never approved of any such thing I consider it a fraud to describe such *dhotis* as pure Khadi. The question was brought up even as early as 1919 when mill made *dhotis* with borders of foreign yarn were used, and I know several friends were obliged to reject their *dhotis*, because the borders were discovered to be made of foreign yarn Such things appear small on the surface but they constitute a silent encroachment upon the reality One cannot therefore be too correct about such matters The only thing I have countenanced is the activities of the ladies in Bombay, who do embroidery work upon whole pieces of Khadi. For this embroidery they are obliged to use foreign silk But then, they do not cheat anybody. They want to avoid this foreign silken thread if they can get hand-spun But so long as they cannot, in order to sell their Khadi amongst fashionable people, they are obliged to give them some embroidery, and they tell people plainly who use their *saris*, to what extent the embroidery contains foreign yarn. But from embroidery on pure Khadi to the use of foreign yarn in the preparation of Khadi itself and calling the latter Khadi, is a long and dangerous jump, which cannot be tolerated

## The Spinning Wheel in Mysore

The "Hindu" publishes a long report of what it calls "a grand Charkha demonstration and spinning competition" held recently at Bangalore under the auspices of its Spinners' Association. The chief event of this interesting and instructive function was the address delivered by the Chairman, Mr Z. Moos, the Director of Industries and Commerce, Mysore. Mr Moos gave an exhaustive, and, in my opinion, a convincing reply to the critics of the spinning wheel. He insisted that the wheel was to be considered from the point of view 'of poverty and unemployment'

"It was well known", he said, "that more than 50 per cent of the population was engaged in agriculture and for about half the year they all remained idle. Not only this but the rainfall was so fitful and uncertain that famine conditions seemed to be a recurring factor every time."

And he showed that for this population the spinning wheel was the only industry during its leisure hours He added that but for the distortion and degeneration of the national taste, Khaddar would make much greater headway than it had. Of the earning capacity of the wheel, Mr. Moos said,

"It has been ascertained by careful calculation that a person by devoting 2½ hours a day to spinning could easily earn Rs 2-8 a month, and taking the total number of persons on an average in a family to be 5, and 2 of these to take to spinning 2½ hours a day, the total extra income to the 'Have nots' in the State would amount to more than 50 lakhs of rupees a month, or 6 crores of rupees per year. Did their critics seriously ask them to throw away this sum by abstaining from spinning? There was no doubt that the spinning industry had a great future before it and was sure to gain a great stimulus, if the educated, cultured and the wealthy classes were favourably disposed towards the use of Khaddar".

M K G

## Quarterly Returns

In the last annual report of the All India Spinners' Association it is stated that many of the Provincial Khadi organisations are making vigorous efforts to extend their activities. The Khadi Pratisthan in Bengal, the Provincial Khadi Department and the Gandhi Kutir in Bihar, and the Gandhi Ashram in U. P. have all put forward schemes for larger and more extensive work which have been sanctioned by the Executive Council of the A. I S. A. The Tamil Nadu scheme is awaiting consideration The Punjab is one of the provinces that offer promise of extensive work in the future The provincial organisation here which towards the close of the year 1924 was faced with great difficulties, has successfully got over them and is now making steady progress in its work. It has now put forward a scheme for nearly doubling its work during the current year The Department intends to open a new centre of production on a large scale in Alampur and has already shifted its headquarters there from Lahore.

There are now 6 chief production centres in the Punjab under the supervision of the Provincial Khadi Department, 8 sale *bhandars* directly run by the department and 17 sale agencies The figures of production and sale of Khadi in the Province for three months since the date of the last A. I. S. A. are available and are given below:

| | Production | | | Sale |
|---|---|---|---|---|
| October | 5615 | Yds | Rs. | 11447 |
| November | 4345 | " | " | 11425 |
| December | 5730 | " | " | 16870 |

The figures available from all other provinces except Kerala are not complete for all the three months As soon as they are available they will also be published in *Young India* Kerala is not doing much in Khadi and has but one small production centre and three sale *bhandars*. Its figures for three months are as under:

| | Production | | | Sale |
|---|---|---|---|---|
| October | 631 | Yds | Rs. | 1303 |
| November | 381 | " | " | 1636 |
| December | 234 | " | " | 1489 |

## For Congress members

1. Acknowledgement of yarn sent to the A. I. S A should not be expected until after eight or ten days of its receipt at the office.

2 As already notified, the mere expression of a wish to become a Congress member in his application form sent to the A I S A. will not entitle the applicant to membership of the Congress He has to fill in and submit an application for the purpose in the form prescribed in the note 'For Congress Members' which appeared in *Young India* of the 14th January, and certificate from the A I S A. will be issued only after the subscription of two thousand yards has been paid during the current year

This cancels all instructions issued in *Young India* of the 5th December, or anywhere else before this date.

3. Old members sending new application forms for membership will please always mention their roll numbers.

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# A. I. S. A. Yarn Contributions

## A Class

### 2 Andhra (2335–2346)

319 K. Basavayya — Challapalli
320 P. Langayya — "
321 M. Satyanarayan Murthy — Digapahandi
322 S. V. S. Krishna Rao — Kotipalli
323 Md. Khaja Mahideen — Nellore
324 P. Govinda Rao — "
325 P. Venkateshwarlu — Dhulipudi
326 B. class No. 400 Transfered here
327 K. Subbayamma — Polamur
328 G. Ramkrishnayya — Chandala
329 R. Venkatrayanam — Repalle
330 C. Ramiah — "

### 3 Assam (2347)

146 Subarnalata Borsiddal — Jorhat

### 4 Behar (2348–2374)

108 Shambhunath Pathak — Arrah
109 Lakshmiwanshi Devi — "
110 Jitan Panda — "
111 Bajrang Sahai — Pachamba
112 Hiralal Vishwakarma — Sonapur
113 Sarayu Singh — Jamalpur
114 Baldev Sahai — Pandaul
115 Umeshwar Singh — "
116 Ramesh Ch. Bhattacharya Purulia
117 Govind " " "
118 Surendranath Niyogi — "
119 Bhubhubhushan — "
120 Atul Ch. Ghosa — "
121 Upendra Mohan — "
122 Phanindranath — "
123 Nihiran Ch. Das Gupta — "
124 Lavanyaprabha Ghose — "
125 Ganesh Bhatt — Bathwa
126 Jechan Bhagat — Shore
127 Dhanapati Bhagat — Bathwa
128 Parasanna Bhagat — "
129 Surendranath — "
130 Bhudan Miyan — "
131 Janardan Bhagat — "
132 Sukai Bhagat — "
133 Khedu Bhaga — "
134 Sadavrata Prasad — Chinpur

### 5 Bengal (2375–2393)

382 Sukhada De Sarcar — Tazpur
383 Hiranna Bala Sen — "
384 Hari Mohan Chos — Sachia
385 Sharada Charan — "
386 Prasanna Kumar — Mahejanhat
387 Bereda Prasad — "
388 Sitesh Ch. Chau. — "
389 Sijoy Gopal Sen — "
400 Debendra Kumar Paul — "
401. Makhanlal — "
402 Jogesh Ch. Dey — Durgapur
403 Charu Ch. Sen — Ratanganj
404 Ushabala Debi — Khulna
405 Jatindralal Mukarjee — Atrai
406 Hakimuddin Pamanik — "
407 Abdul Prammik — "
408 Upendra Mohan Sarcar — "
409 Upendra Mohan — Kanderhat
410 Anil Kumar Sen — Atra
411 Suresh. Ch. Guha — Calcutta
412 Sarendra Nath Nag — "
413 Jatindra Ch. Dutt — Chandbatta

### 8 C. P. Hindi (2397)

37 Rameshwar Jha — Drug

### 10 Bombay

20† V. V. Kamath — Dadar
21† V. R. Dighe — Parel

### 11 Delhi (2398)

20 Prabhu das Tulsidas — Delhi

### 12 Gujarat (2399–2417)

317 Ambalal Hirala — Bardoli
318 Ramji Chhiba — "
319 Prabhu Raoji — "
320 Nanma Bhane — "
321 Morar Raoji — "
322 Vishan R. Harkare — "
323 Manga Pancha — "
324 Manja Dayi — "
325 Dahyabhai L. Mehta — "
326 Ratanji Bhagabhai — "
327 Khandubhai Devabhai — Sarkhen
328 Revajibhai Nathabhai — Sabarmati
329 Manibhai G. Patel — Nadiad
330 Ashabhai L. Patel — "
331 Chhotalal V. Bhatt — Karakla
332 Maniben Maganlal — Ahmedabad
333 Gopal lal Nandlal — Nechad
334 Roll No. 10 (20) Transfered here
335 " 10 (21) " "

### 13 Karnatak (2418–2421)

153 M. N. Mewandi — Dharwar
156 Sanno R. Nayak — Nandgad
157 K. P. Kamath — Karkala
158 H. Srinivasarao — Bangalore

### 14 Kerala (2422–2424)

52 O. Subramanyam — Kottarakara
53 F. R. Sriniwas — Ernakulam
54 M. C. Govindan Nair — Mankara

### 15 Punjab (2425–2426)

22 Garudatt — Lahore
23 Kaulal — "

### 17 Sind (2427)

39 Asarbai — Karachi

† Former names transfered in Gujarat

### 18 Tamil Nadu (2428–2466)

342 S. Narayana Iyer — Mannargudi
343 S. Sitaraman Iyer — "
344 Ramalinganand Swami — "
345 T. K. Srinivasa Iyer — "
346 V. Sabapati — "
347 E. S. Srithara Rao — Trichy
348 A. Vaidyanathan — "
349 N. Subramanya Sastry — "
350 P. Muthuswamy — "
351 S. " — "
352 A. Arogo Pillay — "
353 S. Muthukumar — "
354 E. Mudaliar — "
355 A. N. Mordeen — Adirampuram
356 T. K. Krishnaswamy — Madras
357 M. Shanmugam Pillay — Kulpatti
358 N. Shivramalu — Madras
359 Pattanmal — "
360 G. B. Venkatram — "
361 B. Krishnamurty — "
362 M. S. Sathanandan — "
363 M. R. Salamala — Erode
364 M. L. V. Saumar — Pondicherry
365 S. Ayyaraswamy — Karavalur
366 C. K. Annammal — Conjeeveram
367 A. V. Ermakrishnan Thanthrayar[2]
368 Krishnamurthy — Erode
369 A. P. Naicker — Karavalur
370 P. Subramanyam — Karaikudi
371 P. L. M. Chettier — "
372 R. Nagappa Chettiar — "
373 Kesheva Naidu — Madras
374 C. Shanmugam Nadar — Virudhanager
375 N. S. R. Mudaliar — Conjeevaram
376 K. Ethirajulu Naidu — Kallakurichi
377 Md. Sharif Sahab — "
378 K. Ramachandran — "
379 G. Subbiah — Sriperumbudur
380 V. Ganesh Iyer — Kumbakonam

### 19 U. P. (2467–2483)

71 Khushram — Mainpuri
72 Sukhendra Singh — Khimsaipur
73 Jayadatta Pande — Hathras
74 Ravidas N. Sharma — Fyzabad
75 Raghubar Dayal — Cawnpore
76 Lalman Gupta — Farrukhabad
77 Narayan Prasad — Fyzabad
78 Premnarayan Malviya — Allahabad
79 Sundarshyam — Fyzabad
80 Devidin Pandit — "
81 Ramshanker Mishra — Prayag
82 Nareing Dayal — "
83 Rajaram Sharma — Harsiya
84 Ratna Bali Ashan — "
85 Ramsaup Das — "
86 Gopinath Dutt — Allahabad
87 Shafi Ahmed Kidwai — "

## B. Class

### Andhra

400† B. S. Narayanan Nellore
417 M. Gauramma Dugapandi
418 R. V. Subbamma Nellore
419 K. S. Charyulu Madan Palle

### 4 Behar

420 Gopinath Prasad Arrah
421 Hridaynarayan Singh Saraura
422 Devnandan Singh Sonapur
423 Bhagwat Narain ,,
424 Zafar Miyan Bathwa
425 Began Pande ,,
426 Ramjash Bhagat Bhore
427 Balgovind Bhagat Bathwa
428 Kashi Bhagat ,,
429 Hari Bhagat ,,
430 Umapati Misra ,,
431 Damodi Dube Shore
432 Ram Lagan Bathwa
433 Sundari Kunvari ,,
434 Lachhamna Chandra ,,
435 Lalman Bhagat ,,
436 Tilakdhari Bhagat ,,
437 Halkhori Bhagat ,,
438 Rama Devi ,,
439 Mahri Kunvari ,,
440 Mathura Bhagat ,,
441 Nachake Bhagat ,,
442 Swarath Singh Baranli
443 Ramkisun Mahuln ,,
444 Shivdhari Lohar ,,
445 Uttam Thakur ,,
446 Prasadrai ,,
447 Bijkumar Pande ,,
448 Kunvaji Janji Bhore
449 Mahadeo Bhagat Bathwa
450 Hirabhagat Bhore
451 Hiramun Sahu Bathwa
452 Narhar Raut ,,
453 Tabakal Kumhar ,,
454 Basavan Sunar Bhore
455 Hari Nandan Singh Baranli
456 Anand Kunvari Bathwa
457 Hakim Miya ,,
458 Ram Sahay Bhagat ,,
459 Ram Taparshwar Thakur ,,
460 Tulsi Bhagat ,,
461 Parandar Bhagat ,,
462 Bal Govind ,,
463 Ram Dena Teli ,,
464 Sitaram Das ,,
465 Shiv Tahal Sahu ,,
466 Hemraj Bhagat ,,
467 Khelavan Mahto Bhore

### 5 Bengal

468 Hanudhwaj Maity Kanchak
469 Sudhanya Debi Khulna

### 10 Bombay

470 C. H. Shah Malim
471 Trivikram Krishna Meerut
472 Shri. Ramashraya Pd. ,,

### 12 Gujrat

473 Vidyagauri Mehta Bardoli
474 Devchand B. Shah Jetpur
475 Punja Gokul Porbaoder
476 Dhamanshankar Shah Wasad
477 Magnalal Krishnarao ,,
478 Jamna Bhaishankar ,,
479 Dahyabhai Barshankar ,,
480 Hirabhai Bhurabhai ,,
481 Satyendraprasad S. Mehta Ahmedabad
482 Jamnadas Chhaganlal ,,

### 13 Karnatak

483 Ranganath Maruti Dharwar
484 Shiv Basu B. Marvali Nandgad
485 Ram Ch. V. Sammadekar ,,
486 Narayan A. Ayachit ,,

### 17 Sind

158* Kunvar Bai Karachi

### 18 Tamil Nadu

487 V. Guruswami Mannargudi
488 K. Krishna Ban Madras
489 Savitri Ammal —
490 V. C. K. Naidu —
491 S. K. Narayanaswamy ,,
492 Atmaramam —
493 S. Subramanyam ,,

### 19 U. P.

494 Chhitarmal Rathi Aligarh
495 Yamunaprasad Allahabad

### Donations

311 K. Raman Nair Bombay
312 Ganesh S. Prabhu Bhusaval
313 Shankar R. Valunjkar ,,
314 T. A. Phadke —
315 Narayan P. Pentambekar ,,
316 Kanaiyalal D. Sheth ,,
317 Ekanath G. Dakate ,,
318 Moreshwar V. Saladkar Baroda
319 Tirthi Dain Jullundur
320 K. Shankaran Olavakkot
321 K. Kumaran ,,
322 K. Velayudhan ,,
323 A. Ebrahim ,,
324 K. Madhavan ,,
325 S. Bava ,,
326 Mrs. O. C. Das Gorakhpur
327 Dorabhai Jadeja Rajkot
328 Spinners' Society Through Sri Chandbai Sarcar St. Thomas Mount
329 K. T. Chitra Bombay
330 Lakshmyalata Debi ,,
331 Mushi Raut Patori
332 Swarnalata Debi ,,
333 Dilmai ,,
334 Rajala Lachhman Akola
335 Gangaram Lachhman ,,
336 N. Vithal ,,
337 Balakrishna G. Patekar ,,
338 Venkat N. Vithal ,,
339 Damodar D. Jarara ,,
340 Hirayaya Ramayya ,,
341 Bangayya Lachhamayya ,,
342 K. S. Venkatrama Iyer Kumbakonam
343 Kalyanam Iyer ,,
344 K. Derai ,,
345 Harcharan Pal Haraiya
346 S. A. Jain Bhusaval

### Unacceptable for membership and therefore entered as donations

347 Tulakdhari Tiwari Sarnehra
348 Yamunaprasad Sinha ,,
349 V. S. Bhaskaran Sabarmati
350 Shivalal Bhagat Bathwa
351 Jhinaraj Bhagat ,,
352 Sitaram Ramdas ,,
353 Rajaram Bhagat ,,
354 Parasuna Bhagat ,,
355 Mishri Bhagat ,,
356 Shivatahale Sahu ,,
357 Ram Dutt Misra ,,
358 Manik Ch. Pande ,,

## Money Contributions

**Associates**—

| | | |
|---|---|---|
| 24 Already acknowledged Young India 21-1-26 | | 335-5-0 |
| 25 Gurudattamal Lyallpur | | 12-0-0 |
| 26 Sodhraj Vakil ,, | | 12-0-0 |
| 27 G. V. Mavalankar Ahmedabad | | 12-0-0 |
| | | 371-5-0 |

**Life Associates**

1 Mistri Hirji Jeram Bombay 500-0-0

### Summary

| Province | A | B | Total |
|---|---|---|---|
| 1 Ajmer | 6 | 0 | 6 |
| 2 Andhra | 330 | 14 | 444 |
| 3 Assam | 146 | 0 | 146 |
| 4 Behar | 134 | 82 | 136 |
| 5 Bengal | 418 | 15 | 432 |
| 6 Berar | 5 | 0 | 5 |
| 7 Burma | 3 | 2 | 5 |
| 8 C. P. Hindi | 97 | 162 | 185 |
| 9 C. P. Marathi | 52 | 15 | 67 |
| 10 City of Bombay | 58 | 14 | 72 |
| 11 Delhi | 20 | 2 | 22 |
| 12 Gujarat | 335 | 108 | 443 |
| 13 Karnatak | 158 | 17 | 175 |
| 14 Kerala | 54 | 2 | 56 |
| 15 Maharashtra | 181 | 12 | 193 |
| 16 Panjab | 23 | 1 | 4 |
| 17 Sind | 39 | 11 | 50 |
| 18 Tamil Nad | 3 | 43 | 42 |
| 19 U. P. | 87 | 7 | 94 |
| 20 Utkal | 22 | 4 | 26 |
| | 2453 | 495 | 2978 |

† Former name transferred to A. class.

*Former name removed owing to repetition.

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

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## The Story of My Experiments with Truth

[*By M. K. Gandhi*]

### Chapter X

#### Glimpses of Religion

From my sixth or seventh year up to my sixteenth I was at school, being taught all sorts of things, but not religion. I may say that I failed to get from the teachers what they could have given me without any effort on their part. And yet things here and there I kept on picking up from my surroundings. The term 'Religion' I am using in its broadest sense,—meaning thereby self-realisation or knowledge of self.

Being born in the Vaishnava faith I had often to go to the *Haveli*, a Vaishnavite temple. But it never appealed to me. I did not like its glitter and pomp. Also I heard rumours of immorality being practised there, and lost all interest in it. Hence I could gain nothing from the *Haveli*.

But what I failed to get there, I got from my nurse, an old servant of the family, whose affection for me I still recall. I have said before that there was in me a fear of ghosts and spirits. Rambha, for that was her name, suggested as a remedy for this fear the repetition of *Ramanama*. I had more faith in her than in her remedy and so at a tender age I began repeating *Ramanama* to cure my fear of ghosts and spirits. This was of course short-lived, but the good seed sown in childhood was not sown in vain. I think it is due to the seed sown by that good woman Rambha that to-day *Ramanama* is an infallible remedy for me.

Just about this time, a cousin of mine who was a devotee of Ramayana arranged for both of us brothers to learn *Rama Rakshe*. We got it by heart, and made it a rule to recite it every morning after the bath. The practice was kept up so long as we were in Porbandar. As soon as we reached Rajkot, it was forgotten. For I had not much faith in it. I recited it partly because of my regard for that cousin and partly because of my pride in being able to recite *Rama Rakshe* with correct pronunciation.

What however left a deep impression on me was the reading of Ramayana before my father. During part of his illness my father was in Porbandar. There every evening he used to listen to Ramayana. The reader was a great devotee of Rama—Ladha Maharaj of Bileshwar. It was said of him that he cured himself of his leprosy not by any medicine, but by applying to the affected parts *Dhava* leaves which had been cast away after being offered to the image of Mahadev in Bileshwar temple, and by the regular repetition of *Ramanama*. His faith, it was said, had made him whole. This may or may not be true. We all say retelbelved in the story. And it is a fact that when Ladha Maharaj began his reading of Ramayana, his body was entirely free from leprosy. He had a melodious voice. He would sing the *Dohas* (couplets) and *Chopais* (quatrains), and explain them, losing himself in the discourse and carrying his listeners along with him. I must have been thirteen at that time, but I quite remember being enraptured by his reading. That laid the foundation of my deep devotion to Ramayana. Today I regard the Ramayana of Tulsidas as the greatest book in all devotional literature.

A few months after this we came to Rajkot. There was no Ramayana-reading there. *Bhagavata* however used to be read on every *Ekadashi* day. I sometimes attended the reading, but the reader was uninspiring. Today I see that *Bhagavata* is a book which can evoke religious fervour. I have read it in Gujarati with intense interest. But when I heard portions of the original read by Pandit Madan Mohan Malaviya during my twenty one days' fast, I wished I had heard it in my childhood from such a devotee as he so that I could have formed a liking for it at an early age. Impressions formed at that age strike roots deep down into one's nature and it is my eternal regret that I was not fortunate enough to hear more such good books read during that period.

I however got in Rajkot an early grounding in toleration for all branches of Hinduism and sister religions. For my father and mother would visit the *Haveli* as also Shivas and Ramas temples, and would take or send us youngsters there. Jain monks also would pay frequent visits to my father and would even go out of their way to accept food from us—non-Jains. They would have talks with my father on subjects religious and mundane.

He had besides Mussalman and Parsi friends, who would talk to him about their own faiths, and he would listen to them always with respect, and often with interest. Being his nurse, I often had a chance to be present at these talks. These many things combined to inculcate in me a toleration for all faiths.

Only Christianity was at the time an exception, I developed a sort of dislike for it. And for a reason. In those days Christian missionaries used to stand in a corner near the High School and hold forth, pouring abuse on Hindus and their gods. I could not stomach this. I must have stood there to hear them once only but that was enough to dissuade me from repeating the experiment. About the same time, I heard of a well known Hindu having been converted to Christianity. It was the talk of the town that when he was baptized he had to eat beef and drink liquor, that he also had to change his clothes and that thereafter he began to go about in European costume including a hat. These things got on my nerves. Surely, thought I, a religion that compelled one to eat beef, drink liquor, and change one's own clothes did not deserve the name. I also heard that the new convert had already begun abusing the religion of his ancestors, their customs and their country. All these things created in me a dislike for Christianity.

But the fact that I had learnt to be tolerant to other religions did not mean that I had any living faith in God. I happened to come across, about this time, *Manusmriti* which was amongst my father's collection. The story of the Creation and similar things in it did not impress me very much, and on the contrary made me incline somewhat towards atheism. There was a cousin of mine, still alive, for whose intellect I had great regard. To him I turned with my doubts. But he could not resolve them. He sent me away with this answer: 'When you grow up you will be able to solve these doubts yourself. These questions ought not to be raised at your age.' I was silenced, but was not comforted. Chapters about diet and the like in *Manusmriti* seemed to me to run contrary to daily practice. To my doubts as to this also, I got the same answer. With intellect more developed and with more reading I shall understand it better, I said to myself.

*Manusmriti* at any rate did not then teach me *Ahimsa*. I have told the story of my meat-eating. *Manusmriti* seemed to support it. I also felt that it was quite moral to kill serpents, bugs and the like. I remember to have killed at that age bugs and such other insects, regarding it a duty.

But one thing took deep root in me—that morality is the basis of things, and that truth is the substance of all morality. Truth became the sole objective. It began to grow more and more in magnitude every day, and my definition of it also has been ever widening.

A didactic stanza likewise gripped my mind and heart. Its precept—return good for evil—became my guiding principle. It became such a passion with me that I began numerous experiments in it. Here is that (for me) wonderful stanza:

> For a bowl of water give a goodly meal,
> For a kindly greeting bow thou down with zeal,
> For a simple penny pay thou back with gold,
> If thy life be rescued, life do not withhold.
>
> Thus the words and actions of the wise regard,
> Every little service manifold they reward.
> But the truly noble know all men as one,
> And return with gladness good for evil done.

(*Translated from Navajivan by* M. D.)

## Notes

### Breach of Faith

The threatened Asiatic Bill is a breach of the Smuts-Gandhi agreement regarding the whole of South Africa, and it is a breach of faith also as regards Natal as brought out by Mr. Andrews in one of his letters to the Press in South Africa and reproduced in *Indian Opinion* just to hand. The following is the appendix extract:

> 'The Natal Government brought out under contract, from the year 1860 onwards, the vast majority of Indians who landed in South Africa. It was agreed between the two Governments, before they left India, that if they fulfilled their five years' labour contract on the sugar plantations they should be given certain rights in Natal, including those of domicile together with open purchase of land and inconvertible property. The Natal Government, in its eagerness to get this indentured Indian labour, also agreed that Indian traders should be allowed to accompany the labourers as free Indians.
>
> 'These Indian labourers purchased these rights at a great cost. For the five years' indenture was accompanied by such grave moral evils, that it has now been entirely abandoned as a vicious labour system. The Natal Government, up to quite recent times, has endeavoured to observe faithfully its side of the contract. Section 148 of the South Africa Act makes it clear that agreements made by the Natal Colonial Government devolve upon the Union. (Year Book, p. 74)'

### Economic Fallacy

The crux after than disputes of the economic argument often brought against the Indian settler:

> 'The Indian question itself is by no means so serious from an economic standpoint as most people in South Africa have been led to think. Indeed, in reality, the solution has been already obtained, because the Indian competition is a diminishing and not an increasing factor. Yet even in a city like Durban, where Indians are most numerous of all, the net increase in the value of properties held by Indians between 1921 and 1925 was only in round figures a quarter of a million while that of Europeans was four millions. Yet the Indian and European populations in Durban and suburbs are in the proportion of four to five. I have already stated, and would state again, that the census of 1921 showed a European increase of 39.8 per cent, while the Indian increase was only 6.1 per cent. Every year, Indians in large numbers are leaving the country never to return. No more are allowed to come in. The Indian men in the Union are greater in number than the women. Therefore the birthrate is not likely to be a high one. The whole number of Indians in the Union was only 161,000 in 1921. If there happen to be some where Indian shops are increasing in number, I have seen with my own eyes other places where the decrease is equally marked. What cause is there, then, for any economic fear? The problem is easily able to solve itself, if only time is allowed, and is the increasing prosperity (which is certain to come with the improvement of trade) the shortage of labour will everywhere soon be felt and the majority of Indians, who still do useful and steady industrial and agricultural work, will all be needed. It seems,

indeed, almost an absurd thing, at such a time, to be driving such a valuable labour asset out of the country."

Mr. Andrews could have added that in the other parts of South Africa the Indian position is infinitely worse than in Durban. In the major part of the Union he is landless and is dependent merely on the goodwill of his European landlord. His only crime is that besides being a labourer he dares to engage in trade and eke out an honest living. Dispassionately examined the cry against the Asiatic has no foundation save in an insensate colour prejudice and petty trade jealousy. M. K. G.

## Buy Khadi with the Difference

*(By C. R.)*

"Third class" travelling is a pleasure, chiefly because it is so cheap,—comparatively,—and so peaceful. No one bores you with his conversation. It is pleasant to sit in a corner unnoticed among a crowd of people who make no pretences either to themselves or to others. If you travel during day time and so do not have to suffer for want of stretching-space, it is not physically so very inconvenient either.

"So easy!" I hear you say. Friend it is wrong to dislike the chattering of innocent men and women. The children,—well, they do make noise unreasonably sometimes; but it is enjoyable,—if you learn to think with them. You can be even helpful if they cry for something you can guess. The noise and confusion of the "third class" compartment should not be exaggerated. The meaningless conversations of upper class compartments are often more boring.

I know what you feel strongly about. The carriage is dirty and so are the occupants. But I am not sure whether it is not more enjoyable to be amidst dirt that you understand than among the fashions and the fopperies, the snobbisms and the artificialities of the first and second class passengers which you cannot understand. When you have outgrown self-centred sensitiveness, it is easy to crow about among those who represent the average degree of national cleanliness. Dirt will not offer all kill. It is not half so poisonous as some people imagine. Any way it is no sin your being clean, when you have no time and no inclination to make other people leave the art of cleanliness. Your own cleanliness is but a poor defence against Nature who does not like selfishness. If we would raise the level of cleanliness among third class passengers and remove their distress we must travel with them and share their discomforts.

"How about the closet? you exclaim in dismay. Yes I admit it is not clean. But if my friend Parthasarathi were with you he would show you that you can do some indirect service. He would get a sanwanger at the junction station, and tipping the fellow with a nickel bit get him to clean the carriage latrine, so that for the next few hours the nuisance may be a bit more tolerable for all concerned. We can all do this like Parthasarathi, though we may not all be brave enough to do as he did the other day, when he found the *tot* had not done his work well, why he took the pail and broom from the man, went to himself and cleaned the place up nicely to the amusement of all the people including the poor sanwanger who stood grinning. "This was a Gandhi man", some people on the platform whispered.

You smile at my description of third class travelling. You say the smell is nasty even if you sit at the other end of the compartment. The closet modifies the atmosphere even at that distance. But I say, if you are on a long journey you can get over this. The nose gets used after a time. In a short journey I admit it is somewhat troublesome to the untrained nose. But, as I have read somewhere, the odour of these latrines, however unpleasant to the nose, is not such a danger to health as anxious people imagine. Diseases, learned doctors assure us and I believe them, are not communicated through odours, nor do they get across through air without actual touch or spraying up of drops and particles into your mouth, or by getting into your drink or food. So we may go about confidently though carefully and ever wrestling with authority for improvement.

If I have not convinced the reader still that third class travelling is pleasant it is my fault of expression. If you did get into a local train, I know you would like it. Then I forgot the beggars. The divine music of some of the beggars that get into the South Indian Railway trains to ply their business is a compensation for all the noise, all the smells and all the crush. The train whistles and moves off from a station. Suddenly a crooning figure gets up, stretches out an emaciated arm, and song such as must melt the hearts of the gods bursts out. Close your eyes if the hungry looks or the disease or the deformity disturbs your eye-sense, and you can enjoy the rapture of the melody and the passion of the mad composer. But it is better for all concerned that you also look at less forms that make that melody.

Why should we sorrow and why should we despair when our very beggars, the lepers, the maimed and the deformed, the men who know not how they will get over the next pang of hunger, men and women who never were or could be taught to read or write, can sing like angels, and utter melody and thought that make a cathedral for worship of even a third class compartment? Our greatest poets still live because of our deserving beggars,—the maimed and the blind, not in the great colleges and Universities where too learning is a trade! Why should we not travel 'third', where these patrons of the poets have a free pass, and you may pay or not pay as you like for the course?

Any way you will see how much money third class travelling saves and you can buy Khadi with the difference.

This reminds me why I began this story. I was travelling third class. I was thinking what a beautiful song two beggar boys had just sung and what would happen to literature if ticket-collectors ruled these scamps out, when a gentleman, 'educated' and clean, and occupying more than his share of the seat just like myself, sat up, and asked me "Would you mind if I asked you a question, sir?"

It was not one question, but many. I had to go for the hundredth time into the justifications for Khadi. It was interesting and his doubts cleared my own mind in a wonderful manner. But the conversation must be postponed for another week, that is if the Editor thinks it good enough for *Young India* readers.

[The Editor having been for some years now a stranger to the delights and the difficulties of third class travelling is always glad to find space for well-spun stories about this people's travelling class, especially when they connect themselves with the people's Wheel of Fortune. M. K. G.]

# Young India

## From Sweden

(*By M. K. Gandhi*)

Thus writes a Swedish correspondent

"It is a great joy to me to get your paper every week and it seems to me as if I stood in constant contact with you. I see that you answer in *Young India* questions from people in distant countries, and wonder if you will also answer questions from me. . . . Will you tell me in your paper if you still adhere to your first programme in all its parts? Papers say you have changed your opinions about several points, but you are as eager as ever for non-cooperation? In our biggest paper there has been an article about you and I translate on a separate paper the principal points I think they prove a very great want of insight in India's present situation. People don't seem to understand that since the English have tried to trample out every aspect of greatness in the character of the masses they cannot in one day, month or year regain all they have lost There must be a rebuilding *from where they stand* It is slow work but what a glorious material to work upon!

"I wonder if I dare trouble you with answering in *Young India* what I translate from the article. I should like to enlighten the public about your real opinion. . . . I think your spinning wheel is a foundation on which India's liberation, economic well being and, as a product, spiritual reconstruction, is to be built

"If I have been too presuming, I ask you to forgive me We here in our Bible a sentence 'Love drives away fear' and I have loved India and its people for nearly forty years—that's my only excuse for writing to you as I do"

The following is the extract translated sent by the correspondent

"Gandhi embodies in his fanatical spiritual imperialism and his hatred to Western civilisation the reactionary India His ideal is the ancient isolated village communities whose idyllic separateness from the outer world was a result of the economic independence. To regain this Gandhi recommends home spinning as a way out from the bonds of Western civilisation At the same time he is carrying on the most evident bread-earning politics, claims the entire disappearance of the British from public service, control over every department of administration, the army and foreign politics too etc. In this struggle to place Indians as workers in the modern state-system Gandhi works manifestly dead against his own principles. More than with Tilak and other predecessors there are with Gandhi I am certain. For the realisation of the programme, fateful circumstances Gandhi's judgment of the Western civilisation seems to him who has studied the methods of agitation of this so influential man ill advised It is not exaggeration to assert that the political vitality in India depends in the highest degree on a manifestation of Western civilisation, *i e* the railways These have been the means to bring about the agitatory summons to the campaigns of home spinning, the frequent Congresses, the meetings of the leaders at different places and Rates When Gandhi condemns the Western institutions he therefore gets into a vicious circle The means which make possible the agitation for isolation and going back to old customs and social forms lead in reality farther and farther away from the orthodox ideals And a third contradiction makes itself felt in Gandhism

"We have shown how Gandhi preaching the ideal of renunciation and the silent contemplation, at the same time carries on eager breadwinner politics and how his all embracing agitation assumes just the order of things that he wants to do away with. A third contradiction shows itself in Gandhi's behaviour concerning the castes. Gandhi centrally strives for a social order suited for the economic ideal, the independence of the village community which he teaches. The old caste institution must consequently have an absolute defender in Gandhi But this is not the case On several points, especially concerning the untouchables Gandhi has declared an opinion different from the orthodox standpoint He thus works to help the modern time It is clear that a movement so full of contradictions and strange things as the integral nationalisms and its last off-spring Gandhism cannot produce anything of importance The boycott against the legislative councils the schools, law-courts and goods from the mills, has completely failed

"The payment of the programme of the Hindu orthodox circles and their politics cannot be favourable. Their agitation has not been useless. But the effects have not been those wanted The movement for Indian independence has not given up the contact with the Western world The swift Indianising of public service, of the industries, the admittance of the lower castes to the schools etc,—significant events in the Indian politics,—do not point that way With a paradoxical sharpening of the present situation one may characterise the two great programmes in Indian politics, the orthodox and the radical, thus that the orthodox scheme may be considered as a failure but because of its agitation very important for the modernising of India, the radical programme as practically possible to realise and very valuable, but in consequence of the conciliating attitude of its adherents unable to realise itself without the powerful help of the integral nationalism.

As to the question embodied in the letter, I must repeat what I have said in these columns before that I retain my faith intact in the original programme of non cooperation I also feel that it has done a distinct service to the national cause. The institutions attacked do not retain the glamour they had before But I recognise that the reaction too has been great and that many of those who were concerned with the institutions in question have gone back to them. But I am confident that at the proper time the whole programme is bound to be revived in a modified form it may be, but retaining its essential character Meanwhile as a practical man I help my old comrades to every humble way I can without sacrificing my own principles or practice

As for the extract from the Swadesh newspaper it betrays the usual ignorance of my motives and actions; I am not concerned with doing away with the railways. The spread of the spinning wheel I hold to be quite consistent with the existence of the railways. The spinning wheel is designed to revive the national cottage industry and thus bring about a natural and equitable distribution of the wealth derivable from the largest industry next only to agriculture and thereby stop the double evil of enforced idleness and pauperism. Nor have I ever suggested or contemplated the turning out of the English from India. What I do contemplate is a radical change in the English outlook upon the government of India. The present unnatural and degrading system of subtle slavery must be changed at any cost. There is no room for Englishmen as masters. There is room for them if they will remain as friends and helpers. The writer of the article simply does not understand the grand implications of the removal of untouchability. He cannot perceive that its removal is calculated to purge Hinduism of the greatest evil that has crept into it without touching the great system of division of work. It is difficult, it must be admitted, for busy men looking at the great movement from a distance to observe the unfamiliar but vital core beneath the temporary but familiar crust overlaying it. It is difficult for them also not to mistake the husk for the kernel. The movement of non violent non cooperation has nothing in common with the historical struggles for freedom in the West. It is not based on brute force or hatred. It does not aim at destroying the tyrant. It is a movement of self-purification. It therefore seeks to convert the tyrant. It may fail because India may not be ready for mass non violence. But it would be wrong to judge the movement by false standards. My own opinion is that the movement has in no wise failed. Non violence has found an abiding place in India's struggle for freedom. That the programme could not be finished in a year's time merely shows that the people could not cope with a mighty upheaval during such a short time. But it is a lesson which is silently but surely working its way among the masses.

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## Terms of Prohibition

The Governor of Bombay has plainly told the Anjuman of Broach that if they want prohibition they must find fresh sources of revenue to replace the revenue derived from drink. In other words it is no concern of the Government to arrest the evil of drink. It is the duty of the reformer to supply the revenue lost by return to sobriety. Prohibitionists therefore, if they want early prohibition, will have to make up their minds as to their reply to H. E. the Governor of Bombay which represents in this case the policy of the Government of India. I hold it to be utterly unjust to further tax the already overtaxed taxpayer. Prohibition can only come by cutting down expenditure. The military budget is the item that easily admits of retrenchment. But whether this opinion is sound or not, prohibitionists have to formulate their policy as to the method of meeting the difficulty raised by the Governor of Bombay.

M. K. G.

## Spinning at Sabarmati Ashram

Spinning and prayer are the two things that are more after Gandhiji's heart than anything else, and ever since he began giving more time to the Ashram, he has concentrated his energies on systematising both of them. The inmates of the Ashram have each his own work, and though there are the principles that hold them together, only common activities can bring them together in an active, communal spirit. They are spinning and prayer, which can make the inmates though

"Distinct in individualities,

But like each other even as those who love."

To make them both real unifying factors it was necessary to make them more living. A few days talks and conferences were enough for the prayers, which are today more regular and much better attended than any time before. Spinning was done by all, but there was nothing like regularity about it. The children of the school had a regular period and their yarn was everyday noted in the register. "Why not have a register for the whole of the Ashram?" suggested an inmate. Virodha who came here some time ago to infect all with his spinning enthusiasm, heartily supported the suggestion. After a year's regular study of it he has come to the conclusion that the average speed of a spinner must be 450 yards per hour, and he exhorted everyone to reach the average. To the regularity was added the anxiety to reach the average and during the last fortnight we have had remarkable results. Almost every man, woman and child makes it a point to find his or her half hour or hour to spin, out of the daily routine of work and after every evening prayer answers the spinning roll-call. Let each school and Ashram where spinning is part of daily duties introduce the experiment and note the results.

We shall first have the figures of daily attendance and daily spinners. It is noteworthy how it has gone on improving. The following are the first week's figures.

| | | Thu. | Fri. | Sat. | Sun. | Mon. | Tue. | Wed. |
|---|---|---|---|---|---|---|---|---|
| Men | Total No. | 47 | 47 | 47 | 47 | 54 | 55 | 55 |
| | Spinners | 29 | 37 | 36 | 38 | 43 | 48 | 45 |
| Women | Total No. | 28 | 28 | 28 | 30 | 30 | 30 | 30 |
| | Spinners | 16 | 34 | 25 | 16 | 20 | 24 | 24 |
| Children | Total No. | 29 | 29 | 29 | 29 | 29 | 32 | 32 |
| | Spinners | 26 | 27 | 26 | 27 | 14 | 29 | 28 |

I may mention that non-spinners include absentees and sitting people as well as the defaulters. But the improvement in the number of spinners may safely be said to be due to a reduction in the number of defaulters. Thus on the first day only 61.7 per cent of the men and 57 per cent of the women on the roll spun. On the last day their number was respectively 81.8 and 80 per cent. The number of spinners amongst children remained constant, because they have been regular spinners for some time. But even they slackened on Monday, that being their off-day. The number that day was as low as 50 per cent. It is interesting to note however that Monday next week the number went up to 65 per cent. Let us now compare the average attendance of both the weeks:

| | 1st Week | 2nd Week |
|---|---|---|
| Men | 72 per cent | 81.7 per cent |
| Women | 72 " | 78.4 " |
| Children | 84 " | 88 " |

Let us now take the figures of production. We shall first compare the production of the same day in the

two weeks, on which other conditions were also very nearly the same

| | | Monday 26-1-26 | | | Monday 1-2-26 | |
|---|---|---|---|---|---|---|
| Men | Total No. | 24 | 9569 R. | 56 | 11,116 R. | |
| | Spinners | 43 | 222 av. | 45 | 258 Av. | |
| Women | Total No | 30 | 5509 R. | 30 | 5377 R | |
| | Spinners | 20 | 276 av | 20 | 269 av | |
| Children | Total No. | 29 | 2469 R | 32 | 5487 R. | |
| | Spinners | 14 | 176 av | 21 | 261 av. | |

R. means rounds of 4 feet each. Av. means average rounds per spinner. Note the remarkable improvement amongst men and children. The total in one case has increased by 1500 rounds and the average by 36 rounds, and amongst children the total has been more than doubled and the increase in the average is 85 rounds!

Let us now take the total production of each week:

| | First Week | Second Week |
|---|---|---|
| Men | 72,857 rounds | 81398 rounds |
| Women | 36 627 " | 41 472 " |
| Children | 44,117 " | 47,005 " |
| Total | 153,581 rounds | 169,870 rounds |
| i. e | 204,776 yards | i. e 226,492 yards |

which shows an increase of about 21,000 yards in a week

Let us now see to what extent working at this rate the inmates can supply their own clothing needs. The population may be taken to be approximately 130 and the total needs of the Ashram at the rate of 20 sq yards each is 2,600 square yards. Now a square inch of cloth requires 2 yards of yarn of 15 counts (the average count spun nowadays) This means that 2600 square yards of cloth would require 2600x144x2 = 67,39,200 yards of yarn i. e. 1,27,329 yards every week in a year of 48 weeks So we have more than reached this average I wish every spinner had also noted the time for which he spun, in which case we could have had the average time of spinning also.

M D.

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# Why there is Slaughter

## and how to prevent it?

### II

In 1899-1900 the price of a hundredweight of hide exported was Rs. 40-8 in 1913-14 this had risen to Rs. 75-8 The price of 20 lb. weight of hide in Calcutta was Rs. 8-4-1 in 1897 and rose to Rs 16-0-10 in 1906.

Mr W. S Hamilton, Director of Agriculture, Punjab, speaking before the Board of Agriculture, India, in 1916 said, "The rising prices of hides meat, bones, blood and fat are daily bringing the value of a dead buffalo nearer to its live value."

The following figures, given to Mr. H C Sampson by a Mala in Vizagapatam, of the estimated profit which he expected from the slaughter of a pair of buffaloes purchased in the weekly market for Rs. 35 are taken from his report on Cattle Survey Madras 1912

| | Rs. A P | | Rs. A P |
|---|---|---|---|
| Two hides | 16-0-0 | to | 20-0-0 |
| Fat 3 to 4 maunds (local) at Rs. 5 a maund | 15-0-0 | to | 20-0-0 |
| Horns ½ maund (local) | 2-0-0 | to | 2-8-0 |
| Bones | 0-4-0 | to | 0-8-0 |
| | 33-4-0 | | 43-0-0 |

"In addition to this the flesh would be sold as meat" says Mr Sampson

The prices of dried meat or 'biltong, fat, bones, blood, etc constitute the second cause affecting slaughter next in importance to the prices of hides

Dried blood, obtained by simply evaporating down the blood from slaughter houses, the trade name for which is blood meal, is used as a manure on the tea and coffee plantations in Assam and other parts, and the considerable surplus, left after the planters demand is satisfied, is exported to foreign countries 800 tons were shipped to Ceylon in 1922. Blood meal is the most rapidly acting of all organic nitrogenous materials and contains about 14 per cent of nitrogen Mr (Now Sir) A Chatterji in his Notes on the Industries of the United Provinces, p 193, says that dried blood is shipped to Europe for the manufacture of albumen, fertilisers and potassium cyanide, as well as gets which are used in the manufacture of sausages.

The foot of various animals are boiled to obtain neat's foot oil which is used for lubricating clocks and machinery exposed to low temperatures and as a dressing for leather (Latifi, Industrial Punjab P. 175)

Clippings of hides and skins, waste pieces of leather and old shoes, bones, sinews and entrails etc. are used for the manufacture of glue (ibid, P. 127)

Horn is "employed in the manufacture of combs, buttons, handles of walking sticks, umbrellas and knives, drinking cups, spoons of various kinds, snuff-boxes etc Clippings and shavings from horn factories, containing as they do about 15 per cent of nitrogen, though slow in action, are largely used as a manure" (Encyclopaedia Britannica). The largest amount of horn and hornmeal exported in any year from 1912 to 1921 was over 3,000 tons valued at about 25 lacs of rupees in the year 1912 13. Says Mr Chatterji in the book already once cited, at P. 192, "The horn of the buffalo only

used for comb-making. Cow horn is believed to be too tough and inelastic. The horn is obtained from the slaughter-house butcher. The tips are cut off and ultimately find their way to Europe were they are used for knife and umbrella handles, buttons and the tops of whips. "In Germany horns are made into paper knives, spoons, combs, scale-pans, shoe-horns and pen holders by individual artisans working with simple implements in their own house. Not a particle of horn is thrown away. Even the waste pieces, when solid enough, are softened by heat or treated with a saturated solution of potash and lime, and pressed into buttons, pipes, etc which are finished by carving with a knife. Refuse unfit for any other purpose is used as a manure." (A. Latifi, Industrial Punjab, Pp. 123-4)

Hoofs too are made into buttons and knife handles waste being utilised in manufacturing cyanide of potassium. They are also used as a manure.

Bone is used directly for making buttons, knife-handles etc. Then again, containing as it does 50 per cent of phosphates, 12 per cent of fat and 25 per cent. of gelatinous substances, the phosphates are used as artificial manures the fat is worked up by the soapmaker, the chandler and the manufacturer of glycerin and the gelatinous matter forms the base of the gelatin and glue of commerce. Gelatin is used as a foodstuff in soups and jellies, and also for coating pills to prevent them from adhering together and to make them tasteless. Glue is used in sizing textiles, and with glycerin in making printers' rollers. Bone meal, made by a simple pulverisation of bones, is used as a manure either as it is or after being treated with sulphuric acid and turned into the soluble superphosphate. The dry distillation of bones yields (1) 61 per cent of bone charcoal, which is the best decolorizer known, and is extensively used in the sugar industry for removing the impurities in the raw sugar, (2) 6 per cent of bone tar, which, when redistilled, gives bone oil used as a liquid fuel and bone pitch used in the manufacture of black varnishes, (3) 20 per cent of bone gas which is used for power, and (4) 13 per cent of ammoniacal liquor, which is made to yield the manure sulphate of ammonia.

In 1921 there were 19 bone crushing mills in British India, 4 in Bombay, 8 in Bengal, 5 in Madras, 2 in the Central provinces, and 1 each in Burma and the United Provinces. The export figures for 1921-22, as cited by Mr D. G. Gokhale in "Welfare" for June 1925, are:

| | Tons |
|---|---|
| Crushed bones | 33,920 |
| Uncrushed bones | 200 |
| Bone meal | 49,876 |
| Total | 83,996 |

The value of this was over 62 lacs of rupees. In 1912-13 the quantity was 1,10,221 tons. "Many cattle shin bones are shipped to England for the making of knife handles, where they are paid 40 £ per ton. The thigh bones are the most valuable, being worth 80 £ per ton, for cutting into tooth brush handles. The foreleg bones are worth 30 £ per ton and are made into collar buttons, parasol handles and jewellery. Sheeps legs are the staple parasol handles." (Sherif's Manual of Cattle and Sheep, P. 5).

V. G. Desai

## Moral Losses of the War

[The following is another instalment from Mr. Page's illuminating pamphlet. M. K. G.]

The moral losses of the war are not so easily measured as are the physical and material losses. But there is an abundance of evidence that they are disastrous.

It has been well said that truth is the first great casualty of war. Deceit and falsehood are inherent in war. Not truth but expediency is the standard. The nature and extent of German war propaganda is well known in Allied countries. It was one of the chief factors in producing a feeling of revulsion against Germany, and is often cited as one of the reasons why the United States entered war. The fact of Germany's guilt in this regard is too well authenticated to leave any room for doubt.

What the citizens of Allied countries do not realize sufficiently well, however, is that the people of Germany were equally well informed concerning the war propaganda of the Allied governments. Since the conclusion of the war, several books have been written by Allied secret service men, which contain information concerning this propaganda. Sir Campbell Stuart, K. B. E., has published a volume entitled, "Secrets of Crewe House," which gives in some detail an account of the activities of Lord Northcliffe, Director of Propaganda in Enemy Countries, and his staff. Various chapters deal with "Operations Against Austria-Hungary," "Operations Against Germany," "Operations Against Bulgaria," "Inter Allied Cooperation." "From War Propaganda to Peace Propaganda." In his Foreword the author says: "Much that was interesting and even dramatic can never be divulged."

War propaganda was not, of course, confined to enemy countries. Every government systematically deceived its own people. A rigid censorship prevailed everywhere. False reports concerning victories and defeats were constantly issued. Stories of atrocities committed by the enemy were grossly exaggerated or manufactured outright in some propaganda offices. Peoples were deceived by governments as to the real aims of the war. We wonder at the ease with which the German Government was able to deceive its people. We know now what was hidden from us at the time, that during the very period when Allied leaders were pronouncing the glorious aims of the war, they were engaged in formulating a series of sordid secret treaties by means of which they planned to divide vast spoils of war among themselves.

The writer is convinced that our own government cannot be justly accused of many of the excesses of Germany or even of the Allied governments. But our skirts are not clean. We had an efficient department of propaganda, under the direction of Mr George Creel. It was known as the Committee on Public Information. "We did not call it propaganda," says Mr Creel, "for that word, in German hands, had come to be associated with deceit and corruption." This Committee published and circulated more than 75 million books and pamphlets. "There was no part of the great war machinery that we did not touch," says Mr Creel, "no medium of appeal that we did not employ. The printed word, the spoken word, the motion picture, the telegraph, the cable, the wireless, the poster, the sign board—all these were used in our campaign to make our own people and all other peoples understand the causes that compelled America to take arms."

An examination of the literature circulated by this Committee—in the light of our present knowledge—reveals clearly the exaggerations and misrepresentations to which the American people were subjected. The weaknesses and crimes of Germany were emphasized in every possible way, often in a highly exaggerated form, while the Allies were pictured as paragons of virtue, intent only upon the destruction of militarism and autocracy and the liberation of oppressed peoples. Almost everything good about Germany was suppressed, almost everything evil about the Allies was overlooked. The result was a picture which in many essentials was absolutely false.

A conspicuous illustration of war propaganda is found in the exaggerations and falsehoods concerning the conduct of German submarine officers. In this connection, our own Rear Admiral Sims recently said "Within the past few months, in speaking to various audiences on the operations of the German submarines, I have stated that their commanders, particularly those who operated in the open sea, were specially selected and thoroughly trained men, and therefore very dangerous enemies; that *most of the atrocities popularly attributed to them were untrue*; that, barring the case of the hospital ship, Llandovery Castle, I did not know of any case where a German submarine commander deliberately fired upon the boats of a torpedoed vessel; that the commanding officer and two other officers of the submarine that torpedoed that vessel were tried in Germany after the war and punished, that the submarine commanders generally acted in a humane manner in carrying out the orders of their Government, in some instances giving the boats of torpedoed merchant vessels food and water and a tow toward land, and sending out wireless signals giving their position. . . . It may, of course, be assumed that the Allies reported for trial all cases of alleged atrocities. . . . But if the Allies could report but fifty-seven cases, this alone would appear to be conclusive evidence that there is no justification for the absurd belief, so universally held in America, that practically all the German submarine commanders were just devils in human form, capable of firing on defenceless men in open boats. As a matter of fact this evidence shows that the vast majority were decent seamen. . . . If the war is of considerable duration and intensity, the relatively few cases of atrocities are multiplied by the inevitable popular hatred until a general belief is created that all members of the enemy's forces are just plain beasts.

Throughout the war the peoples of the earth were fed upon lies, half-truths and misrepresentations. "All the trickery and subterfuge and war wisdom of the ages brought up to date', says Captain Ferdinand Tuohy himself a member of the British Secret Service, "intensified and harnessed to every modern invention and device—such has been the latter-day intelligence . . . A Machiavelli, a Talleyrand or some other master schemer of the ages, come back to earth, would have thrilled to the amazing cunning and corruption of it all.'

Throughout the period of hostilities a moratorium was declared on freedom of speech and press. All opinions that seemed objectionable to the authorities were banned, and offenders in this regard were threatened or jailed. This denial of civil liberties continued long after the war had ended. Under the wave of hysteria which swept over the world, national, state and municipal governments passed laws seriously abridging freedom of expression. Many of these laws remain upon the statute books and constitute an ever present menace to liberty of speech and press.

There were other moral casualties of the war. In the relations of the sexes there were heavy losses. War has always been accompanied by a tremendous increase in sexual immorality. This war was no exception to the rule. All along the line there has been a decline in moral standards and practices. The situation has been made much worse by the industrial depression and economic chaos in many countries following the war. In England the volume of street soliciting has increased enormously. One competent observer goes so far as to say that there are ten times as many girls on the streets of London as before the war. In Paris and Berlin the situation seems to be even worse. It is a conservative estimate to say that in these cities hundreds of prostitutes may be seen within the radius of a few blocks. Nude dancing girls appear publicly in theaters and cabarets without interference from the authorities. Conditions were of course very bad prior to 1914, but there is no question but that the situation is now immeasurably worse than before the war. Evidence is to be found not only in the number of professional prostitutes but also in the increasing sex looseness among all classes of people. It may well be that in its ultimate effects upon humanity the collapse in morality will prove to be the supreme cost of the war.

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**Abuse of Power**

Protests in India notwithstanding, the Union Parliament has passed the anti-colour legislation. This does not so materially affect Indian settlers as the natives of the soil. They and Asiatics are virtually debarred by this legislation from doing any work on the mines which Europeans can or will do. It is an unnecessary affront put upon Indians. For there are very few working on the mines. So far as the natives are concerned the legislation not only reduces their legal status but it also affects the material interest of thousands working on the mines. No wonder General Smuts uttered a grave note of warning against the legislation and likened it to a firebrand thrown in a haystack. The Bill is a challenge to the natives. Illiterate though they may be, they are as proud and sensitive as any people on earth. In their helplessness they may be unable to answer the challenge but there is no doubt that the Europeans of South Africa if they persist in their arrogant policy will have sown the seeds of their own destruction. It is stated that the Senate will reject the measure when it comes before it. It ought to. But the same saddening tale is on that the existing Government have a majority in the combined houses which they propose to use in order to carry out their purpose. If this temper continues, the anti-Asiatic measure which is agitating India at the present moment is not likely to be postponed as Mr. Andrews hopes it will. These measures really hang together and represent the settled policy of the present Union Government on the question of colour. Only the strongest attitude on the part of the Government of India can bring about a reconsideration of that policy.

M. K. G.

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Topic of the Hour

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# Young India

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## The Story of My Experiments with Truth

*(By M. K. Gandhi)*

### Chapter XI

#### Preparation for England

I passed the Matriculation Examination in 1887. It used to be held at two centres, *viz.* Ahmedabad and Bombay, and the general poverty of the country naturally led Kathiawad students to prefer the nearer and the cheaper centre. The poverty of my family likewise dictated to me the same choice. This was my first journey from Rajkot to Ahmedabad and that too without a companion.

My elders wanted me to pursue my studies at college after the Matriculation. There was a college in Bhavnagar as well as in Bombay and as the former was cheaper, I decided to go there and join the Samaldas College. I went, but found myself entirely at sea. Everything was difficult. I could not follow, let alone take an interest in, the professors' lectures. It was no fault of theirs. The professors in that College were regarded as first-rate. Only I was as raw. At the end of the first term, I returned home.

We had in Mavji Dave,—a shrewd and learned Brahmin, an old friend and adviser of the family. He had kept up his connection with the family even after my father's death. He happened to visit us during my vacation. In conversation with my mother and elder brother, he inquired about my studies. Learning that I was at Samaldas College, he said: 'The times are changed. And none of you can expect to succeed to your father's *gadi* without having had a proper education. Now as this boy is still pursuing his studies, you should all look to him to keep the *gadi*. It will take him four or five years to get his B. A. degree, which will at best qualify him for a sixty rupees' job not for a Dewanship. If, like my son, he went in for law, it would take him still longer, by which time there would be a host of lawyers aspiring for a Dewan's post. I would for rather that you sent him to England. My son Kevalram says it is very easy to be a barrister. In three years' time he would return. Also expenses would not exceed four to five thousand. Think of that barrister who has just come back from England. How stylishly he lives! He could get the Dewanship for the asking. I would strongly advise you to send Mohandas to England this very year. Kevalram has numerous friends in England. He will give notes of introduction to them, and Mohandas will have an easy time of it there."

Joshiji—that is how we used to call old Mavji Dave—turned to me with complete assurance and asked: "Would you not rather go to England than study here?" Nothing could be more welcome to me. I was fighting shy of my difficult studies. I jumped at the proposal and said that the sooner I was sent the better. It was no easy business to pass examinations quickly. Could I not be sent to qualify for the medical profession?

My brother intercepted me: "Father never liked it. He had you in mind when he said that we Vaishnavas should have nothing to do with dissection of dead bodies. Father intended you for the bar."

Joshiji chimed in: 'I am not opposed to the medical profession like Gandhiji (my father). Our *shastras* are not against it. But a medical degree will not make a Dewan of you and I want you to be Dewan, or if possible something better. Only in that way could you take under your protecting wings your large family. The times are fast changing and getting harder every day. It is the wisest thing therefore to become a barrister.' Turning to my mother he said: 'Now, I must leave. Pray ponder over what I have said. When I come here next I shall expect to hear of preparations for England. Be sure to let me know if I can assist in any way.'

Joshiji went. And I began building castles in the air.

My elder brother was greatly exercised in his mind. How to find the wherewithal to send me? And was it proper to trust a young man like me to go abroad alone?

My mother was sorely perplexed. She did not like the idea of parting from me. And this is how she tried to put me off: 'Uncle is now the eldest member of the family. He should first be consulted. If he consents we shall consider the matter.'

My brother had another idea. We have a certain claim on the Porbander State. Mr. Lely is the Administrator. He thinks highly of our family and Uncle is in his good books. It is just possible that he might recommend you for some State help for your education in England.' I liked all this. I got ready to start off for Porbander. There was no railway in those days. It was a five days' bullock cart journey. I have

already admitted that I was a coward. But at that moment my cowardice vanished before the desire to go to England which completely possessed me. I hired a bullock-cart as far as Dhoraji, and from Dhoraji I took a camel in order to get to Porbandar a day quicker. This was my first camel ride.

I arrived at last. I did obeisance to Uncle, and told him everything. He thought it over and said: "I am not sure whether it is possible for one to stay in England without prejudice to one's religion. From all I have heard, I have my doubts. When I meet these big barristers, I see no difference between their life and that of Europeans. They know no scruples regarding food. Cigars are never out of their mouths. They dress as shamelessly as Englishmen. All that would not be in keeping with our family tradition. But I do not want to stand in your way. I am shortly going on a pilgrimage. I have not many years to live. At the threshold of death, how dare I give you permission to go to England, to cross the seas? But I will not stand in your way. It is your mother's permission which really matters. If she permits you, then godspeed! Tell her I will not interfere. You will go with my blessings!

'I could expect nothing more from you,' said I, 'I shall now try to win Mother over. But would you not recommend me to Mr Lely?'

'How can I do that?' said he. 'But the *Sahib* is a good man. You ask for an appointment telling him how you are connected. He will certainly give you one and may even help you.'

I cannot say why my uncle did not give me a note of recommendation. I have a faint idea that he hesitated to co-operate directly in what was to his opinion an irreligious act viz. my going to England.

I wrote to Mr Lely, who asked me to see him at his residence. He saw me as he was ascending the staircase, and saying curtly, 'Pass your B. A. first and then see me.' No help can be given you now, he hurried upstairs. I had made elaborate preparations to meet the *Sahib*, I had carefully learnt up a few sentences, and I had bowed low and saluted him with both the hands. But all to no purpose!

I thought of my wife's ornaments. I thought of my elder brother to whom I had the utmost faith. He was generous to a fault, and he loved me as his son.

I returned to Rajkot from Porbandar and told them all that had happened. I consulted the Joshiji who of course advised over incurring a debt if necessary. I suggested the disposal of my wife's ornaments, which could fetch about two to three thousand rupees. My brother promised to find the money somehow.

My mother was however yet unwilling. She had begun making minute inquiries. Some one had told her that young men got lost in England. Another had said that they took to meat, and yet another that they could not live there without liquor. 'How about all this?' she asked me. I said 'Will you not trust me? I shall not lie to you. I swear that I shall not touch any of those things. If there were any such danger, would Joshiji let me go?'

'I can trust you' she said, 'But how can I trust you in a distant land? I am dazed and know not what to do. I shall ask Beharji Swami.'

Beharji Swami was originally a Modh Bania, but had now become a Jain monk. He has was a family adviser like Joshiji. He came to my help and said: "I shall get the boy solemnly to take the three vows, and then he can be allowed to go." He administered the oath and I vowed not to touch wine, women and meat. This done, my mother gave her permission.

The High school had a send-off in my honour. It was an uncommon thing for a young man of Rajkot to go to England. I had written out a few words of thanks. But I could scarcely stammer them out. I remember how my head reeled and how my whole frame shook as I stood up to read them.

With the blessings of my elders, I started for Bombay. This was my *first* journey from Rajkot to Bombay. My brother accompanied me. But there is many a slip twixt the cup and the lip. There were difficulties to be faced in Bombay.

(*Translated from Navajivan by* M. D.)

## Moral Losses of the War II

[Mr Page thus concludes his chapter on the losses of the war. M. K. G.]

**Religious losses**

There were heavy spiritual losses also. It is impossible to estimate the number of men and women whose religious faith has been shattered by the colossal suffering and hideous injustice of the war. An unnumbered host of young men entered the war in a spirit of idealism and unselfish devotion to a great cause, only to return disillusioned and cynical as to the value of all ideals. Multitudes of people in all lands who responded to the supreme idealism of President Wilson were stunned by the actual decisions of the Versailles Conference and made sceptical concerning any ideals among statesmen. It will be exceedingly difficult to restore the faith of these disillusioned masses.

For the duration of the great conflict, hundreds of millions of people reverted to the worship of national war gods. Christians on different sides of the conflict prayed for precisely the opposite things. Each group believed that God was on its side and opposed to the enemy. The universality of the religion was dealt a staggering blow.

The cause of Christian missions throughout the world was placed under a terrible handicap by the war. The already almost intolerable burdens under which Christian missionaries were compelled to labour, in their efforts to build a world of justice and good-will, have been multiplied manyfold. A native minister in India, in talking with a distinguished visitor from America, said "You know that the educated people of this country look upon Christianity as a warring, blood-spilling religion." The shedding of rivers of human blood by opposing armies under the Christian banner will remain as a reproach and handicap to missionaries for generations to come.

Not least of the losses in the spiritual and moral blindness which has been intensified as a result of the blessing of war by the forces of organized religion. Having once sanctioned the war, religious leaders were inhibited from denouncing the iniquities which are an inherent part of the war system. The German churches sanctioned war as means of defending the Fatherland; they regarded submarines as essential to success, many of them were led, therefore, to justify even the sinking of the *Lusitania*. The Allied churches sanctioned war for the same reason, they regarded the blockade as essential

to success, many of them were led, therefore, to justify the wholesale starvation of German women and children.

Having sanctioned the war, the churches were in no position to expose and denounce the falsehoods inherent in war. The situation is even more tragic than this; they were fed upon self-representation and falsehood with such effectiveness that many lost their ability to distinguish clearly between truth and falsehood. How many leaders of the churches in any of the Allied countries in 1919 had sufficient knowledge or insight to realize that the Treaty of Versailles is a wholesale repudiation of the terms upon which Germany had surrendered, and upon which the Armistice had been signed and was a betrayal of the plighted word of the Allied leaders when they accepted the Fourteen Points and subsequent addresses of President Wilson? Here and there such a person could be found, but the overwhelming proportion accepted the Treaty as essentially just and reasonable. From what forces of organised religion in any Allied country was there any protest against the vindictive, barbarous and peace-destroying provisions of the Treaty?

By blessing war the churches have greatly intensified the widespread belief that force is the only effective means of dealing with wrong-doers, and have thereby contributed heavily to "the great pagan retrogression." The sanctioning of armed conflict by the churches has helped to shatter faith in goodwill and love as the greatest power in the world and has weakened the belief that it is possible to overcome evil with good. Their faint-hearted belief in spiritual forces and processes has inhibited them from an effective appeal to governments to abandon military force as a means of settling differences between nations.

### Effects Upon the Future

The almost intolerable fact about the war is that, notwithstanding its stupendous costs—physical, material, moral and religious—it failed to end war. On the contrary, it scattered seeds all over Europe and the Near East from which future wars may emerge.

The war has created an appalling amount of hatred. For nearly ten years the creation of hatred has been one of the main tasks of governments. Hate has its uses in peace as well as in war, and governments have not been slow to arouse it when their objectives could be furthered in that way.

The greatest tragedy of all is that efforts along this line have not been confined to adults. Hatred has been systematically cultivated among children as well. Ex-premier Nitti has written a disturbing paragraph in this connection. "Consider a little how national hatreds are being fostered. I have made a small collection of the books which have been widely disseminated, since the war, in French and Belgian schools and if one cares to see with what industry the cult of national hatred is being encouraged, one could read nothing more instructive. For instance there is a book written by a French *directeur d'école* for the schools in the form of a history of the Great war entitled *Pour Vaincre Ensemble*. In it the Germans are described as hordes of ravages, whose profession is war, who go about to despoil, to devastate, and to terrorise. There is a long series of statements made to kindle hate against them."

This kind of instruction is being given all over Europe. It is almost maddening to think intently upon the things to which millions of children and young people have been subjected during the past decade; bloodshed, violence, terror, exposure, exile, hunger, disease, homelessness, bereavement, hatred! And all these during the most plastic age, when impressions are most lasting. In what way could an unfiended more certainly insure violence, bloodshed and universal catastrophe in the years ahead?

And to hatred must be added fear. It was fear more than any other factor that caused the war. And now the war has produced a new crop of fear. Never in human history has such a vast population been haunted by fear. Hatred is followed by fear. Fear in turn brings forth greater hatred. Fear and hatred together are blinding to reason and morality. Hence the dreadful spectacle of the present hour in Europe—millions of people hungry and undernourished, governments bankrupt and unable to balance budgets, and yet half a million more men under arms than in 1913, that dead year of rivalry in armaments! And this in spite of the fact that two of the greatest old armies have vanished, those of Germany and Austria-Hungary. France has had a larger army since the war than Germany had when the Prussian sword-rattling was the loudest.

Economic rivalry between the various powers has been greatly intensified by the war. If for no other reason, this is true because economic pressure is vastly more acute. Millions of people are dependent upon foreign trade for their very lives. Governments feel under greater obligations than ever to render all possible assistance to their traders and concession hunters. This inevitably means a clash between two governments whose citizens are seeking the same prize. In the past such clashes have often led to war. Prospects in this realm are now very far from encouraging.

And then there are those millions who were defeated and crushed, who are sincerely convinced that the terms of the Armistice were regarded as mere scraps of paper by the Allies, who regarded the Treaty of Versailles and other treaties negotiated at the end of the war as dens of iniquity and gross injustice, who are smarting under the military occupation of strategic sections of their country, who are compelled to provide of their countrymen to satisfy the lust of the invaders in brothels maintained out of their own taxes, who are by no means reconciled to the loss of vast territories and millions of their former comrades—what of these embittered and suffering multitudes? If one Alsace-Lorraine could trouble the peace of Europe for a generation, what will be the ultimate consequences of a dozen such areas?

Mr Lloyd George has recently enumerated some of the friction points in Europe and the Near East as follows: "There is the annexation of Vilna by force; there is the annexation of Galicia by force, by violence, by the use of arms against the will of the population. Elsewhere you have the German and the Pole quarrelling over Silesia; the Russian and the Pole over doubtful boundaries, the Czech and the Magyar; the Serbian and the Bulgarian, the Russian and the Roumanian, the Roumanian and the Magyar. There is the age long feud between the Greek and Turk. All have an air of biding opportunity, all are armed ready for slaughter. Europe is a seething cauldron of international hates,

with powerful men in command of the fuel stores feeding the flames and stoking the fires."

There is still another danger which must be faced: violent revolution, political and economic chaos in Germany. This is not likely to come unless masses of German people are driven to desperation by hunger and the hard hand of the invader. And yet one is made to feel uneasy by what he sees and hears in Germany. Multitudes of people are hungry now and the petty regulations, steady pressure, and occasional outrage in the occupied areas are galling beyond expression to these proud people. The writer has just returned from a visit to Berlin, the Rahr and the occupied area. He had the opportunity of getting an expression of opinion from Germans of many different professions and points of view, as well as from influential foreigners. He was sorely troubled by the fact that almost every person with whom he talked felt sure there would be a economic revolution or a violent uprising of some kind before the winter is over. And then what? Can any one predict what Russia will do?

These are some of the reasons why many careful observers are warning us that some possible cause of war exist today than in 1913 and that, judged by all visible evidence, we are nearer war today than in the early months of 1914. We can not escape the fact that *hatred, fear, huge armaments, desperate economic country coupled with the desire for revenge and restitution, are unstable foundations for an enduring peace.*

# Young India

## The Topic of the Hour

(*By M. K. Gandhi*)

By the time this is before the public the majority of the South African deputation will be on the waters on their way back to South Africa. Before sailing Messrs Amod Bhayat, James Godfrey, Father and Mrs. paid me a visit and discussed the situation as it is developing from day to day. They expressed themselves satisfied with the splendid welcome extended to them wherever they went and the support received from all parties in India not excluding European Associations. But they were not, I am glad to say, deceived into any false sense of security by the support. They realised that India was willing but not equally able to help.

The Colour Bar Bill is making steady progress. On principle it is just as bad as the Asiatic measure and therefore just as open to objection as the latter. Its progress evidences the Union Government's intention and determination about the Asiatic Bill. It is becoming daily clearer that the Union Government intend if possible to stifle the measure rather than relax it. The proposed amendment of section 10th gives no relief worth the name and the inclusion of the Cape has roused against the Bill even a section of the South African press so much that one paper goes so far as to insinuate that it is probably out of spite against Dr. Abdur Rahman's change in India that the S. A. Government seek to include the Cape in the scope of the Bill. Let us hope that whatever else that Government may be guilty of, it is not guilty of the pettiness ascribed to it. But that so it may, there is no doubt about the mind of that Government. It is this root and branch policy that the Indian settlers have to face and combat. They can do so successfully, if they have a strong backing from the Imperial and the Indian Governments. This they will not have. The Indian Government is a shadow of the Imperial. The latter is neither feared nor respected by the present Union Government. On the contrary it fears the Union Government lest South Africa may secede from the Imperial partnership. It is the case of the tail wagging the dog. The Imperial Government would never assert itself against South Africa unless there was fear of losing India. The apparent collapse of non-cooperation has given the Imperial Government a new hope about Indian helplessness. At the crucial moment therefore the weight of authority will be thrown on the side of South Africa unless the unexpected happens this side of the Indian Ocean. The ultimate passing of the bill, even though it may be postponed for the present session, is thus assured.

What are then our countrymen in South Africa to do? There is nothing in the world like self help. The world helps those who help themselves. Self-help in this case, as perhaps in every other means self-suffering, self-suffering means Satyagraha. When their honour is at stake, when their rights are being taken away, when their livelihood is threatened, they have the right and it becomes their duty to offer Satyagraha. They offered it during 1907 and 1914 and won the support even of the Government of India indeed the recognition of the Europeans and the Government of South Africa. They can do likewise again if they have the will and the courage to suffer for the common good.

That time is not yet. They must, as they are doing, exhaust every diplomatic remedy. They must await the result of the negotiations the Government of India are carrying on with the Union Government. And when they have explored and tried every other available channel and failed to find a way out, the case for Satyagraha is complete. Then it would be cowardice to flinch. And victory is a certainty. No power on earth can make a person do a thing against his will. Satyagraha is a direct result of the recognition of this great Law and is independent of numbers participating in it.

Terms of Satyagraha are imperative, admitting of no exception. There should be no violence in any shape or form. There must be no irreducible minimum—a minimum that would commend itself to any reasonable and impartial judge. We may be justly entitled to many things but Satyagraha is offered for things without which self respect, or which is the same thing honourable existence, is impossible.

They must count the cost. Satyagraha cannot be offered in bravado or as a mere trial. It is a measure of the depth of some feeling. It is therefore offered because it becomes irresistible. No price is too dear to pay for it i.e. truth. Success comes when it is least expected. It is undertaken not from a belief in human aid but it is based upon an unquestionable faith in God and His justice. God is both gentle and hard. He tries us through and through to the last suffering point but He is so gentle as never to test us to the breaking point.

## Jails or 'Hospitals'?

(*By M. K. Gandhi*)

Lord Lytton in recently speaking about jails to the Rotarians of Calcutta said that just as we send our sick in body to hospitals and not to jails, so must we 'provide moral doctors and moral hospitals' for the sick in mind i. e. criminals. His Excellency then introduced his subject:

"The ideal I wish to set before me, stated in the broadest and simplest form, is just this,—the substitution of reformation for retribution as the basis of our Penal Code. Punishment can instil fear and enforce habits—it cannot inspire goodness. As a means of moral regeneration, therefore, it is worse than useless and should be abandoned. A morality which is only enforced by pains and penalties is a false morality, and those who would secure the acceptance of moral standards should employ other methods.

Of the uses and limitations of punishment Lord Lytton said:

"Punishment, if resorted to at all, must always be aimed at teaching habits necessary for the well-being of the individual or discipline necessary to the well being of a community. I do not say that punishment will always succeed, the form of punishment selected in any particular case may be well or badly suited for the attainment of its object. Again, I do not say that punishment is the only way of achieving this object. What I say is that these are the only objects which can be obtained by punishment. The one thing which can never be acquired by coercion is goodness or moral conduct. All punishment therefore which aims at correcting wickedness or teaching goodness is definitely mischievous. Goodness is a condition of mind as health is a condition of the body. Moral defects of character are no more to be cured by punishment than defects of the body. It may be necessary in the interest of health of a community forcibly to segregate a person with an infectious disease, it may be necessary on the same ground to segregate persons whose moral defects are a danger to society, but it would be just as senseless and mischievous to try to cure a man of scarlet fever by shutting him up with a number of persons suffering from measles, tuberculosis or leprosy, as it is to try to cure a man of stealing or cheating by shutting him up with other thieves and cheats'

After this pronouncement one would expect a description of prison reform being attempted or pending in Bengal. Instead, however, H. E. the Governor of Bengal quoted two instances of successful humanitarian effort in England and said:

"You may ask why I have chosen to speak to you about this subject. The reason is that this is work which no Government can do. Governments only hamper and spoil work of this kind by interference, it must be done by those who have the calling."

Having thus absolved his and all governments from responsibility for the much needed reform he threw it on the kind and 'idealistic' shoulders of the Rotarians present.

As an old and experienced prisoner, however, I believe that governments have to begin the reform Lord Lytton will have his hearers to undertake. Humanitarians can but supplement government efforts. As it is, the humanitarian, if he attempted anything, will first have to undo the mischief done in prisons where the environment hardens the criminal tendency, and in the case of innocent prisoners they learn how to commit crimes without being detected. I hold that humanitarian effort cannot cope with the evil wrought in the jails. Lord Lytton must have recognized this patent fact when in his introduction he talked of substituting 'reformation for retribution as the basis of our Penal Code'. But evidently in winding up his speech he forgot that he had intended his Penal Code to be the basis of reform, and so he realized that he had no reform to show to the credit of his government, wound up by saying that it was no business of governments to attempt the reform.

If as Lord Lytton correctly put it punishment must be inflicted purely for protection of society, mere detention should be enough and that too only till the detenues can be fairly presumed to have been cured of their evil habits or securities are found for their good behaviour. There can be no difficulty about a scientific classification of prisoners, apportionment of work from a humanitarian standpoint, selection of better-class warders, abolition of the system of appointing prisoners as warders, and a host of other changes that one might easily suggest.

According to Lord Lytton's own standard the detention of political prisoners without trial and their reported ill treatment is wholly wrong. It is to be wished that His Excellency will apply his own admirable tests to the administration of his own jails, and there is no doubt that he will make startling discoveries in the shape of reforms that can be easily attempted by his government far more easily than anything that humanitarians can ever hope to attempt or achieve.

### 5,000 Miles away

The recent debate in the Assembly over the proposal to appoint two additional judges to the Privy Council for the purpose of hearing Indian appeals has revived the controversy about the location of this final court of appeal. If it were not for the hypnotism under which we are labouring we would see without effort the futility, the senselessness, of going five thousand miles away to get (or buy?) justice. It is said that of that delightful distance the judges are able to decide cases with greater detachment and impartiality than they would if they had to hear appeals, say in Delhi. The moment the argument is examined it breaks down. Must the poor Londoners have their Privy Council in Delhi? And what should the French and the Americans do? Must the French by arrangement have their final court of appeal in America and the Americans in France? What should we do if India was an independent country? Or is India an exceptional 'case' requiring special favoured treatment giving the right of appeal in far off London? Let no one quote in support of the seat of the Privy Council in London the case of the great Colonies. They retain the anachronism out of sentiment. And the movement is on foot in several Colonies to have their final courts of appeal in their own homes; the sentiment in India is the other way. A self respecting India would never tolerate the location of her final court of appeal anywhere else but in India.

M. K. G.

## Progress of Khadi

The Secretary, A. I. S. A., has received a letter from the Chittoor District Khadi Board giving valuable information about Khadi made from self-spun yarn from September to December 1925. I take the following from that letter:

"The number of persons who made their clothes is 8, the number of yards being 80½, widths varying from 36" to 54". 2 are B. A. B. L.s, 1 is a municipal councillor, 2 are students, 1 is a clerk, 1 landlord and manager, Khadi Depot, Chittoor, 1 a peon.

Among the old spinners whose names already appeared 16 have made more clothes, length of cloth being 171½ width mostly being 50". Two of them have got their clothes woven in silk and lace borders:

| | Analysis | yrs | | in. |
|---|---|---|---|---|
| 1 | M. L. A. | 5 | × | 48 |
| 1 | M. L. C. | 5 | × | 54 face silk |
| 8 | Peoples | 20 | × | 50 |
| 1 | N. C. O. Lawyer | 3 | × | 45 |
| 1 | B. A. L. T. | 2 | × | 50 |
| 2 | Graduates | †4½ | × | 45 |
| 3 | Clerks | 58½ | × | 50 |
| 2 | Students | 17 | × | 50 |
| 3 | Miscellaneous | 3½ | × | 45 |
| **Total** | **16** | **171½ yds.** | | |

From yesterday I am working out a scheme which will further encourage self spinning. I have promised to give as present one towel to every spinner who spins at a recognised clerk, for one hour every day, for 30 days consecutively without absenting himself for a single day. I have further promised to weave the yarn free of those spinners who spin at a clerk for 90 days at the rate of one hour or more a day. In this case I have given them a margin of 12 days when they can absent themselves. If they absent themselves for more than 12 days they lose the concession. In other case the yarn is taken away by the spinner. Next time I will supply slivers free to self-spinners. I am begging free cotton for that purpose from some friends. If you can help me through some friend it will be very encouraging to us."

The value of the information given in the foregoing lies in the fact that the self-spinners include lawyers, graduates, a Municipal Councillor or M. L. C. and an M. L. A. who perhaps have their clothes made partly or wholly from self-spun yarn, not for the sake of saving money, but for love of the thing. Persons such as Nutha Patel whose story Mahadeo Desai relates in another column spin and weave their own yarn predominantly for the sake of saving considerable expenses. As he himself says, his yearly expenses for the family was no less than Rs. 250. Thus Khadi has both an economic and a sentimental value both to be equally cherished.

Whilst I can congratulate the organisers and the spinners on their energy and devotion, I am sorry I am unable to endorse the scheme that has been sketched by the correspondent in order to encourage self spinning. He promises to give as present one towel to every spinner who spins at a recognised clerk for one hour every day for 30 days, and he promises further to weave the yarn free for those spinners who spin for 90 days at the rate of one hour per day.

I think that if these promises are meant for the class of spinners mentioned in the letter reproduced by me, it is an undesirable temptation. M. L. Cs, M. L. As, and lawyers may not have their yarn spun free of charge. The whole value of their work at the spinning wheel is lost if they spin because there is a substantial prize to be obtained at the end of their spinning. Such men should spin for the love of it. The satisfaction of wearing cloth made out of yarn spun by themselves must be its own full reward. Prizes are meant for unwilling spinners. They may also be given to willing spinners who are needy and for whom every pice saved is so much added to their bread and butter.

The idea of giving self-spinners free slivers is really tantamount to encouraging beggary. Why should men who can afford have free slivers, when the yarn spun is to be their own property? Surely it is enough that they get facilities for spinning and all the attention that may be necessary to make them accomplished spinners. Free slivers can only be given to paupers in order to enable them to earn a living and in order to encourage them to work, because idleness seems at the present moment to be spreading to the nation. What was at one time forced upon us is becoming a vice with us. Let it never be forgotten by Khadi workers that the whole plan of Khadi is based upon the supposition that there are millions of people living in utter starvation or semi-starvation, and they are so living for want of work either during the whole of the year or at least a third of the year. Therefore every rupee that is spent by Khadi Associations must, so far as it is possible, find its way directly into the pockets of these starving millions, and even then not as a free gift but as an equivalent for some work done.

M. K. G.

## Barias in Conference

The Barias in Panchmahals, a considerable community on the same social level as the Dharalas in Kaira—whom the Bonsad Satyagraha made famous, met in conference the other day under the Presidentship of Sjt Vallabhbhai Patel and passed resolutions of social reform of a far reaching character. There were workers from other districts of Gujarat also present, but none of them nor even the President can be said to have inspired the resolutions. At the instance of a worker who has been working in the area for some years now and a Baria who has seen the actual benefits of the reform—of whom more later, groups of these Barias had previously met in different centres and discussed the resolutions amongst themselves. When they had thus taken a sort of referendum they decided on the Conference and the principal men among them met the President before the meeting of the Conference and with his help drafted the resolutions. These relate among other things to abstinence from drink, from flesh-meat, from opium and intoxicating drugs from the use of foreign cloth, and from evil practices of offering goats etc before the communal deity. They also cover matters like extravagant post-mortem and post-capital dinners, the resolution permitting only those who can afford to go in for these dinners, and prohibiting the incurring of debts therefor, and also declaring that any one is at liberty to refrain from giving these dinners and that the community shall in no way coerce such a person. Penalties of social excommunication and small fines are also laid down, but the whole authority to carry out the resolutions vests in a thoroughly representative Panchayet who will work in consultation with the chief worker in the area. There

are about 900 spinning wheels in the area, and a resolution has been passed for carrying on a vigorous propaganda in favour of carding and spinning. They advisedly refrained from introducing the use of mill-cloth as they thought it ought be a hardship to some of the very poor members of the community who have no land and who subsist on daily labour.

I have already referred to the genesis of the Conference. The desire however on the part of the groups that previously met in different centres was the direct result of an experiment in intensive constructive work, including redemption of old debts, conducted four years ago by Sjt Laxmidas Parshottam under the auspices of the Gujarat Provincial Congress Committee. The area selected was Ramesara and a group of about a dozen villages in its vicinity, and he went and settled there with his family to work and live exactly like the children of the soil. For three years he stayed there and succeeded in working a radical change in their outlook, if not in their daily life. A large number of them had not the strength to abide by the vows they had taken, and not the determination to stick to the new reforms. But there were three or four families who forswore the old life of sloth and evil practices for good and all and are now an example to the community. One of them who was responsible for organising this Conference was there with his wife, his son, and his daughter and the family had opened a little Khadi exhibition in a corner of the pandal. The old man is a carding expert, the old woman gins cotton at the rate of 40 lbs per day, besides attending to her daily work, the boy is an expert weaver and the girl spins away all her spare time. They were all busy exhibiting their skill in their respective stalls, all clad in homemade clothing, and presenting a picture of domestic felicity. I met Natha Patel later and asked him how it was that he had stuck to the reform. Almost with tears of joy he told me what constructive work had done for him.

'Before Dada came (Sjt Laxmidas is known as Dada in the area) I had a debt of Rs. 250. He helped me to clear it. It is he who brought us the message of good cheer—Gandhi's message, and he exhorted us all to flee from the wrath to come. We fled and we are happy. We have gone in for no extravagant expenses during the past four years, we have neither given dinners nor gone to them. My liquor bill used to come to at least Rs. 50 per year. That's a saving now. The cloth bill amounted to Rs 250 a year. But now? We have cloth for the price of cotton. I stock every year cotton enough for our needs, my wife gins it all, I card it, all of us spin it in our spare time and my son weaves it for us. Two sacks we stocked last year, for instance, and look at our clothing, it is as good as new. I cannot adequately thank Dada for having come to our rescue. There is corn in my granary enough to last us two years and a year of drought would not find me at my wits' end. I have to my credit a deposit of Rs. 750 or so with a merchant of Halol and if God willing we go on like this, we shall know no want.

Even one such happy family is enough to justify that experiment in constructive work and debt redemption which was no doubt on a lavish scale. But I am sure that the little leaven of Natha Patel's example will leaven the whole lump in course of time.

M D

## Why there is Slaughter

### And How to Prevent it?

### III*

We have dealt with hides in the first and with blood, horn, bone ash, in the second section. The use and still more the abuse of fat demand for their treatment a separate section which we shall finish with just a glance at the jerked meat trade.

Fat is used in the manufacture of soap, candles, and glycerin. Unscrupulous merchants use the superior sorts for adulterating *Ghi*. Tons and tons of the inferior sorts are consumed by our weaving-mills in the process of sizing. Is it too much to expect that all mill-owners, who call themselves Vaishnavas, Jains, and Hindus will follow the example of some few of them who have replaced fat by innocent substitutes? In 1913–14 the quantity of tallow and stearine including grease and animal fat exported was about 500 tons valued at over 1 60 000 rupees.

The Punjab Government published in 1910 a report on cattle and dairying in the province, which says, '*Ghi* is much adulterated and a regular trade in composition of *Ghi*, fat and other ingredients is carried on from certain stations in the neighbourhood of Delhi, chiefly to Bengal.'

The following from Mr. Sampson's report on cattle Survey, Madras, is rather long but will be read with interest, 'The petty dealer, it is usually stated, makes six ins out of four of the *Ghi* which he collects. This is done by adding saffower oil or animal fat, which latter is obtained from the Malas, who mail it down from the carcases of dead animals. It is said that at every change of hands four tins of *Ghi* are made into six tins, and if this is so, there is no wonder that complaints all over the Presidency are loud when the question of the purity of the *Ghi* supply is mentioned. Every district reports the same complaint that *Ghi* is not only very much adulterated, but that it has risen greatly in price . . . The General Traffic Manager of the South Indian Railway has kindly had inquiries made throughout that railway system, and states that animal fat is occasionally locked in small quantities almost throughout the system and that one of its aims is said to be for adulterating *Ghi*, though it is also used for dressing hides, for axle grease etc. Its price varies in different parts from As 2–10 to As 5 a pound. As the demand for milk increases, *Ghi* is bound to be more and more adulterated. The quality of cow's milk required to make one seer of *Ghi* (8 lbs. 2 oz.) could if sold as fresh milk at 2½ As. a quart, be worth Rs. 7–8–0, while if made into butter, it would yield Rs 5–13–0 worth of better besides butter milk, and even now, when cow pinots are everywhere made of the high price of *Ghi*, this seldom sells at more than Rs 2–8–0 a seer.

'In the *Ghi* producing districts, good *Ghi* can still be had in large quantities, but under existing trade conditions this is seldom allowed to reach the large markets, nor is this surprising since the price of good and bad *Ghi* is very much the same. The adulteration of *Ghi* may however be taken as inevitable if the supply is to meet the demand, and it would be much better, if every one concerned realised this for then it would be possible for co-operative societies and similar bodies to produce a *Ghi* mixture consisting of pure *Ghi* and whole

* I and II in our issues for 14 January and 11th February

some vegetable oils, instead of the present haphazard methods and filthy ingredients used for its adulteration."

The moderate not without reason identified *Ghi* with life, आयु ही घृतम् and the milk and *Ghi* question is a question of life and death for us. The reader therefore will bear with me a little while and patiently go through the following extracts from a paper on the 'adulteration of food and drugs in relation to public health' read by Dr T. M. Nair before the Second All-India Sanitary Conference held at Madras in 1912.

"A large number of hawkers in the city deal in adulterated *Ghi*. They invariably carry the adulterated *Ghi* in earthen pots on their heads, and at the same time take also small quantities of good *Ghi* in tin cans in their hands to be shown as samples of the *Ghi* they have, and thus cheat the people. They generally appear in the streets from about 10 A. M. to 3 P. M. when the male members are absent from their houses. . . .

"The chief adulterants are animal fat, groundnut or kusumba oil, plantains and pot toes.

"Animal fat is obtained by the local manufacturers from the skin merchants or from butchers. . . .

"The shanklers living in and round the villages and towns in Cuddapah district slaughter cattle, especially buffaloes, and sell the fat to the merchants. The shanklers looks upon this as a lucrative trade, inasmuch as by selling the fat, hide, etc. of the animal slaughtered, he realises more than what he paid for the animal. Suppose he purchased the animal for Rs. 40, he realises more than Rs 60 by the sale of fat, hide etc. of the animal. So people are ever ready to slaughter animals and to supply the merchants with fat. It is said that nearly three tons of fat can be obtained from a buffalo. The fat thus obtained from the shanklers from time to time is stored by the merchants in their shops along with *Ghi* tins. The Corporation Food Inspector reports having seen tins of pure animal fat in many of the shops in Proddatur, Moddanur, Kamalapuram and Tadpatri. In all places where *Ghi* is manufactured in Cuddapah district there are also butchers' shops or skin godowns wherefrom the merchants can get fat whenever needed.

"Always two kinds of *Ghi* are obtained from Cuddapah district, one of which is semi-solid and the other solid. In the tins containing the first kind of *Ghi*, the topmost portion is in liquid condition and the rest is solid. The liquid *Ghi* is the kusumba oil and the rest is a mixture of fat and *Ghi*. So in every shop as soon as we ask the shop-keeper to show us the *Ghi*, he puts a ladle into the tin, stirs the contents well, takes out the solid *Ghi* from the bottom and shows it to us. The second kind of *Ghi* is nothing but a mixture of animal fat and *Ghi*. The first is dearer than the second as it contains less fat and more *Ghi*.

As regards dried meat, Sir John Woodroffe, when he was President of the All-India Cow Conference Association of Calcutta, paid the Agent of the East Indian Railway 100 rupees as costs and thus obtained from him statistics of the import of dried meat from upcountry to Howrah railway station which, from 1,50,000 maunds in 1917 rose to 1,75,000 maunds in 1919 and to 200,000 of maunds to 1920. The carcasses of two head of cattle are estimated to produce one maund of dried meat. Two lacs of maunds of dried meat therefore mean the slaughter of four lacs of cattle. Mr Banerji of the Cow Preservation League, Calcutta, wrote to the chief Collector of Customs, Burma, who supplied him with the following figures in hundredweights:

| 1917–18 | 1918–19 | 1919–20 |
|---|---|---|
| 1,19,352 | 1,52,188 | 1,57,061 |

It must be remembered that one hundredweight equals a maund and two fifths, and 1,50,000 hundredweights equal 2,10,000 maunds. Pandit Shyamlal Nehru holds that no less than forty five lacs of cattle are slaughtered every year for the jerked meat trade. Burma's imports of dried meat from India in 1915–16 were valued at 1,50,000 £ or 22,50,000 rupees according to the Bulletin of the Imperial Institute, Vol. XII, P. 215. What a commodity for the so-called land of the Hindus to export and for the so-called Brahmadesha to receive!

**V. G. Desai**

*Nilamani Chakravarti in the Calcutta Review for July 1925

## From Bad to Worse

The "Hindu" of Madras has the full text of the proposed amendment of the tenth section of the South African Asiatic Bill. I reproduce below the proposed amendment and the original section in parallel columns:

| *Original sec 10 sub. sec 2:* | *The amended section* |
|---|---|
| The Governor General may by proclamation in the Gazette declare that from and after a date to be specified there in no member of any race indicated therein shall acquire immovable property or the lease or renewal of lease of immovable property in the Provinces of Natal save in the manner hereinafter provided in subsection (3) of this section: Provided that nothing in this section contained shall be deemed to prohibit a renewal of a lease of immovable property held under written lease at the commencement of this Act. | The Governor General may by proclamation in The Gazette declare that from and after a date therein specified not being earlier than the first day of August 1926, no person of any class indicated in such a proclamation shall directly, anywhere within the Union hire or take over, or, as lessee, renew the lease of any immovable property for a period exceeding 3 years, or, secondly in the Cape of Good Hope and Natal, acquire any immovable property save for residential purposes in class residential area or for trading purposes in class trading area or for any purpose in class residential and trading area. |

A glance even by a lay reader at the original section and the amendment would clearly show that the amendment is infinitely worse than the original. There is not therefore even an attempt at any compromise, but a defiance of Indian opinion, indeed even of the Government of India. The attitude of the Union Government is in keeping with the furious agitation which has been engineered against the Asiatics in South Africa.

**M. K. G.**

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*Manager, Young India.*

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# A. I. S. A. Yarn Contributions

## A Class

### 2 Andhra (2484-2495)

331 Y. Subrammnam — Anjalur
332 Y. Lilavati — „
333 P. Satyanarayana Sarma — P sarlapudi
334 T. P. Alwar — Masulipatam
335 B Manikyada — „
336 G Satyavibhadrarao — Cocanada
337 O. Venkateshwar Sharma — Benares
338 S. Gopalakrishnayya — „
339 C. Aryapparaju — Masulipatam
340 Dr K N. Shastry — Madurai
341 P. Narayan Rao — Podar
342 P. Peraraju — „

### 4 Bihar (2496-2546)

135 Vishwanath Prasad — Muzaffarpur
136 Jaleshwar Singh — Gopalganj
137 Rajdal — „
138 Bahal Rai — „
139 Jhalan Singh — „
140 Chandrashakhar Jha — Mairwa
141 Shivabihar Misra — Nawanagar
142 Vishweshwar Thakur — Dhali
143 Avadhbihari Singh — Bikram
111 Lan Dayal Bhagat — Bathua
145 Ram Lagan Rai — Bhore
146 Jayaram Das — Bettiya
147 Bihari Bhagat — „
148 Lalwan Bhagat — „
149 Acharaj Bhagat — „
150 Jamadas Miyan — „
151 Shiv Govind Bhagat — „
152 Bal Govind — „
153 Firangi Bhagat — „
154 Jayaramdas Sadhu — „
155 Darapati Devi — „
156 Shiv Tahal Bhagat — „
157 Akola Bhagat — „
158 Indrasen Jha — „
159 Gulariram Bhagat — „
160 Tulsi Bhagat — „
161 Lachhiprasad Lal — „
162 Karhat Bhagat — „
163 Mishri Lal — Benaudi
164 Kamalaprasad Singh — „
165 Firangi Singh — Basant
166 Dineshwar Prasad — Jaun Bazar
167 Radhanarayan Verma — Kashiarcie
168 Shiv Nandan Roy — „
169 Shiv Shankar Roy — Jaun Bazar
170 Phulbahar Dubi — Benaudi
171 Gopal Lal — Jaun Bazar
172 Shama Panda — Benaudi
173 Mangal Pande — „
174 Lakhand Roy — „
175 Kirpasingh — „
176 Brahmajit Prasad — Jaun Bazar
177 Nandkisher Singh — Benaudi
178 Sitadhari Mehta — „
179 Nakchhed Pande — „
180 Dr. Syed Mahmud — Chapra
181 Mr. „ „ — „
182 „ Mohammad Omar — „
183 „ Abdul Majid — „
184 Parasana Bhagat — Bettiya
185 Surendranath Bhagat — „

### 5. Bengal (2547-2551)

414 Sudhir Kumar Bhattacharya — Comilla
415 Nani Gopal Guha Roy — „
416 Sumant K Mozumdar — „
417 Suresh Ch Bose — „
418 Sohasin Dutt — Melkhanagar

### 6 Berar (2552-2553)

6 Devilas B. Deshpande — Akola
7 Pandalik S Patil — „

### 8 C P. Hindi

8* Gajanan G. Kashyapi — Benares

### 9. C. P. Marathi (2554-2558)

53 Mahadev Chaudhary — Wardha
54 Mahadev B. Joglekar — Gondia
55 Balaji M. Deshpande — „
56 V. S. Dandekar — Benares
57 M. V. Dolke — Nagpur

### 12 Gujrat (2559-2578)

336 Dadabhai Bhagwandas — Vagra
337 Gopaldas Topandas — Mandvi
338 Lladhar Dharamsi — Juni Vadaj
339 Mangaldas N. Jhaveri — Ahmedabad
340 Jamna Ben — Bombay
341 Chamanlal M. Vakhesva — Wadhavan
342 Maci Ben Patel — Ahmedabad
343 Natwarlal C Chokshi — „
344 Dungarsi K. Shah — Mandvi
345 Vallabhdas G. Asar — „

*Printed name removed owing to mistake

346 Champabai Hemraj — „
347 Gokuldas Govardhandas — „
348 Dahiben B Patel — Sabarmati
349 Jaganath K Joshi — Rajkot
350 Chhibabhai K. Patel — Ahmedabad
351 Kesa Deva — „
352 Mansingh J. Jadeja — Mandvi
353 Shyamji B. Kazani — „
354 Natha i Hasaraj — „
355 Meghbai Rana — „

### 13 Karnatak (2579-2585)

159 P. Lakshmipathi — Bangalore
160 E Subramanyam — „
161 C N Raghavachar — „
162 S Ramaiya Reddi — „
163 T Narsimha Rao — „
164 P Shama Rao — „
165 M. V. Raghavachar — „

### 15 Mahavashtra (2586-2602)

182 Lakshman B. Deshpande — Poona
183 Kashinath T Jadhao — „
184 K G. Joshi — „
185 Balwant S. Navale — „
186 Shankar D. Dhadgude — „
187 Bakshib i — Kurduwadi
188 Nagesh P. Chitale — Sangole
189 D J. Walavalkar — Vangurla
190 Purushottam P. Arolkar — „
191 Raghunath P. Samant — „
192 M T. Walavalkar — „
193 Prabhudas Nagindas — Dondaicha
194 Vaman B. Puranik — „
195 Shridhar H. Thatte — „
196 Vinayak B Chaukas — Ahmednagar
197 Parshuram S. Rathi — Shirapur
198 B. S. Apte — Yeola

### 18 Panjab (2603-2607)

24 [illegible] — Dahem
25 Ishwarsingh — „
26 Chutta Kaur — „
27 Ramdevan Das — „
28 Hanuraj Kekkar — Campbellpur

### 19 Tamil Nadu (2608-2638)

381 D R. Mahadevan — Dindigul
382 T. Rajagopalan — Tirupur
383 M. R. Salemulla — „
384 M. K. Pillai — Madura
385 L. Periasamy Pillay — „
386 M. Gopala Pillay — „

| | | |
|---|---|---|
| 387 | Alamelu Ammal | " |
| 388 | Alagappa Pillay | " |
| 389 | S. Narayana Iyer | " |
| 390 | T. S. Karuppan | " |
| 391 | T. S. Nagaswami | " |
| 392 | K. G. Narayanan | " |
| 393 | S. Ramaswami | " |
| 394 | R. N. Sundaramurthy | " |
| 395 | S. Chockalinga Kumar | " |
| 396 | V. S. S. Chetty | Salem |
| 397 | Velu Ammal | " |
| 398 | P. Subramanyam | Kumbakonam |
| 399 | S. Vaidyalingam | Mayavaram |
| 400 | S. M. Chettiar | " |
| 401 | A. Chokkalinga Chetti r | " |
| 402 | Sivamathi Langam | Kumbakonam |
| 403 | M. Subbaiya | " |
| 404 | V. S. Bhaskaran | Saharanpur |
| 405 | K. M. Chinnalingam | Salem |
| 406 | Amirtlal B. Dalal | Madras |
| 407 | K. Ramachandran | Kalikurichi |
| 408 | K. Narayan Swamy Naidu | " |
| 409 | K. M. Gounder Kalappanayakkampatti | |
| 410 | A. Punnuswamy Udayan | " |
| 411 | T. Balaswami Naidu | " |

### 19 U. P. (2639–2644)

| | | |
|---|---|---|
| 88 | Parmeshwar Dutt | Shahganj |
| 89 | Gajadhar | " |
| 90 | Sukhadeo | " |
| 91 | Ramnagrahlal | Basti |
| 92 | Murlidhar Gupta | Deoria |
| 93 | Taraprasad Sahu | Benares |

### 20 Utkal (2645–2646)

| | | |
|---|---|---|
| 23 | Narainkshatra Pattanayak | Puri |
| 24 | Bhairacharan Mahapatra | Balasore |

## B. Class

### 2 Andhra

| | | |
|---|---|---|
| 496 | A. Govinda Chari ia | Eluru |
| 497 | A. Ayalasomayulu | " |
| 498 | V. K. Gopalakrishna Iyer | Vizayaraghavapuram |
| 499 | N. Ramaswami | " |
| 500 | M. Rajalakshmamma | Vizag |

### 4. Behar

| | | |
|---|---|---|
| 50 | Khagshwar Bhagat | Dhali |
| 502 | Chatargun Bhagat | Bettiah |
| 503 | Mahadeo Mahto | " |
| 504 | Lalmun Mahto | " |
| 505 | Dwarak Mahto | " |
| 506 | Batsna Devi | " |
| 507 | Shiv Tahal Gaur | " |
| 508 | Sah Bhagat | " |
| 509 | Jhapasi Bhagat | " |
| 510 | Nirmjan Bhagat | " |
| 511 | Salik Mahto | " |
| 512 | Jangi Mun | " |
| 513 | Dudhnaran Bhagat | " |
| 514 | Mahasay Bhagat | " |
| 515 | Ram Lakhan Bhagat | " |
| 516 | Bijan Bhagat | " |
| 517 | Shiv Bachan Bhagat | " |
| 518 | Rosan Bhagat | " |

### 6 Berar

| | | |
|---|---|---|
| 519 | Bhivant K. Kotale | Akola |
| 520 | Ganapat Manaji | " |

### 8. C. P. Hindi

| | | |
|---|---|---|
| 521 | Shankar R. Digankar | Harda |

### 9. C. P. Marathi

| | | |
|---|---|---|
| 522 | Narayan Ratna Wagh | Wardha |

### 12 Gujarat

| | | |
|---|---|---|
| 523 | M. C. Patel | Ahmedabad |
| 524 | Chhotalal J. Mehta | " |
| 525 | Phulsing Bhavsingh | Anand |

### 13 Karnatak

| | | |
|---|---|---|
| 526 | R. N. Shetty | Dharwar |
| 527 | K. T. Subba Rao | Bangalore |

### 15 Maharashtra

| | | |
|---|---|---|
| 528 | Murlidhar C. Loya | Poona |
| 529 | Narayan S. Ghatpade | " |
| 530 | Gopipal N. Pande | Sangole |
| 531 | Shankar V. Acharekar | Vengurla |
| 532 | Sakharam D. Pandit | " |
| 533 | Chintaman R. Joshi | Malpur |

### 16 Punjab

| | | |
|---|---|---|
| 534 | Nathasingh | Dakera |
| 535 | Harna | " |
| 536 | Sardha | " |

### 19 U. P.

| | | |
|---|---|---|
| 537 | Lalaram | Shahganj |
| 538 | Jagarum | " |
| 539 | Baran Yadav | " |
| 540 | Narainpa Ram | " |
| 541 | Chhedu Ram | " |

### 20 Utkal

| | | |
|---|---|---|
| 542 | Bishambhar Sahar | Asha |
| 543 | Shiv Gopal Dhoni | Jharsuguda |
| 544 | Damodhar Kanhia | Champur |
| 545 | Narayan Naick | " |
| 546 | Madhua " | " |
| 547 | Kamukhar Mahanta | Dolosahi |

## C. Class

Neither A nor B being not habitual Khadi wearers:—

### 2. Andhra

| | | |
|---|---|---|
| 1 | C. Seshagiri Rao | Madras |
| 2 | K. Bapuiah | " |
| 3 | G. Suryanarayana Sastry | " |
| 4 | A. V. Raghavachari | Gudivada |
| 5 | C. Jagannathan | Madras |
| 6 | M. D. Narasimhachar's Thariam | |
| 7 | Venkat Ramaramma | " |

### 5 Bengal

| | | |
|---|---|---|
| 8 | Lalit Mohandas | Calcutta |

### 10 Bombay

| | | |
|---|---|---|
| 9 | Sitaba N. Pedvekar | Dadar |

### 12 Gujarat

| | | |
|---|---|---|
| 10 | Dr. Chunnilal Ghiya | Surat |
| 11 | Gunavant Gauri | " |

### 15 Maharashtra

| | | |
|---|---|---|
| 12 | D. V. Lonaya | Chiplun |
| 13 | Vinayak N. Modgi | Pen |

### 19 U. P.

| | | |
|---|---|---|
| 14 | Balgovind Sahai | Gorakhpore |

## Donations

| | | |
|---|---|---|
| 358 | Durgadas Mahendale | Poona |
| 359 | Kesalabai " | " |
| 361 | Vasudeo V. Kulkarni | — |
| 362 | Kusum S. Gogate | " |
| 363 | D. V. Dantane | " |
| 364 | Roll No. 8 (3) A class transferred here. | |
| 365 | Varadee V. Kavi | Poona |
| 366 | Shankar R. Regul | — |
| 367 | Mahadeo R. " | " |
| 368 | Govind K. Gokhale | " |
| 369 | Purushottam M. Gokhale | — |
| 370 | Manubai Mavalankar | " |
| 371 | Anant H. Limaye | " |
| 372 | S. D. Ranade | " |
| 373 | Govind B. Joshi | " |
| 374 | P. Devi | Dakera |
| 375 | Ram Pearl | — |
| 376 | Tej Kanver | — |
| 377 | M. Sundaram | Kumbakonam |
| 378 | S. P. Natrajan | " |
| 379 | M. Papayya | " |
| 380 | M. Sathanarayan | " |
| 381 | C. Somasundaram | — |
| 382 | M. Mutukshi | — |
| 383 | R. Karuppan | — |
| 384 | G. Shanmugam | — |
| 385 | S. Chidambaram | " |
| 386 | S. Raman | — |
| 387 | S. Sundaram | " |
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| 389 | Satram Sachand | " |
| 390 | P. W. Kanat | " |
| 391 | P. H. Shastri | Mahital |
| 392 | Haridas R. Mahajan | Mandvi |
| 393 | X. Y. Z. | Nagaiki |

Unacceptable for membership and therefore entered as donations:—

| | | |
|---|---|---|
| 394 | Sobhee | Dakera |
| 395 | Ramrakha | — |
| 396 | Thakardas | — |
| 397 | Ramkishwan | Barauna |
| 398 | Ram Deni Singh | — |
| 399 | Gadri Miyan | " |
| 400 | Mumaran Mehtar | — |
| 401 | Bajaram Prasad | Jaun Bazar |

Our Humiliation

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

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## The Story of My Experiments with Truth

(By M. K. Gandhi)

### Chapter XII

#### Outcaste

With my mother's permission and blessings, I set off exultantly for Bombay, leaving my wife with a baby a few months. But on arrival there friends told my brother that the Indian Ocean was rough in June and July, and as this was my first voyage, I should not be allowed to sail until November. Some one also reported that a steamer had just been sunk in a gale. This made my brother uneasy and he refused to take the risk of allowing me to sail immediately. Leaving me with a friend in Bombay, he returned to Rajkot to resume his duty. He put the money for my travelling expenses in the keeping of a brother-in-law, and left word with some friends to give me whatever help I might need.

Time hung heavily on my hands in Bombay. I dreamt continually of going to England.

Meanwhile my caste people were agitated over my going abroad. No Modh Bania had been to England up to now, and if I dared to do so, I ought to be brought to book! A general meeting of the caste was called and I was summoned to appear before it. I went. How I suddenly managed to muster up courage I do not know. Nothing daunted, and without the slightest hesitation, I came before the meeting. The Seth—the headman of the community—who was distantly related to me, and who had been on very good terms with my father, thus accosted me:

"In the opinion of the caste, your proposal to go to England is not proper. Our religion forbids voyages abroad. We have also heard that it is not possible to live there without compromising our religion. One is obliged to eat and drink with Europeans!"

To which I replied: "I do not think it is at all against our religion to go to England. I intend going there for further studies. And I have already solemnly promised to my mother to abstain from the three things you fear most. I am sure the vow will keep me safe."

"But we tell you," rejoined the Seth, "that it is not possible to keep our religion there. You know my relations with your father and you ought to listen to my advice."

"I know those relations," said I. "And you are as an elder to me. But I am helpless in this matter. I cannot alter my resolve to go to England. My father's friend and adviser, who is a learned Brahmin, sees no objection to my going to England, and my mother and brother have also given me their permission."

"But will you disregard the orders of the Caste?"

"I am really helpless. I think the Caste should not interfere in the matter."

This incensed the Seth. He swore at me. I sat unmoved. So the Seth pronounced his order: "This boy shall be treated as an outcaste from today. Whoever helps him or goes to see him off at the dock, shall be pachikhola with a fine of one Rupee four annas."

This order had no effect on me, and I took my leave of the Seth. But I wondered how my brother would take it. Fortunately he remained firm and wrote to assure me that I had his permission to go, the Seth's order notwithstanding.

This incident however made me more anxious than ever to sail. What would happen if they succeeded in bringing pressure to bear on my brother? Supposing something unforeseen happened? As I was thus worrying over my predicament, I heard that a Junagadh Vakil was going to England, for being called to the bar, by a boat sailing on the 4th of September. I met the friends to whose care my brother had commended me. They also agreed that I should not let go the opportunity of going in such company. There was no time to be lost. I wired to my brother for permission which he granted. I asked my brother-in-law to give me the money. But he referred to the order of the Seth and said that he could not afford to lose caste. I then sought a friend of the family and requested him to accomodate me to the extent of my passage and sundries, and to recover the loss from my brother. The friend was not only good enough to accede to my request, but he cheered me up as well. I was so thankful. With part of the money I at once purchased the passage. Then I had to equip myself for the voyage. There was another friend who had experience in the matter. He got clothes and other things ready. Some of the clothes I liked and some I did not like at all. The necktie which I delighted in wearing later, I then abhorred. The short jacket I looked upon as immodest. But this dislike was nothing before the desire to go to England which was uppermost in me. Of provisions also I had enough and to spare for the voyage. A berth was reserved for me by my friends in the same cabin as that of Mr Trimbakrai Mazumdar, the Junagadh Vakil. They also commended me to him. He was an experienced man of mature age and knew the world.

I was yet a stripling of eighteen without any experience of the world. Mr. Mazmadar told my friends not to worry about me

I sailed at last from Bombay on the 4th of September.

(*Translated from Navajivan by* M. D.)

## South Africa and the Untouchables

(*By C. F. Andrews*)

While I have been going through all the literature I could find in Phoenix, in South Africa, preparatory in the work that has to be done in this country, I came across the following passage, written by my friend, Willie Pearson, at the end of a remarkable article dealing with Indian disabilities in Natal in the year 1914.

He ends as follows

"In spite of all these disabilities, the Indian community is showing great public spirit and progress I was greatly struck in the Transvaal, as well as in Natal, by the great strength which the Indian community has gained by three things

i. The breaking down of caste restrictions

ii. The partial breaking down of the barrier between Hindus and Mussalmans.

iii. The emancipation of Indian women.

"The way that the ladies of the Indian community in South Africa have influenced the Passive Resistance Struggle is most instructive and inspiring They have willingly undergone sacrifice and suffering to uphold the honour of their community. The Indians in South Africa have indeed been showing us, in India, what power and strength can be gained by a willingness to unite in sacrifice and unselfish service."

Every word of this I can emphasise afresh while I have been seeing things out here once more, after another twelve years of suffering and sacrifice, which the Indians in South Africa have endured, since the time when Willie Pearson wrote. He added one paragraph more, which needs to be read today by everyone who is working in the national cause.

"In conclusion," he wrote, "let me suggest, as one who loves India, that the sufferings and humiliations of the Indians in South Africa should make us in India feel more strongly than ever the evils of caste prejudice which have for centuries permitted millions in India itself to suffer humiliations and degradations at the hands of those who belong to the higher castes. Coolies in Natal have in some cases given me as their reason for being unwilling to return to India their fear of social persecution at the hands of their own countrymen in the villages of their birth. One man actually told me that he had returned to Natal, because his life had been made so miserable to his own village in India because of his having crossed the sea ... ...

"Let the people of India while doing everything in their power to uphold, in their struggle for honour and self-respect the Indian community in South Africa, follow the example of their fellow-countrymen in that land, and show their respect for the dignity of human nature by recognising all men as brothers and taking into the embrace of humanity the sixty millions of outcastes and untouchables of their own Motherland.

I can well remember, even today, how Willie Pearson shrank from publishing the conclusion of this article, lest it might seem like an interference on his part in a subject that Hindus themselves should deal with I remember how at last he felt the call of Truth so strong within that he determined to publish Therefore when I read over the passage, nearly twelve years after, and heard almost his living voice in the words he had then written down, it seemed to me that they would be read by those who loved him with an added reverence For truly, in the great sentence from the New Testament, "He, being dead, yet speaketh."

## Give us Cotton

[The following is a vivid description of a visit paid to some of the spinning centres in Behar by Sjt. Satish Chandra Das Gupta of Khadi Pratishthan It shows in the clearest manner possible what spinning is doing for the humble folks of this great land of ours Millions of threads spun are like so many rays of sunshine brought into the frigid and dark dungeons miscalled homes of India. The title that Satish Babu has chosen for his description well fits it This raw product goes to Manchester when our millions are ever crying 'Give us cotton?' Why? Deft fingers are ready to turn it into warmth giving yarn for a few coppers but find it difficult to procure it Thousands of bales of this beautiful stuff are being exported abroad in order to raise the dividends of the huge multi-millionaires who are engaged in exploiting the dumb millions of India. It is up to every lover of the land, at least to see to it that he takes his fall there in supplying cotton to those whom Satish Babu has described. He can do it either by controlling such depots himself or sending his own subscription to the All-India Spinners' Association which will do it for him. And he must be ready to make use of all the Khaddar that can be woven out of yarn so spun. He or she may add as many other activities as he or she likes to this primary one. M. K. G.

### The Yarn Exchange

It was nearing noon when we arrived at Sotwari, a village in Darbhanga District in Behar, As we were approaching the yarn depot, we found strings of women returning with small bundles of cotton. They had exchanged their yarn for cotton and were going home.

The humming noise of a *hat* (market) was heard at some distance. Was it a *hat*-day? No; the noise is from the crowd collected at the depot to exchange yarn for cotton, explained Babu Rajendra Prasad. In a few minutes we were in the depot itself The sight of the crowd of women collected there regaled my eyes and my heart leaped with joy. Women of all ages were there decrepit old women, strong and healthy young women, and little girls with beaming faces. Despite the disparity in age, there was uniformity in their dress—all wearing patched or tattered *saris* Here was a blue *sari* with a one foot-square patch of dirty white, there a *sari* with half a dozen patches, while most had *saris* too worn out to bear further patching and therefore in tatters. There were very few with a whole *sari* on.

They went outside a barrier, behind which several men, workers and neighbours who volunteer to help, were almost buried in cotton and yarn and were exchanging yarn for cotton as quickly as they could. Each woman has several bundles of cotton Sometimes one woman will exchange yarn for eight women of the same village "Oh, Babu! take my yarn now I am here from the morning, I have to go back three *kos*

(six miles), and she thrusts into the just emptied pan a few hanks of yarn which she unrolled from a dirty piece of rag. In the emptied rag she keeps the cotton received in exchange. She knows each rag from the others and carefully puts away the exchanges, each into its own piece. She has finished her eight bundles but she does not move. She puts back her hood for a few more bundles from another woman and presses the exchange man to finish this set also as they will go back the same way. Others get impatient and angry. There is an altercation. Why should she take up all the time? Others have come from longer distances. Requests and angry protests follow in which a whole group takes part and thereby give rise to the hubbub and jostling of a market place or similar to what is witnessed daily before a third class ticket window of a railway station.

And what is this jostling for? I quickly calculated a spinner's earning. One and a half unit of cotton was given in exchange for a unit of yarn. Cotton costs here Rs. 32/- per maund and the wages for spinning a maund of cotton is Rs. 16/-. This works out at three annas per pound or thirteen tolas of yarn the anna. The yarn is of eight to ten counts. The spinners have to pay the *dhunia* (carder) out of this anna. She must be working eight to ten hours to earn one anna. Such eagerness for this earning! Such a stream of women from a radius of eight or ten miles for this earning! One bale of cotton was finished in half a day and in the afternoon another half a bale would be exchanged. And this from a single depot.

When Gandhiji was in Bengal he warned me against being carried away by sentiment. He wanted me to be watchful and to determine if spinning was really needed by the poor. Let Gandhiji come to Satwari and see the place Charkha has taken in the homes of the poor round about Satwari. There are many centres like Satwari in Bengal also and probably many in Tamil Nad. Centres like this are sure to develop in thousands all over India.

In an exchange system like this, the quality is likely to deteriorate. The workers have to be cautious in accepting such yarn only as is up to the mark. So when occasionally an inferior bundle of yarn is offered, only one and a quarter unit is given in exchange. Then arises a heart-rending scene. A quarter unit for labour works out at one and a half annas to ten pounds of yarn. She will shudder, protest vehemently and threaten to take away the yarn and never to spin anymore. The yarn is shown round to other women to establish the claim for one and a half unit. Judgment is asked and given, opinions vary and another circle of commotion and noise adds to the general hum. The worker simply puts away her bundle and proceeds with other's exchanges. The remonstrances continue, the worker picks up a thread from the yarn bundle and appeals to her good sense to spin better a compromise is made and the exchange is completed with a warning.

### Marketable yarn

I was wondering what the sisters might be doing with the extra half unit of cotton received as their wages. They were certainly spinning the cotton but to what purpose? I was given to understand that they were making their own clothes out of the extra yarn. I was doubtful. Spinning at the rate at which they were doing they would soon meet all their necessity for cloth. Therefore that could not be the only use. There must be some channel through which they were getting money in exchange for their labour. The desire to have the yarn exchanged was so intense that there was certainly a means by which they were converting the extra yarn into cash for meeting their household needs which were very great. On further enquiry along this line, I came to know that the spinners would sell yarn to the village weavers. So spinning has come to a point in Behar where the weavers can economically buy home-spun yarn.

There was however no doubt that a portion of the yarn spun was being woven into *saris* for the spinners themselves. There was a sprinkling of Khadi *saris* in the groups before the yarn depot.

In the afternoon we were taken to a weaver's village. The weavers were weaving *Charkha* yarn all along. Their trade was dwindling. Thanks to Gandhiji, they said they were getting more work now. The popularity about weaving in this village was that the weavers were not employed by the Khadi Department but were weaving wholly for the needs of the spinners.

### Too good a thing

We had moments of quiet talk with the spinners. They were apprehensive about the future. "Are you going to bring more cotton balas here?" "Will you give us cotton in exchange regularly?" were the queries. The workers also explained to us that there was a feeling that this work might not continue and therefore they are spinning away faster than ever. The fear behind the apprehension is that sometimes the stock of cotton runs short and a panic is created. Even when a single depot is short of cotton and is unable to exchange yarn, the news spreads to other depots and the effect is like that of a run on a bank. Every one tries to finish up the cotton in hand, unit for unit, and runs to the depot to get it exchanged apprehending that this one may be the last transaction. It is imaginable that spinners are accumulating their wages portion of cotton to spin later on, now only caring to multiply the exchanges. They are sagacious, they are storing their earnings in the shape of cotton to convert it into yarn at leisure. I suspect the Satwari centre was passing through such a run at the moment for I heard a centre 10 miles away failed to change yarn at the moment. "Do not fail to give us cotton," was the request from the small groups who engaged us in hearty conversation.

Satwari is not a weaving centre and spinners do not know the course the yarn takes after entry into the depot. One rather bold woman confidentially enquired what Gandhi was doing with the cloth. Rajendra Babu showed her his apparel as Gandhi cloth, "Oh, no, that cannot be Gandhi cloth." What she saw was something too real and tangible and that did not satisfy her cotton about the mystic Gandhi-cloth of her imagination.

When Gandhiji was in Behar defending against the oppression of the planters, he tried to induce the women to wash their *saris*. He was baffled when he was told that the *saris* they were wearing were the only ones they had, so utterly poor were they. Considering that a portion of the yarn now spun is being kept by them for their own use it is expected that in course of time the tattered and patched *saris* will be replaced by new

ones, and what is more, the women may enjoy the rare good fortune of having two *saris* and learn the luxury of a daily wash. If the good work begun continues, Rajendra Baba will some day be able to bring Gandhiji to Bihar and show that the sisters have a *second* sari and a daily wash.

S. C. D.

# Young India

## Our Humiliation

*(By M. K. Gandhi)*

Dr. Malan's proposal and its final acceptance by the Viceroy make up a bitter cup of humiliation for the nation. The Union Government has given a Select Committee that will take evidence on the principle as well as the details of the Asiatic Bill. Dr. Malan has hedged it in with four conditions: That the Paddison Deputation should be the only party to give evidence before the Committee on behalf of the Government of India; that there should be no other deputation, an "agitator"—this is Dr. Malan's own expression,—sent from India to supplement that evidence; that the Select Committee should report on or before the 1st of March; and that the Bill should be taken up for final disposal during the present session of the Union Parliament.

In my opinion, not one of these conditions could be accepted by a free nation. The Paddison Deputation went only to collect facts, and not to negotiate. A far more important deputation would have gone if it had to negotiate and tender evidence. It is insulting to impose a condition that no other deputation should proceed to South Africa. It is still more insulting to insinuate that the Government of India would ever send an agitator to South Africa. The patronising language used by Dr. Malan regarding the Paddison Deputation only adds injury to insult. The condition that the select Committee should report before the 1st of March makes it hardly possible for the Government of India or the Indian settlers to collect and marshal all the evidence that can be tendered to show that the principle of the measure is contrary to the settlement of 1914.

The announcement, side by side with that of the appointment of the Select Committee, that the Bill is to be proceeded with during the current session of the Union Parliament, shows that the Union Government has made up its mind regarding what it intends to do and that the appointment of the Select Committee is merely an eye wash designed to save the face of the Government of India and to hoodwink the world into believing that the Union Government wishes to do nothing unfair. From this so called concession of the Union Government, therefore, I have no hope of any satisfaction for the doomed settlers. That Government is conscious of its strength and is bent on using all that strength against the settlers. It seems clear that the Government of India will accept the finding of the Select Committee and leave the settlers to their own fate. India in her present state will probably be able to do nothing more than registering another more strong emphatic and unanimous protest against the action of the Union Government. What then will the settlers do? It is a question that they alone can answer.

## Notes

### 961 Yards per Hour!

It will be remembered that the Rajkot Ashram, which Gandhiji visited in May last year, showed a remarkable record of progress in spinning-speed since the visit. When Gandhiji visited it the highest record was 300 yards per hour. After eleven days of the visit and after correction of the defects in the wheels which were pointed out, the speed had risen to 681 yards of 16 counts. The principal of the school says that the speed has now reached 961 yards of 9 counts. Whilst we congratulate the school for the sustained progress in speed, we may say that it is so remarkable that one is tempted to inquire whether the time taken up in winding has been included in the time of spinning, and whether the yarn spun is of the standard strength, twist and evenness. For an noting records of maximum speed in the past the time taken up in winding has always been included and due emphasis laid on the strength and twist and evenness. We should also like to know the variety of the spinning wheel used and the number of the hourly revolutions of the spindle.

### Quarterly Returns:

The Secretary, A. I. S. A. writes:

"I am sending herewith a statement giving figures of Khadi produced and sold in the different provinces during the last quarter of 1925, for *Young India*. We are experiencing great difficulty in preparing progress reports like the above, as statements of work done by the different Khadi organisations are not made available to us in due time. Will you kindly advise all the Khadi organisations to send us the reports regarding production and sale of Khadi during every month regularly so as to reach us at least by the 20th of the next month? If there is better co-operation from these organisations and reports are received in time we may be able to prepare and send such figures month by month."

Statement regarding the production and sale of Khadi in the different provinces during the last quarter of 1925:

| Provinces. | Production in Rupees | Sale in Rupees |
|---|---|---|
| Ajmer | 8281-0-0 | 3682-0-0 |
| Andhra | 56885-0-0 | 89047-0-0 |
| Bengal | 110764-0-0 | 73006-0-0 |
| Bihar | 47448-0-0 | 51407-0-0 |
| Bombay | .. .. | 79329-0-0 |
| Burma | .. .. | 6003-0-0 |
| C. P. Hindi | 877-0-0 | 1702-0-0 |
| C. P. Marathi | .. | 4743-0-0 |
| Delhi | 8393-0-0 | 5099-0-0 |
| Gujrat | 15167-0-0 | 23036-0-0 |
| Kerala | 978-0-0 | 4133-0-0 |
| Karnatak | 13582-0-0 | 19877-0-0 |
| Maharashtra | 825-0-0 | 18349-0-0 |
| Punjab | 18239-0-0 | 26022-0-0 |
| Sindh | — — | 6188-0-0 |
| Tamil Nadu | 261601-0-0 | 285720-0-0 |
| U. P. | 11448-0-0 | 38378-0-0 |
| Utkal | 6777-0-0 | 9172-0-0 |
| **Total** | **Rs 543951-0-0** | **Rs 744959-0-0** |

Sale figures involve considerable duplication.

## A Student's Questions

*(By M. K. Gandhi)*

A Christian Indian domiciled in Ceylon but at present studying in the United States writes

"I have been following your actions and your deeds for so many years from the time I was in Colombo till the last few months. At present I am in the United States of America going through a course of study in the Y. M. C. A. College, preparatory to returning to my homeland Ceylon, for work.

"These last few months that I have been out of Ceylon, I have lost touch with news about your work in India and hence when I am asked questions about you and your work, I am not sure about some matters. So I am taking the liberty to address this letter to you. The magazines and papers here have so many different accounts about your actions that I am asking you for the true account for my own information and for that of my American friends."

Though some of the questions put have been already answered in these pages, they are of such general interest that they will bear repetition. His first question is

"What is your attitude towards the teachings of Jesus Christ?"

They have an immense moral value for me, but I do not regard everything said in the Bible as the final word of God or exhaustive or even acceptable from the moral standpoint. I regard Jesus Christ as one of the greatest teachers of mankind, but I do not consider him to be the 'only Son of God.' Many passages in the Bible are cryptical. For me 'the letter killeth, the spirit giveth life.'

The second question is, 'Do you believe in caste? If so, what do you consider to be its value?'

I do not believe in caste as it is at present constituted, but I do believe in the four fundamental divisions regulated according to the four principal occupations. The existing innumerable divisions with the attendant artificial restrictions and elaborate ceremonial are harmful to the growth of a religious spirit, as also to the social well-being of the Hindus and therefore also their neighbours.

The third question is, "Is it your desire that India should be given dominion status within the British Empire or that she should be given full independence and sever all connection from Britain? If the latter is your desire, what system of government have you in view to take the place of the British system?"

I should be quite satisfied with Dominion status within the British Empire, if it is a reality and not a sham. I have no desire to sever all connection with Britain for the sake of it; but if I had the power, I should without a moment's delay end the present unnatural and false position as it interferes with the fullest growth of the nation. The only connection therefore with Britain that I would desire and value is that of an absolutely free and equal partnership at will. If, however, the connection is broken, India will naturally have a system of Democratic Government suited to the genius of the people. It will be shaped not according to one man's wishes but to those of a multitude.

The fourth question is, "What is your attitude towards the Indian States and their rulers?"

My attitude towards the Indian States and their Rulers is that of perfect friendship. I desire a radical reform in their constitution. The condition in many States is most deplorable, but reforms have to come from within and it is a matter for adjustment between the rulers and the subjects, save for such pressure as is bound to be exerted upon them by the expression of enlightened public opinion in their neighbourhood.

The fifth question is "Do you favour the idea of a United States of India on the lines of the U. S. A.?"

The analogy is dangerous. What seems to answer in the United States may not in India. But subject to that caution, I suppose the final constitution would be a free and healthy union amongst the different provinces to be formed on a linguistic basis.

The sixth question is "Many articles in these papers have say that you have differed from Dr. Tagore in many matters and have been estranged from him. Is that true? If so, what matters have caused the disagreement?"

I have not differed from Dr. Tagore in many matters. There are certainly differences of opinion between us in some matters. It would be strange if there were none. But there is not only not the slightest estrangement between us as that or any other account, but the most cordial relations have always existed and continue between us. Indeed the friendship between us is all the richer and truer for the intellectual differences between us.

The seventh question is "What are you doing in India just now? Have you given up political leadership and politics?"

At the present moment I am enjoying what may be called well-earned rest, and at the same time trying to develop the working of the All-India Spinners' Association which is at present the only All-India activity that engages my attention. My political leadership technically ended with the closing of the year for which I was President of the Congress, but as really it ended with my incarceration. But I have not given up politics in my sense of the term. I never was a politician in any other sense. My politics concern themselves with internal growth but being of a universal nature they react upon the external in a most effective manner.

The eighth question is "I find a good deal of colour prejudice prevalent here, and at times we have to undergo many hardships on account of our colour. What would you advise one to do in such cases? Am I justified in writing home and telling them about it? Or am I justified in telling the United States people themselves whenever I get an invitation to speak in public?"

My advice is: Having gone there live down the prejudice, but resist onto life whenever it hurts your self-respect in any shape or form. Hardships must be the lot of those who have to live in an uncongenial atmosphere and who will still retain their self respect. You are certainly justified in writing about it anywhere so long as you do so without bitterness and without exaggeration. It would be the most proper thing to tell in a dignified manner the people of the United States of the hardships whenever you get an opportunity.

The ninth question is "Would you please send me a small message for the students here? They are as a rule very fine men and are preparing to devote their lives to Y. M. C. A. work.'

If you mean Indian Students, my humble advice is: Express the best that is in you in that far off foreign

land, so that your lives may be an example to your neighbours. Do not slavishly follow all that you see in the West. And as you seem to be speaking on behalf Christian students, I feel tempted to quote from the Bible " Seek thou first the Kingdom of God and His righteousness and everything will be added unto you."

## Truth vs. Brahmacharya

*(By M. K. Gandhi)*

A friend writes to Mahadev Desai:

"You will remember that in an article on Brahmacharya published in *Navjivan* sometime ago—translated in *Young India* by you—Gandhiji admitted that he still had bad dreams. The moment I read it I felt that such admissions could have no wholesome effect, and I came to know later that my fear was justified.

"During our sojourn in England my friends and I kept our character unscathed in spite of temptations. We remained absolutely free from wine, women and meat. But on reading Gandhiji's article one of the friends exclaimed to me in despair: 'If such is the case with Gandhiji even after his Herculean efforts, where are we? It is useless to attempt to observe *Brahmacharya*. Gandhiji's confession has entirely changed my point of view. Take me to be lost from today.' Not without some hesitation I tried to reason with him: 'If the way is so difficult for men like Gandhiji, it is much more so for us, and we should therefore redouble our efforts.'—the way Gandhiji or you would argue. But it was all in vain. A character that had been spotless so long was thus bespattered with mire. What would Gandhiji or you say if some one were to hold Gandhiji responsible for this fall?

"As long as I had only one such instance in mind, I did not write to you. You would possibly have put me off by saying that it was an exceptional case. But there were more such instances and my fear has been more than justified.

"I know that there are certain things which are quite easy for Gandhiji to achieve, and which are impossible for me. But by the grace of God, I can say that something which may be impossible for even Gandhiji may be possible for me—It is his consciousness, or pride that has saved me from a fall, though the admission above-mentioned has completely disturbed my sense of security.

"Will you please invite Gandhiji's attention to this fact?—especially when he is just in the midst of his autobiography. It is certainly brave to say the truth and the naked truth, but the world and the readers of *Navjivan* and *Young India* will misunderstand him. I fear that one man's meat may be another man's poison.

The complaint does not come to me as a surprise. When Non-co-operation was in full swing, and when during the course of the struggle I confessed to an error of judgement a friend innocently wrote to me: 'Even if it was an error, you ought not to have confessed it. People ought to be encouraged to believe that there is at least one man who is infallible. You need to be looked upon as such. Your confession will now dishearten them.' This made me smile and also made me sad. I smiled at the correspondent's simplicity. But the very thought of encouraging people to believe a fallible man to be infallible was more than I could bear.

A knowledge of one's ills is can always do good to the people, never any harm. I firmly believe that my prompt confessions of my errors have been all to the good for them. For me at any rate they have been a blessing.

And I may say the same thing of my admission about the bad dreams. It would do the world a lot of harm if I claimed to be a perfect *brahmachari* without being one. For it would sully *brahmacharya* and dim the lustre of truth. How dare I undervalue *brahmacharya* by false pretenses? I can say today that the means I suggest for the observance of *brahmacharya* are not adequate, are not found to be invariably efficacious, because I am not a perfect *brahmachari*. It would be an awful thing for the world to be allowed to believe that I was a perfect *brahmachari*, whilst I could not show the royal road to *brahmacharya*.

Why should it not be sufficient for the world to know that I am a genuine seeker, that I am wide awake, and that my striving is ceaseless and unbending? Why should not this knowledge be sufficient encouragement to others? It is wrong to deduce conclusions from false premises. It is wisest to draw them from things achieved. Why argue that because a man like me could not escape unclean thoughts, there is no hope for the rest? Why not rather argue that if a Gandhi who was once given to lust, may today live as friend and brother to his wife and can look upon the fairest damsel as his sister or daughter, there is hope for the lowliest and the lost? If God was merciful to one who was so full of lust, certainly all the rest would have his mercy too!

The friends of the correspondent who were put back because of a knowledge of my imperfections had never gone forward at all. It was a false virtue that fell at the first blast. The truth and observance of *brahmacharya* and similar eternal principles do not depend on persons imperfect as myself. They rest on the sure foundations of the penance of the many who strove for them and lived them in their fullness. When I have the fitness to stand alongside those perfect beings there will be much more determination and force in my language than today. He whose thoughts do not wander and think evil, whose sleep knows no dreams and who can be wide awake even whilst asleep, is truly healthy. He does not need to take quinine. His incorruptible blood will have the inherent virtue of resisting all infections. It is for such a perfectly healthy state of body, mind, and spirit that I am striving. This knows no defeat or failure. I invite the correspondent, his friends of little faith, and others to join me in that striving, and I wish that they may go forward even like the correspondent quicker than I. Let my example inspire those who are behind me with more confidence. All that I have achieved has been despite of my weakness, despite of my inability to pacify,—and because of my ceaseless striving and infinite faith in God's grace.

No one need therefore despair. My Mahatmaship is worthless. It is due to my outward activities, due to my politics which is the least part of me and is therefore evanescent. What is of abiding worth is my insistence on truth, non violence and *brahmacharya* which is the real part of me. That permanent part of me however small, is not to be despised. It is my all. I prize even

the failures and disillusionments which are but steps towards success.

*(Translated from Navajivan by M. D.)*

[*Brahmacharya* means not merely mechanical celibacy, but it means complete control over all the organs and senses enabling one to attain perfect freedom from all passion and hence from sin in thought, word and deed.

M. K. G.]

## Can It Be Prevented?

[In the concluding chapters of his pamphlet Mr. Page discusses the methods of preventing war. The reader will find the writer weak in his statement of remedies, not because he is weak in his belief, but because it is new ground for everybody. Nobody wants war. But how can an age-long institution be easily destroyed? Is it at all possible to do away with it? Let us listen to what the author has to say. He suggests five measures. I present to the reader the first of them in this issue of *Young India*.

M. K. G.]

### Abandonment Of Economic Imperialism.

War cannot be abolished without the payment of a great price. One of the elements of this cost is the willingness of Governments to refrain from using national armies, navies and diplomatic influences to aid their citizens in gaining or maintaining economic concessions or other financial advantages in foreign countries. War is likely to break out at any time so long as present practices in this regard are continued.

Economic imperialism is now finding expression through three main channels: (1) the securing of new territory and concessions (2) the maintenance and enlargement of markets, and (3) the investment of capital in foreign countries. There have been important recent developments with regard to the first of these. The various treaties negotiated at the end of the war provided for numerous transfers of territories and valuable mineral rights. Indeed, the major diplomatic struggles of recent years have centred around oil, coal and iron. Many of the most important provisions of the Treaty of Versailles deal with these three. Any doubt as to the strategic position of oil in current diplomacy will be removed by reading a recent book by a French writer, Francis Delaisi *Oil Its influence in Politics*. The significant fact in this connection is not that citizens of various countries are competing with each other for favourable access to supplies of oil, but that Governments are supporting these diplomatically, financially and with threats of military action.

A good illustration of the practices of Governments in this regard is found in the report of the acting Secretary of State, Mr. Frank L. Polak, transmitted to the Senate on May 17, 1920, by President Wilson, from which the following quotation is taken

"The policy of the British Empire is reported to be to bring about the exclusion of aliens from the control of the petroleum supplies of the Empire, and to endeavours to secure some measure of control over oil properties in foreign countries. This policy appears to be developing along the following lines, which are directly or indirectly restrictive on citizens of the United States: (1) By debarring foreigners and foreign nationals from owning or operating oil producing properties in the British Isles, colonies and protectorates (2) By direct participation in ownership and control of petroleum properties. (3) By arrangements to prevent British oil companies from selling their properties to foreign owned or controlled companies (4) By Orders in Council that prohibit the transfer of shares in British oil companies to other than British subjects or nationals." There is an abundance of evidence to show that Great Britain is not the only nation which follows such a policy.

Governments are also aiding their citizens to gain more favourable access to markets by subsidies, tariffs and preferential treatment in colonies and regions under their control. Since the precedent set by Lord Palmerston in 1850, Governments have also frequently collected debts in foreign countries for their citizens. Governments are constantly taking measures against other nations to insure the safety of investments which their citizens have made.

For these three reasons—to gain new territory and economic concessions, to widen markets, and to protect investments innumerable wars have been waged and hardly a year has passed without the threat of war. Of course, the economic cause of war are never proclaimed badly by Governments to their citizens. Support for such wars is gained by appealing to national pride, national safety and jealousy of other countries. International economic competition is growing keener and situations out of which economic wars may arise are much more hazardous than ever before.

Prior to 1918 the United States played a minor role in the struggle for territory, concessions and markets. We were a debtor nation, the amount of foreign capital invested in our country being far in excess of the amount of American capital invested abroad. The World War, however, has changed all this. We are now the great creditor nation, international banker, and money lender, and are inextricably bound up with the economic and financial problems of the whole world.

Let us notice some of the ways in which the United States is entangled in foreign problems. The Hawaiian Islands, the Philippine Islands, Guam, Porto Rico, Guantanamo, and the Panama Canal are under American control. Our customs system has been extended to Hawaii, preferential duties are granted to American commodities imported into the Philippines, Cuba and Porto Rico, and the products of these islands are favoured when entering the United States.

In 1902 Venezuela defaulted in payments due to foreign investors. The English, German and Italian Governments promptly blockaded the Venezuelan Coast. This in turn called for the diplomatic intervention of the United States, and the trouble was ended peacefully. The incident however has great significance because of its bearing upon the Monroe Doctrine and the question of the responsibilities of the United States in protecting foreign investments in Latin America.

In his message of December, 1904, President Roosevelt said "Chronic wrong-doing, or an impotence which results in a general loosening of the ties of civilized society, may in America, as elsewhere, ultimately require intervention by some civilized nation, and in the western Hemisphere the adherence of the United States to the Monroe Doctrine may force the United States, however reluctantly, in flagrant cases of such wrong-doing or impotence to the exercise of an international police power."

This threat has since been carried into effect in several instances, and the Dominican Republic, Honduras, Nicaragua, and Haiti have all been forced to accept the

"financial protectorate" of the United States. The Government of Haiti is controlled by American Marines. Recently a loan of sixteen million dollars was negotiated with American bankers, with a provision for a considerable degree of American control for thirty years, the duration of the loan. Two groups of American bankers control the railroads of Nicaragua, as well as its customs and other finances. United States Marines are stationed in Guatemala for the purpose of safeguarding investments. Peru, Bolivia and other South American countries are also securing loans from bankers in the United States. Twice within recent years, United States troops have invaded Mexico for the purpose of protecting American lives and property. Disputes between American bankers and the Mexican Government are responsible for the long delay in recognition of that Government by the United States.

## In Mitigation

I gladly publish the following from a German friend.

Last year, you published in *Young India* several articles on or letters from Germany which needs must give wrong impressions as to the situation in our country. I intend to set right any false information about our country, though I am convinced you won't have got a contemptuous opinion concerning the German nation. I hope you will endorse a statement of C. F. Andrews writing to me on the 10th of July 1925, "I believe that India and Germany may meet on the basis of pure idealism, more closely than any other nations of the world." And in all humility I should like to give some remarks, for your information, on the above-mentioned articles.

Let me begin with one of your deepest confessions, 'My refuge" (Y.I, 9-10-24). Every word of criticism should remain silent before such a prayer. But, even unconsciously, no wrong should be done even to the Kaiser. He never aimed at the crown of Europe. His idea was only a fantastic creation of war propaganda. The Kaiser neither was a monster nor a Caesar, he was a pitiful actor, a poor fool, a product of a wrong education and flattering milieu. We don't excuse him, but we won't plead him guilty for intentions never intended.

As to the article "From Europe" (Y. I. 1925, No. 41) nothing good be objected to. I feel that letter was written by a member of the German Youth Movement. And the movement of regenerating the soul and spirit among the young of all nations from Europe to China, India and America may fill you with more confidence for the future. I hope the youth generation ones will realize what the older failed to do. Most of them are anti-imperialistic for justice and freedom among all the nations for independence of so called colonies, they try to leave the old trask of capitalism and materialism. I will send some booklets containing reports from the English Youth movement. Though it is still small it is a great and new hope for coming years. Some of the pamphlets are only proofs, but you will be interested in the reports on Indian Youth.

The article on "European civilisation" in No. 42 is right in its tendency and sceptical view. But I fear that something of Denmark's antipathy towards Germany might have exaggerated the information. The moral of masters' as a romantic conception of Nietzsche's philosophy of life has nothing to do with the military moral of Prussian Generals who forgot the measure. The Pro-German propaganda was the mischiefs activity of a small though dangerous clique, and never got a decisive influence on the official decisions of our government, excepting perhaps during the last months of the war (Ludendorff!). Professor Baumgarten himself as a liberal theologian in the later years of the war was one of the leading personalities in the fight against militarism and for a peaceful agreement among the nations.

The anecdote about the transfer of living tissue ("we have enough of Poles for it") may be true, but exaggerated. In no way, it can be generalized. It may have been a practical joke; as chirurgy very often shows a very inhuman aspect, because the physicians try to hide their inmost feelings or they would be overwhelmed by compassion. Remember that Germany already in war time before her serious defeat, created a free state for the Poles.

The Schleswig question is much complicated. We did wrong enough in the war, the greatest being the invasion into Belgium; but we did not order 6000 Schleswig Danes to be slaughtered. The inhabitants of Schleswig and of Alsace were as much subjects of the German Government as the Irish of the English. Germany was brutal in her defence, but which of our former adversaries was less brutal and more reconciliatory?

I think we only will make a step forward by leaving back the past period, not by stirring up again and again these black and tragic impressions of European breakdown, and imputing the moral responsibility to one nation or another. We all, also the Danes, were on the wrong way, we all,—Germany hand in hand with Denmark—must look out for the revival of the soul, of real culture, of belief.

Last No. 47, "A cry from Germany." We fully agree with your answer. The writer is one of the sentimental passive types of an eccentric feeling we often find in times of distress. Corruption is not worse here than elsewhere. There's only one remedy: Action! Do, do something. There are many tasks in a regenerating nation and in a young constitution. You will have got more of such letters from enthusiastic, even hysterical German admirers. We understand their feelings, we regret them, but they are not representative of Germany."

The writer is right in feeling assured that I can have no coolcopluous opinion about Germans or Germany. Who can dare? Germans are a great and brave people. Their industry, their scholarship, and their bravery command the admiration of the world. One hopes that they will lead the peace movement. They were defeated in the last war, not vanquished. All that is needed is a transmutation of their marvellous energy for the promotion of the progress of the world as a whole, rather than its application for their own as against that of the whole world. There are signs of that desirable change coming over them as over the other peoples of the earth.

M. K. G.

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# Young India

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## Notes

### For Juveniles

Owing to the repeated requests of young friends under 18 years to become members of the All India Spinners Association the Council has passed a resolution at its last meeting permitting boys and girls under 18 years who are habitual weavers of Khaddar to become members upon sending 1000 yards per month of their own spinning. The idea is to encourage boys and girls to cultivate regularity and to establish a moral bond between themselves and the poorest in the land. And this inestimable moral gain is gained apart from the art of spinning being a training for the eye and fingers.

Youths who wish to become members will be expected to spin daily for at least half an hour and if they will set apart a particular half hour for the purpose they will find that it will induce a regularity in all other studies and work that they may undertake. They will be expected to keep their wheels in perfect order, learn to repair them and learn also the art of carding and making their own slivers. All these processes take up very little time, that is, for those who love their work.

For school boys and girls I recommend not the spinning wheel but the *takli*. It has been ascertained that the *takli* enables one easily to spin 80 yards per hour. Spinning on the *takli* at the rate of half an hour daily gives one the required monthly subscription of 1000 yards.

I hope therefore that many boys and girls will register themselves as members subject to the permission of their parents or guardians. So far as schools are concerned, it will be saving of postage if school-masters will take charge of the yarn that may be spun and make one parcel taking care to attach cards to the quantity spun by each boy or girl. The parcels should be addressed to the Director Technical Department of the All India Spinners Association, Satyagrahashram, Sabarmati.

Juveniles or their guardians at the time of sending self-spun yarn should note the name, age, sex and address of the spinner, give also the number of yards and state that the spin or hole only wears hand-spun and hand-woven Khaddar.

### For Self Spinners

The Director of the Technical Department of the All India Spinners Association writes that members have been repeatedly asking for the return of their yarn for converting into Khaddar for their personal use and offering to pay any reasonable price. The Secretary undertook to convert it into Khadi and let them have it provided that they did not mind the mixing of other handspun yarn if their own was not sufficient. But this proposal to mix it was not acceptable to the members in as much as they wanted the satisfaction of wearing clothes made out of yarn spun by themselves. It has not been possible to comply with the desire of the members laudable though it is in many respects, because of the possibility of some returning the same yarn as subscription. For, it would not be possible for the Association to pick and choose, favour some members and condemn others. A way has therefore been now discovered of selling the yarn received to the subscribers by doing so after bleaching it. Bleaching will in no way damage the yarn. It will whiten it, and if anything make it a trifle stronger.

Those therefore who want their yarn back against payment can have it on application to the Director, Technical Department, or the Secretary of the All India Spinners Association. And those members who desire the return of their yarn will please take care to mark on the cards attached to their yarn in clear words "To be returned."

The department will not be able to send the yarn by V. P. post. Therefore raggest, in order to avoid delay that the senders deposit with the Director Rs. 5/- when yarn will be returned immediately upon entry and examination and bleaching, unless the senders desire that sufficient quantity should be collected before the yarn is returned.

### About Autobiography

Several friends in India and outside have been writing asking and wiring to me for permission to publish in book form the chapters that I am writing at present on "My Experiments with Truth." Whilst I have no objection to proprietors of newspapers and periodicals copying the chapters in their magazines or newspapers from time to time, I do not want to give permission for the publication of the chapters in book form at the present stage. I have myself no idea when the story will be completed, and I would not like the chapters to be published in parts, and without undergoing a revision by me or under my direction.

Publishers will therefore kindly note that at the present moment I am not prepared to allow the chapters to be published or translated in book form.

M. K. G.

## A Repudiation

Rev. H. R. Scott at present stationed at Surat writes:

"I have been reading with much interest your 'Story' in *Young India*,—as I read with interest all that you write—,and I am specially interested in your account of those early days in Rajkot, because my first 14 years in India were spent in Kathiawar, one year in Goghe and 13 years in Rajkot. I was the only missionary in Rajkot during those years (from 1883 to 1897), and what you say about Christian missionaries in Rajkot standing at a corner near the High School and pouring abuse on Hindus and their gods fills me with a painful wonder. I certainly never preached 'at a corner near the High School', my regular preaching station was under a banyan tree in the Para Bazar and I certainly never "poured abuse on Hindus and their gods" That would be a strange way to win a hearing from Hindus. Then you say that a well known Hindu was baptised at that time, and that "he had to eat beef and drink liquor, and to change his clothes and go about in European costume, including a hat." No wonder such a story got on your nerves, if you believed it. Well, I have been over 42 years in India, and I have never heard of such a thing happening; and indeed I know it to be quite contrary to what all missionaries with whom I am acquainted teach and believe and practise. During my time in Rajkot I baptised a number of Brahmins and Jain Sadhus. They certainly had not to 'eat beef and drink liquor', either at their baptism or at any other time. I have eaten beef myself of course as a karapsac, but I have never drunk liquor in my life. As I know none of the Brahmins and Jains who were baptised by me in Rajkot ever ate beef or drank liquor. I know of course that this kind of story is told about converts to Christianity in Kathiawar and elsewhere in India. It is obviously the wilful invention of people who wish to prevent the spread of Christianity in India and hope thereby to frighten young Hindus who show an inclination to leave the truth about Christianity, and no doubt it has had its result in deterring many such honest inquirers as yourself. But surely you must have had many opportunities since then of discovering that that particular libel is without foundation; and as a sincere lover of truth you cannot wish to lend the great weight of your authority to perpetuate such a wilfully malicious misrepresentation of Christian missionaries. Please forgive me for writing so strongly, and for troubling you at all in the matter, but as many of my Hindu friends who know that I was the missionary at Rajkot during those years might not unreasonably suppose that you refer to me, I am sure that you will do what you can to make it clear that this is not so."

Though the preaching took place over forty years ago the painful memory of it is still vivid before me. What I have heard and read since has but confirmed that first impression. I have read several missionary publications and they are able to see only the dark side and paint it darker still. The famous hymn of Bishop Heber's— Greenland's icy mountains'—is a clear libel on Indian humanity. I was favoured with some literature even at the Yerowda prison by well-meaning missionaries, which seemed to be written as if merely to belittle Hinduism. About beef-eating and wine-drinking at baptism I have merely stated what I heard and I have said as much in my writing. And whilst I accept Mr. Scott's repudiation I must say that though I have mixed freely among thousands of Christian Indians, I know very few who have scruples about eating beef or other flesh meats and drinking intoxicating liquors. When I have gently reasoned with them, they have quoted to me the celebrated verse 'call thou nothing unclean' as if it referred to eating and gave a license for indulgence. I know that many Hindus eat meat, some eat even beef and drink wines. They are not converts. Converts are those who are 'born again' or should be. A higher standard is expected of those who change their faith, if the change is a matter of the heart and not of convenience. But I must not enter into deeper waters. It is a matter of pleasure to me to be able to say that if I have had painful experiences of Christians and Christian missionaries I have pleasant ones also which I treasure. There is no doubt that among them the spirit of toleration is growing. Among individuals there is also a deeper study of Hinduism and other faiths and an appreciation of their beauties, and among some even an admission that the other great faiths of the world are not false. One is thankful for the growing liberal spirit but I have the conviction that much still remains to be done in that direction.

M. K. G.

## A Cry for Cotton

Babu Rajendra Prasad sends me the following letter:

"I have just returned after a visit to one of the production centres under the A. I. S. A. in Behar. The place is in the District of Darbhanga and is known as Pandaul. The following facts may prove of some interest to the readers of *Young India*. There are two kinds of Khadi produced in Darbhanga District, the ordinary white Khadi and the fine saffron coloured Khadi known as Koki. Between January 1925 and January 1926, the total amount of white Khadi produced was 91,986 yards on which the weaving charges amounted to Rs. 11,604 and the spinning wages came approximately to Rs. 10,202. With regard to the spinning wages I have said 'approximately' because no account of it is kept separately, as the system in vogue there, is not to purchase yarn for cash but to exchange it for one and a half times its weight in cotton for yarn of 8 to 10 counts and for more or less respectively in case of higher or lower counts. Yarn of 20 counts and more is purchased for cash. There is a large number of weavers in the locality and in order that they may be kept supplied with yarn, the Pandaul production depot has three yarn exchange centres and the figures for the week ending 16th or 17th February on which date Babu Satis Chandra Das Gupta and I visited these exchange centres are still more striking.

Chhatwan.

| Cotton exchanged | | | Yarn | | | Difference | | | Wages | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Mds | Srs. | Ch | Mds. | Srs. | Ch | Mds. | Srs | Ch | Rs. | As. | P. |
| 38 | 33 | 14 | 38 | 23 | 8 | 13 | 35 | 6 | 426 | 9 | 0 |
| 8 | 10 | 11 | 5 | 20 | 12 | 2 | 29 | 14 | 89 | 6 | 0 |
| 5 | 32 | 11 | 6 | 3 | 8 | 2 | 35 | 7 | 6 | 12 | 9 |
| Total 56-36-3 | | | 37-7-8 | | | 16-38-11 | | | Rs. 602-5-6 | | |

"The weaving wages paid within the same week at Pandual came to Rs. 348-5-9, the total amounts of wages paid to spinners and weavers thus comes to Rs. 956-11-3 in one week. It may be said without fear of contradiction that the sum of Rs 10,202 earned by spinners in 1925 and January of 1926 represents their earning for light work done during leisure hours, as not one of them has been withdrawn from other work, and similarly the sum of Rs. 608 being distributed now every week in this centre alone represents the earnings of off-hours."

I have omitted from the letter the facts related by Satis Baba regarding the eagerness of the spinners to get their portion of cotton. Rajendra Babu adds that the majority of the spinners are Musalman women. I wish he had given the number of the spinners among whom over Rs 500 are being distributed weekly. But there is little difficulty in discovering the number as the average earning per week from the use of spare hours cannot be more than eight annas. Therefore at least 1200 needy women are being served in only three centres. There are to my knowledge hundreds of such centres which can be opened if we have men and money. Unfortunately there is a dearth of both and more of men than of money. By judicious begging, money can be collected, but not equally easily workers of the right sort. But the facts that are being daily collected show that it is merely a question of time when handspinning must become universal. During the transition stage we must concentrate upon the centres that are already working and make them self-supporting and permanent by effective organisation. The cry for cotton must be satisfied. And that can only be done by moneed men coming out with donations in cash or kind. The All India Dethobandhu Memorial is not being responded to, as it should, largely because collecting has been suspended. I hope however the information that Sjts Rajagopalachari and Rajendra Babu have made available to us will be sufficient incentive to those who believe in the potency of the spinning wheel to loosen their purse strings. To donate to the wheel is in my opinion an ideal form of charity, for it helps the poor without making them beggars and idlers and without robbing them of self-respect and at the same time is calculated to make India self-supporting in the matter of clothing and to save her the annual drain of nearly sixty crores of rupees. M. K. G.

## 'Mission to the Women of India'

When I paid my humble tribute to the memory of the late Mrs. Ramabai Ranade, I had occasion to mention the great work of the Poona Seva Sadan Society of which Sjt. G. K. Devadhar is the soul. He has however sent me literature about the work of this society and asks me to review it in the hope that the readers of *Young India* might help the institution which has an annual income of nearly 2 lakhs but whose total expenditure is estimated at 2½ lakhs. I rarely review the work of any institution which I do not know intimately. I cannot claim to know this great society intimately, but I do know Sjt. G. K Devadhar intimately. We have political differences between us but they have never blinded me to his devotion to the country and his indefatigable energy which he has sustained now for nearly a generation. This is his own claim for the Seva Sadan Society's work.

"By gradual steps the Seva Sadan, Poona, has developed now into a big organisation of the nature of a Mission to the women of India. It promotes, through a widespread net-work of its branches and other allied institutions, education—literary, industrial, medical, and musical in character, specially among poor and grown up women of all castes and creeds in India."

This is how the origin of the institution is described:

"While engaged in the famine relief campaign in the United Provinces in 1907-8, the conviction that was dawning in my mind grew deeper and stronger every day that India needed just as much an army of trained women workers in various fields of national advance for benefit to their sisters as she needed a band of devoted and trained men to lead her courageously in her onward march at almost every stage. This thought had such a powerful sway on my mind that soon after my return to Poona and even before the completion of the Plague-relief and Inoculation campaign in the city which was being directed by me then, I arranged to call half a dozen small meetings of such of my friends, both ladies and gentlemen, as would feel interested in this idea. These meetings resulted in a resolve to undertake the education and training of half a dozen poor widows as social workers. Thus the small seed has steadily developed today into a mighty growth."

It has eight branches conducting 24 classes in which 1234 girls and women drawn from all classes receive instruction. 48 is the percentage of widows attending these classes. It is interesting to note that there are 3 women belonging to the suppressed class. There are 8 Jews, 24 Christians and 7 Mahomedans. The percentage of Non-Brahmins is 40. There are 270 women residing in the 13 hostels maintained by the society. There are 92 receiving nursing and medical education. It has turned out already 125 certified teachers, 42 fully qualified nurses, 31 midwives, 15 doctors, 17 matrons and governesses, 30 craft-mistresses and 9 music teachers. The institution is ever growing. It is the largest of its kind in India.

For an institution that exists for the needs of poor women it certainly lacks one thing — hand-spinning and use of Khaddar. But there probably Sjt. Devadhar does not see eye to eye with me. I can bide my time, for time always runs with the poor who have or have to have inexhaustible patience, and since the General Secretary's heart is with the poor, he will not fail one day to recognise that if his hand of fellowship is to reach out to the poorest in the land, it will do so only through hand-spun yarn. To look at, it is a flimsy cotton thread but it is stout enough to bind all the mothers of India together in its gentle and loving coil. No doubt, embroidery-work and such other things taught at the Seva Sadan are more paying than spinning but surely everything need not be reduced into rupees, annas, pies. The 1234 girls and women can be induced to give to their less fortunate fellow-sisters half an hour of their time every day and they can well afford to wear and carry the weight of some-what heavier Khadi sarees when they have the knowledge that these sarees have helped to fill the hungry mouths of some of their unfortunate sisters.

M. K. G.

# Young India

## In its Nakedness

*(By M. K. Gandhi)*

The *Forward* of Calcutta has rendered a public service by publishing extracts from the Report of the Indian Jail Committee of 1919–20 being the evidence given by Lt Colonel Malvany on the treatment of State prisoners. It brings vividly to light the evil of the present system of Government in all its nakedness. It shows how the officials themselves are coached to do the wrong thing and thus corrupted and deprived of any sense of self-respect. Lt. Colonel Malvany was Superintendent of the Alipore Central Jail at the time. I call the following from his statement.

"... It is equally well known that Government have invariably been able to prove from official statements and reports that these complaints were groundless and yet in my experience there was every reason for complaint. I have been in charge of one or the other of the Calcutta jails since the very beginning of the exercised movement and I have had perhaps more to do with the imprisonment of political prisoners than any jail officer in India. And I say deliberately and with full consciousness of the serious nature of my statement that *not only was the confinement to which these men were subjected positively inhuman but that in fact misleading reports were deliberately submitted to the Government.* I feel very strongly on this point and I write under the greatest restraint for I consider that the share I was compelled to accept in this painful business was and is a disgrace which can never be obliterated. And I cannot say less than that *my feelings were so roused by the cruelty of the treatment I were ordered and expected to carry out.* My verbal representations on this subject not meeting with any response, I decided at last to September, 1918 to bring the matter to the notice of Government in the only way open to me, and I submitted a report (appendix X) under section 6 Regulation III of 1818 concerning two State prisoners, in which I expressed my opinion that *the degree of confinement to which they were subjected was so severe as to be liable to injure their health, that the confinement was more stringently solitary than any solitary confinement imposed under the Prisons Act or under jail regulations both of which were limited strictly to seven days.* I submitted this report deliberately with intent to force a crisis which must result either in my removal (which I did not anticipate) or in some amelioration of the penalties I was ordered to inflict. What was the result? My letter was returned to me with the request to reconsider it. I was reminded that it had to go to Simla and would arouse the Olympian wrath, that the degree of confinement was directed by the police, and it was suggested that I might so far report that the prisoners were in solitary confinement and were permitted exercise daily, that they were cheerful and that their health had not suffered, or words to that effect. ... If I agreed I was to cancel my letter in my books and substitute a new one.'

The correspondence too referred to by Lt. Colonel Malvany is reproduced by the *Forward*. I cannot resist the temptation to quote from the letter of the then Inspector General of Prisons who on receipt of the damning report from Lt Colonel Malvany asked him to reconsider it and suggested the falsehood he was to say in his revised report. Here is the relevant quotation:

"Please reconsider this letter. Remember it has to go to Simla and it will rouse the Olympian wrath. The degree of solitary confinement is dictated to us by the point need of separating these prisoners not only from other native prisoners but from each other. I think you might so far report that the prisoners are in solitary confinement and are permitted to exercise daily and that both are cheerful and the health of neither has suffered or words to that effect."

Upon the receipt of this letter Lt Colonel Malvany regretfully pocketed his pride and sent what he knew to be an untruthful report. How is it possible after this report to believe any at all coming from a Government so sad and intended to whitewash it? Nor is this an exceptional case. This cooking of reports and statements is a most usual thing with the Government as is known to everyone who has had anything to do with Government departments. Today everything has to be 'edited' by superior officers.

Relatives of the brave men of Bengal who are being indefinitely detained without a trial have with difficulty come to know certain things about the prisoners, which have been given to the world and which go to show that they are being put to much unnecessary hardship. The allegations are generally denied and where a total denial is not possible, partial truth is admitted and the blame for what suffering is admitted is thrown on the prisoners.

When Sjt. Gosvami succeeds in forcing a debate in the Assembly he is laughed at and told from the Government benches that Lt. Colonel Malvany's statement was not accepted by the Committee. The Government entrenching itself behind a wall of lies and the force of its bayonets treats the complaints with contempt in the certain belief that the detention and ill treatment of prisoners are necessary for the safety of the Englishmen it represents.

Bengal has declared a day of *hartal* by way of protest. The Government cares little about *hartals* of impotent people. It listens to no argument save that of force, whether of the sword or the soul. It knows and respects the former, it does not know the latter and therefore fears it. We have not the former. We thought we had the latter in 1921. But now—?

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# The Story of My Experiments with Truth

*(By M. K. Gandhi)*

## Chapter XIII

### In London at last

I did not feel at all seasick. But on the days passed, I became fidgety. I felt shy even speaking to the steward. I was quite unaccustomed to talking English, and excepting Mr. Mazmudar, all the other passengers in the second saloon were English. I could not speak to them. For I could rarely follow their remarks when they came up to speak to me, and even when I understood I could not reply. I had to frame every sentence in my mind, before I could bring it out. I was innocent of the use of knives and forks and had not the gumption to acquire what dishes on the menu were free of meat. I therefore never took my meals at table but always had them in my cabin, and they consisted principally of sweets and fruits which I had brought with me. Mr. Mazmudar had no difficulty, and he mixed with everybody. He would move about freely on deck, while I kept myself in the cabin the whole day, only venturing up on deck when there were but few people. Mr. Mazmudar kept pleading with me to associate with the passengers and to talk with them freely. He told me that lawyers should have a long tongue and related to me his legal experiences. He advised me to take every possible opportunity of talking English, and not to mind making mistakes which were obviously unavoidable with a foreign tongue. But nothing could make me conquer my shyness.

An English passenger taking kindly to me, drew me into conversation. He was older than I. He asked me what I ate, what I was, where I was going, why I was shy, and so on. He also advised me to come to table. He laughed at my insistence on abjuring meat, and said in a friendly way "It is all very well so far (before we had reached Port Said) but you will have to revise your decision in the Bay of Biscay. And it is so cold in England that one cannot possibly live there without meat."

"But I have heard that people can live there without eating meat" I said.

"Rest as sure it is a fib" said he. "No one, to my knowledge, lives there, but is a meat-eater. Don't you see that I am not asking you to take liquor, though I do so? But I do think you should eat meat, for you cannot live without it."

"I thank you for your kind advice, but I have solemnly promised to my mother not to touch meat and therefore I cannot think of taking it. If it be found impossible to get on without it, I would far rather go back to India than eat meat in order to remain there."

We entered the Bay of Biscay, but I did not begin to feel the need either of meat or liquor. I had been advised to call at certificates of my having abstained from meat, and I asked the English friend to give me one. He gladly gave it and I preserved it for some time. But when I saw later that one could get such a certificate inspite of being a meat eater, it lost all its charm for me. If my word was not to be trusted, where was the use of possessing a certificate in the matter?

However we reached Southampton, as far as I remember, on a Saturday. On the boat I had worn a black suit, the white flannel one which my friends had got me, having been kept especially for wearing when I landed. I had thought that white clothes would sell one better when I stepped ashore and therefore I did so in white flannels. Those were the last days of September, and I found I was the only person wearing such clothes. I left in charge of an agent of Grindlay and Co., all my kit, including the keys, seeing that many others also had done the same and I must follow suit.

I had four notes of introduction to Dr P. J. Mehta to Mr Dalpatram Shukla, to Prince Ranjit Singji and to Dadabhai Naoroji. Some one on board had advised me to put up at the Victoria Hotel in London. Mr Mazmudar and I accordingly went there. The shame of being the only person in white clothes was already too much for me. And when at the Hotel I was told that I should not get my things from Grindlays the next day, it being a Sunday, I was exasperated.

Dr Mehta to whom I had wired from Southampton called at about eight o'clock the same evening. He gave me a hearty greeting. He smiled at my being in flannels. As we were talking, I casually picked up his top-hat, and, trying to see how smooth it was, passed my hand over it the wrong way and disturbed the fur. Dr Mehta looked somewhat angrily at what I was doing and stopped me. But the mischief was done. The incident was a warning for the future. This was my first lesson in European etiquette, into the details of which Dr Mehta humourously initiated me. "Do not touch other people's things," he said. "Do not ask questions as we usually do in India on first acquaintance; do not talk loudly; never address people as 'Sir' whilst speaking to them (as we do in India); only servants and subordinates address their master that way." And so on and so forth. He also told me that it was very expensive to live in a hotel and recommended that I should live with a private family. We deferred consideration of the matter until Monday.

Both Mr. Mazmudar and I found the hotel to be a trying affair. It was also very expensive. There was however, a Sindhi fellow passenger from Malta who had become friends with Mr Mazmudar and as he was not a stranger to London he offered to find rooms for us. We agreed and on Monday as soon as we got our baggage, we paid off our bill and went to the room rented for us by the Sindhi friend. I remember my hotel bill came to £ 3, an amount which shocked me. And I had practically starved inspite of this heavy bill. For I could relish nothing. When I did not like one thing, I asked for another, but had to pay for both just the same. The fact is that all the while I had depended on the provisions which I had brought with me from Bombay.

I was very uneasy even in the new room. I would continually think of my home and country. My mother's love always haunted me. At night the tears would stream down my cheeks and home memories of all sorts

made sleep out of the question. It was impossible to share my misery with any one. And even if I could have done so, where was the use? I knew of nothing that would soothe me. Everything was strange—the people, their ways, and even their dwellings. I was a complete greenhorn in the matter of English etiquette, and continually had to mind my p's and q's. There was the additional inconvenience of the vegetarian row. Even the dishes that I could not were tasteless and insipid. I thus found myself between Scylla and Charibdis. England I could not bear, and return to India was not to be thought of. Now that I had come, I must finish the three years, said the inner voice.

*(Translated from Navajivan by* **M. D.**)

## Can It Be Prevented?

### Abandonment Of Economic Imperialism (*Contd.*)

The United States is also entangled in world finance by the debts, aggregating ten or eleven billion dollars, owed by foreign nations. Furthermore, American investors now have very large holdings of European bonds national, municipal and industrial. American corporations are also securing valuable mining rights and other concessions throughout the earth.

A conspicuous example is found in the so-called Chester Concession. On April 11, 1923, the Turkish National Assembly awarded to the Ottoman-American Development Company, headed by Rear-Admiral Chester, a retired United States naval officer, extensive concessions for the buildings of railroads, the exploitation of mines and the exemption of other large projects. The fulfillment of this agreement would involve an expenditure of from $ 200,000,000 to $ 300,000,000; and the exploitation of mineral and other natural resources valued at more than $ 10,000,000,000. The oil fields of the Erzerum, Bitlis, Van and Mosul districts are estimated to have potentially over 8,000,000,000 barrels of oil. The Arghana copper mine is estimated to have 200,000,000 tons of high grade copper ore. These territories are also rich in gold, platinum, silver, iron, lead, zinc, tin, mercury, cobalt, manganese, nickel, antimony, coal and salt. The total length of the railways to be constructed is 2,714 miles. Three port cities are to be constructed. The duration of the contract is ninety-nine years.

In this connection, the *Nation* said editorially: "Admiral Chester's concession in Turkey is as orthodox a forward step in Imperialism as could be conceived. It grew out of an expedition for the protection of missionaries, it includes oil, copper, iron and railroads, it conflicts with claims advanced on behalf of the subjects of two other great powers, and has about as many possibilities of international squabbles hidden away in its clauses as could possibly be packed into a single document."

These, then, are some of the ways in which America is tied up with the economic and financial problems of the world—which problems, let it be remembered, are the chief causes of modern wars: foreign territories, foreign protectorate, foreign loans, foreign investments, foreign concessions. In the light of these entanglements, it is supreme folly to talk of the United States following a course of splendid isolation. No war of the future—great or small—will fail to affect the financial interests of American citizens. "Once a great European war merely deranged our trade, 'says Professor Beard; "in the future it will disturb every investor in every village Main Street."

What is to be the policy of the United States Government when the investments and rights of her citizens in foreign countries are jeopardized? So far as Latin American countries are concerned our policy seems to be well-defined—that of protection by military force. Wherein does this policy differ from that of European nations, which has so often led to war? In the chief difference found in the weakness of the defaulting nations and the absence of any formidable rival in the Western Hemisphere? How does this policy affect American efforts to induce other countries to change policies which are a menace to the peace of the world?

It is obvious that the capital of more advanced nations is needed to aid in the development of more backward countries. It is in the exploitation of these backward nations that the danger is found. It seems clear that we may expect wars so long as economic exploitation is enforced by diplomacy and military power. The first step, therefore, in preventing further wars, is to abandon this fatal policy. Several plans for improving conditions in this regard have been offered. As far back as 1867 the Brazilian jurist, Calvo maintained that foreigners had no right to expect their Governments to intervene either with military force or diplomatic action in purely financial disputes.

At the first Pan-American Conference in 1890 all the Latin American countries voted for a resolution maintaining that foreigners should have the same status as citizens and same legal protection for life and property and no more. The delegates of the United States refused to accept this declaration, and, in the words of Professor Viallate, 'supported the custom followed by foreign governments of upholding the claims of their citizens in instances of default, of forcing compulsory loans, and of committing other oppressive acts."

In 1904, Louis Drago, Minister of Foreign Affairs of the Argentina Republic, proposed "that the public debt cannot occasion armed intervention nor even the actual occupation of the territory of American nations by European powers." This proposal, known as Drago's Doctrine, came before the Hague Conference in 1907, and received the support of the delegates of the United States, but was defeated. It is interesting to note that the United States Government was unwilling to have European powers adopt its own well defined policy in Latin America.

If the statesmen of the various nations desire to prevent further wars, it is imperative that they should quickly agree to some such proposal as that advanced by Calvo. The adoption and adherence to such a measure would be a significant contribution to the abolition of war.

Sooner or later the peoples of the earth will find it necessary to formulate a plan of international control of raw materials. During the war the Allies adopted measures along this line. So long as the various nations continue their mad scramble for monopolization of the raw materials of the earth there is no hope of permanent peace or prosperity.

## The Cow—The Mother of Prosperity

### II

After this preliminary discourse, Mr. Hayne plunges into the middle of his argument.

"Whether we have but one family cow, three or four 'farm' cows or a regular herd of 20 or 40 cows, we want to get the most and best milk, cream, butter and profit, and to this end we must (1) have the right kind of cows, (2) give the cows the right kind of feed and care, and (3) handle the milk etc. in the best way.

**"How shall we get the right kind of cows?**

"There are two ways to get cows. One way to get cows is to buy them. There is uncertainty to *buying* cows even from our neighbours. The other way to get cows is to raise them. When they are born and reared on our farm, we know all about them.

"The man who wants to start dairying and has no cows, of course must buy cows to start with. But few ever make a success of dairying when they depend always upon buying cows. Dairymen usually do not offer good cows for sale. The best and cheapest way to get good cows is to raise them.

**"When we buy cows to start dairying, let us get the best cows we can.**

"Better pay 150 dollars or more for a good cow than to pay 75 dollars or less for a poor cow. The good cow's milk and calf will make up the difference in price the first year, besides she should continue to be a source of profit and satisfaction, while the poor cow is apt to make us poorer the longer we keep her. If we already have common cows and cannot arrange to get better ones to start with, then let us *take care of those we have* so that they can do their best, and by the use of good sires raise calves that will make better cows than their mothers, and get started that way.

"Starting with mongrel low-producing cows is a pretty slow way to get a high class dairy herd yet by continued use of good sires a good herd can be developed from the commonest kind of foundation. Two crosses of good bulls raised the yearly milk record from 5,876 lbs. to 12,504 lbs. and the butter fat from 193 lbs. to 483 lbs. A good bull with long line of high producing ancestors is about 75 per cent. of the herd when the cows are mixed mongrels.

**"How can we tell a good cow from a poor one?**

"There are two ways to judge a dairy cow: (1) weigh her milk, keep a daily record of the amount she gives, test her milk to find out how much butter fat there is in it, and keep a record of the feed she eats, so we can tell whether she is paying for her feed with milk and butter fat. This is the sure way to judge a cow.

"Not so many cows have had records kept, so at present we must depend largely on the second way to find good cows.

"(2) Examine the cow and judge by certain shapes and characteristics whether or not she is a good cow. There are 'good points' of shape and appearance and feel, that almost always go with milk production.

"Good points in India often differ from 'good points' in America, which, however will be useful for comparison even where they differ.

**"What are the signs of a good cow?"**

Occasionally a cow with very few 'good points' turns out to be a good milk producer, and one with about all the 'good points' is a poor producer. But most dairy cows have the 'good points' described later on, so in selecting cows let us get as many of the 'good points' as we can, though after all the milk and feed scales, the tester and a well kept record furnish the only sure sign for judging the worth of a cow.

"A good dairy cow usually has a neat head and neck, her eye is bright, her middle or barrel is deep and roomy to hold lots of feed. She is wide across the hip and her udder is large.

"If she has a dull eye, coarse head, thick neck, slim body, steep ramp, little udder, is narrower across the hips and stands with front and hind legs close together, better cut her.

**"Look at the cow's head**

"Good cows have large bright eyes indicating health, a broad nose and large nostrils that take in plenty of air, a face free from flesh, a big mouth that goes with a good feeder, a strong jaw that can chew a lot of feed to make milk, and ears as well as the skin with a velvety feel and a yellow waxy coating on the inside.

"Bad cows have a dull eye, pointed nose, small nostrils, small mouth and weak jaw. A big coarse head indicates poor dairy quality, though some high yielding cows have big, rather coarse heads.

**"Look at her front end**

"The cow's legs should be square under her and wide apart, making room for a good chest. We do not want a cow that stands with front legs close together, indicating lack of chest and heart room.

"The good cow is thick through the girth, has well strung ribs, and big roomy barrel. The inferior cow is narrow through the girth, has flat ribs and small middle. A good cow's neck is neat, rather slim and narrow down a bit on top. A cow with a coarse thick neck with a lot of extra skin is apt to be a disappointment.

**"Take a side view of the cow**

"The back should be straight from shoulders to root of tail, and long enough to make room for her big middle. A good cow may have a low back but it indicates weakness, she had better have a straight back. The top line of her ramp should be straight when viewed from the side and long from hip bones to pin bones. A short, ugly steep ramp spoils the looks of the cow, and then she usually has a poorly shaped udder.

**"Take a close Look at the Cow.**

"Some good cows have shoulders that taper up to the withers on top. But we cannot disqualify a cow if her withers are round and not sharp.

"Many good cows have prominent back bones with the vertebrae or vertebra not closely joined. The loin should be level and wide. A good cow's ribs are usually far enough apart so that a person can lay two or three fingers between them. The skin should be soft and pliable. Hard tight skin indicates poor blood circulation or that the cow is out of condition.

**"Stand behind, and note the width and shape of her hindquarters**

"A good cow is wide across the hips and wide between pin bones. Don't select a cow with narrow hips, nor one narrow and pointed across pin bones. The thighs should be wide apart, making room for a large udder. The hind legs should stand wide with ample room for udder between the hocks.

**"Examine the udder, teats and milk veins**

"Milk the cow and make sure that the udder is sound and every teat working. A good udder is large and smooth, hangs level, reaches well out in front and well up between the thighs in the rear. A low hanging udder gets bruised and dirty, a good many have it, but it is not the right kind. The teats should be right distance apart, large enough to be easily milked, not one or two large and others small. Small teats are hard to milk. A badly shaped pointed udder will not hold much milk. A good cow has large and prominent milk veins in front of the udder. The amount of milk depends on the blood going through these veins.

**"Have the cows all of one breed"**

"The herd will be better looking, the calves more uniform, we will think more of them, take better care of them and make more profit, from a uniform herd than from a mixed lot.

**"Look at the teeth to know the cow's age.**

"The heifer sheds two of her "milk teeth" when two years old and gets in their place two big new permanent teeth. When three years old, she gets two more big teeth, and two more each year until at five years she has a 'full' mouth or all large teeth. After five years the teeth gradually become smaller and more like pegs.

**"Big Rugged Cows are best.**

"Do not get cows that are too fine or neat. The cows should be good-looking and show good breeding, but small fine boned stock is apt to be delicate and low in production. They need not be coarse but must be strong and substantial, able to grind up a lot of feed and make it into milk."

V. G. D.

## Takli Spinning in Labour Schools

I wrote in November last a note on Takli spinning in schools organised by the Labour Union, Ahmedabad. There was another spinning competition in January this year, and the results are as noteworthy as on the previous occasion.

There were in November about 600 children on the rolls, and 183 competed. In January this number rose to 254. This does not of course represent the increase in the number of spinners. The increase in the number of competitors was due to about 60 more children in the primary and infant classes taking part in January. But the results all round show a steady progress. In the fifth form, there were ten children none of whom spun over 125 yards per hour in November. At the last competition, however, there were two who spun over 125 yards. In the fourth form also one boy attained a speed of over 125 yards. In the third form, the competitors remained the same and the number of those spinning over 125 yards also remained the same but instead of 8 spinning over 75 yards per hour in November, there were 17 in January. In the second form, there were in January 2 children spinning over 125 yards instead of none in November, 14 spinning over 75 yards instead of 9 in November, and 20 spinning over 50 yards instead of 13 in November. In the primary form in January there were 7 who spun over 125 yards in end of none in November, and 25 spinning over 60 yards instead of 10 in November, and 34 spinning over 25 yards instead of 24 in November. The infant form also showed similar progress.

Teachers also competed and their results are also worth noting.

**First Competition**

| No. | Spinners | over 125 yds | over 100 yds | over 75 yds | over 50 yds | Under 50 |
|---|---|---|---|---|---|---|
| 32 | 26 | 3 | 4 | 11 | 6 | 2 |

**Second Competition**

| | | | | | | |
|---|---|---|---|---|---|---|
| 32 | 32 | 5 | 3 | 6 | 8 | 10 |

These tables show a progress amongst the enthusiasts, and a decline amongst indifferent spinners.

But eloquent as are these figures, those about regular monthly spinning are more eloquent still. We have detailed figures of different schools. Exigencies of space prevent us from giving the detailed tables for the six months from July to December, but a brief analysis will be interesting and instructive. The tables give the average yarn spun daily by a boy each month. It is a small average though there are spinners of 125 yards an hour, just as the average income of an Indian is only Rs. 30 a year, though there are a handful of millionaires in the land. But even this average is steadily improving. The average per boy was 10 yards per day and 8 yards per day in July and August. But it rose to 21 yards in September, to 46 yards in October, came down to 31 yards in November and was 28 yards in December which means that the production per day per each boy is nearly thrice the amount of six months ago. Let no one laugh at these figures which at first sight look trifling enough. But they represent the average worked out from the figures of eight schools taken together. Thus even in the first and second months when the average was so low as 10 or 8 yards per day, one of the schools had an average of 27. The same school reached an average of 69 yards in September and 94 yards in October. The other schools are also steadily progressing. One of the schools having an average of 2 yards in July rose to an average of 47 yards in October, another which had an average of 5 yards in July rose to 30 in October, 40 in November and 45 in December. And finally let us see what these trifles mean in the aggregate. Let us take the total production of these schools. July, 54,145 yards; August, 53,986 yards; September, 127,039 yards; October, 170,583 yards; November, 192,526 yards; and December 147,184 yards, which means a total production of 745,463 yards.

Let every school that has Takli or Charkha spinning on its syllabus copy the example of these schools which are carrying on a sustained and remarkable endeavour. Let them maintain tables of progress like these schools and the result will be something beyond their expectation.

Let me also mention in conclusion that the managing committee in charge of these schools are sparing no pains in maintaining the progress in spinning. Having regard to the results of these six months they have issued circular letters to the teachers to aim at three objects to be achieved in the near future: (1) That every teacher should reach a speed of at least 100 yards an hour, (2) That the fourth and the fifth form boys should try to attain an average speed of 100 yards an hour; the third and second forms an average of 75 yards and the primary and infant forms an average of 50; and (3) that every school should reach an average of 50 yards a boy a day.

M. D.

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# A. I. S. A. Yarn Contributions

## A. Class

### 1 Ajmer ( 2647-2648 )

7 Ramchal Joshi Sikar
8 Ladhuram Joshi "

### 2 Andhra ( 2649-2664 )

343 C Krishnayya Chetti Tirupati
344 M. Arant Sayan "
345 S Narayan Murthy Digapahadi
346 M Ramu Murthy Gunnapur
347 Manikonda Vydehi Bezwada
348 M Satyanarayan Sastri "
349 G A. Sastry Akirpally
350 Y Suryanarayan Bezwada
351 V P. Rao Venkatragada
352 M Satyanarayan Bezwada
353 A V Seshayya "
354 B Sambamurthy "
355 M Venkat Ravanamma Sitanagaram
356 V Venkateshwarlu "
357 K. Venkatramayya "
358 T Babbu Rao "

### 4 Behar ( 2665-2672 )

186 Pnoynound Jha Araria
187 Musahi Shahabuddin "
188 Jhauri Sahu Sahebpur-Kamal
189 Dr. Vishwes Dayal Bhagalpur
190 Jitan Panda Mairwa
191 Govardhan Saha "
192 Ramnarayan Chaudhury "
193 Bhikhari Misra Benares

### 5 Bengal ( 2673-2691 )

419 Amrabala Basu Chandernagore
420 Nallaksha Sinha Gangayaighati
421 Sirish Chandra Gupta Calcutta
422 Subodh Chandra Bose "
423 Kumud Behari Adhikari "
424 K. C Dutta Chakdaha
425 Ramnath Bali Calcutta
426 Sudhangshu Bhushan "
427 Ganrchandra Basak "
428 Ramchandra Da Calcutta
429 Sudhir Ranjan Gupta "
430 Birendranath Chaudhury "
431 Surendranath Saha Atrai
432 Dinanath Mazumdar Durgapur
433 Hemaghani Dutt Dacca
434 Jadunath Ghose Calcutta
435 Debendranath Chaudhury "
436 Suresh Chandra Ghoshal "
437 Naresh Ch Chaudhury "

### 6 Berar ( 2692 )

8 Hari G. Borvankar Benares

### 7 Burma ( 2693 )

4 V. D. Mehta Rangoon

### 8 C P Hindi

*9 Kanahiyalal Benares

### 10 Bombay ( 2694-2704 )

58 Vaman H Apte Bombay
60 T K. Padmanabha Ankaraj "
61 Mayashankar Popatlal "
62 Harilal Kashi Das "
63 Gulabdas Maimam "
64 Amrithai Hirji "
65 Jamnadas Gandabhai "
66 Hirji Jayaram Mistri "
67 Manilal Veerji "
68 B Krishna Iyer Dadar
69 Jayaram B. Dm Bombay

### 11 Delhi (2705)

21 Syed Ammr Rehman Bombay

### 12 Gujarat (2706-2709)

29* Sakarchand Maganlal Mandal
256† Lakerchand Kalidas Wadhwan
666 Natha Patel Halol
657 Kashi Ben Randes
658 C class No, 10 transfered here.
355 " " " 11 " "

### 13 Karnatak (2710-2712)

166 Padmavathai Bagalkot
167 Roll No. 8 (9) transfered here
168 " " 16 (87) " "

### 15 Maharashtra (2713)

189 Dhanu Nathu Jalgaon

### 16 Punjab (2714-2721)

28 Bhalibai Lyallpur
30 Balmukundaji "
31 Lakshmandas "
32 Sadashi "
33 Dr Gopichand Bhargan Lahore
34 Lekhraj Lyallpur
35 Bajrangadas Chamadiya Sirsa
36 Lakshmanarayan Pediwal "

### 17 Sind (2722-2724)

40 Rambhai H. Patel Karachi
41 Prasannabai Prabhudas "
42 Roll No 12 (99) transfered here

### 18 Tamil Nadu (2725-2740)

412 S Gurusamy Devadanapatti
413 P. Narayan Davar Palavanatham
414 Shree Ramaswamy Iyer Dindigul
415 M. K. Subbapati Iyer "
416 A K. S Mudaliar Gudiyattam
417 A Dhakshinamurthy Iyer Bhalavadan
418 A. P. Adishivam Abiramam
419 T. V Shrinivasan Salem
420 S P. Chettiar Karaikudi
421 Ramchandra Iyer Trichinopoly
422 T M Asari "
423 A. Manickam "
424 P. N Subbaraja Rajapalayam
425 V T Adinatha "
426 M. K. Gurusamy Raja "
427 T B. Chakrapani Iyengar Sengalipuram

### 19 U. P (2741-2747)

67* Dodhanam Bareilly
64 Ramchandra Sharma Kasganj
65 Sukhari Prasad Gorakhpur
66 Bhagwati Prasad Dube "
97 Brij Mohanlal Benares
98 Raja Ram "
99 Narendra Deo "
100 Ramdhari Upadhyaya Ballia

## B. Class

### 2 Andhra

548 K. Ramamurthy Nellore
549 T. Laganandha Rao Chicacole
550 V. Venkat Rao Bezwada
551 S. Shesharama "
552 V. Alivelamma Sitanagaram
553 C. Mangamma "
554 B. Aravalu "
555 K Rameswamy "
556 K Giyyaru "
557 K Nanchoramma "
558 K. Rajanayya "
559 B. Veeraswamy "
560 L Mangamma "
561 M. Chandramaty "
562 K. Sitamma "
563 K Mangamma "
564 B Narasamma "
565 Bajeru "
566 B Nukamma "

*Former name transferred to Karnatak

†Former name transferred to Sind.

‡Former name removed owing to repetition

| | | |
|---|---|---|
| 567 K. Dehanma | | — |
| 568 Lakshmi Devi | | " |
| 569 Shridhari | | " |
| 570 'C' Class No. 1 transferred here | | |
| 571 " No. 2 | " | " |
| 572 " No. 3 | " | " |
| 573 " No. 6 | " | " |

**4 Bihar**

| | | |
|---|---|---|
| 574 Mohinarayan Jha | Pathorghat | |

**8 Bengal**

| | | |
|---|---|---|
| 575 Mohammad Yasin Moyalbandipur | | |
| 576 Jatindranath Palit | | " |
| 577 Jourhari Shoma | | " |
| 578 Avembala Dehi | Upal | |

**9 C. P. Marathi**

| | | |
|---|---|---|
| 579 Anant Ram Motiram Patel | Thiroda | |
| 580 Meina Devi | | " |

**12 Gujarat**

| | | |
|---|---|---|
| 581 Bhanushankar C. Bhat | Bhavanagar | |
| 582 Mararyi Lalji | | " |
| 583 Vishnuram K. Bhat | | " |
| 584 Chandrabhanu Ramchandra | | " |
| 585 Maiji Narayan Dayda | Gamph | |
| 586 Manekbai V. Joshi | Surat | |
| 587 Maganlal V. Joshi | | " |
| 588 Mohanlal V. Joshi | | " |
| 589 Dayalji N. Mehta | Ahmedabad | |
| 590 Chotalal V. Joshi | Broach | |

**13 Karnatak**

| | | |
|---|---|---|
| 591 Shridhar A. Naik | Nandgad | |
| 592 Ramkrishna Y. Hirampurkar | | " |
| 593 Ambabai Ramchandra | | " |
| 594 Ramchandra S. Naik | | " |
| 595 Krishnabai Krishnaji | | " |
| 596 Lakshman S. Naik | | " |

**15 Maharashtra**

| | | |
|---|---|---|
| 597 Anant L. Godbole | Ratnagiri | |
| 598 Ramchandra V. Godbole | | " |

**17 Sind**

| | | |
|---|---|---|
| 599 Harakchand Panachand | Karachi | |
| 600 Dalyalal Jeevaraj | | " |

**18 Tamil Na**

| | | |
|---|---|---|
| 601 K. V. Subba Rao | Salem | |

## C. Class

**2 Andhra**

| | | |
|---|---|---|
| 1† P. Kondappa | Dharmavaram | |
| 2† T. Venkayya | | " |
| 3† G. Peddanabhayya | | " |
| 5† K. Timmayya | | " |
| 10* Venkaiah Charyalu | | " |
| 11* Ramu Subbamma | | " |

† Form r names transferred to B class

| | | |
|---|---|---|
| 15 T. Chadambarappa | | — |
| 16 T. Ashwatha Charyalu | | " |
| 17 G. Subba Reddy | | " |
| 18 P. Anjanayulu | Masulipatam | |

**7 Burma.**

| | | |
|---|---|---|
| 19 V. V. Muthu | Rangoon | |
| 20 V. Villaka | | " |

**10 Bombay**

| | | |
|---|---|---|
| 21 S. Ramanna | Bombay | |

**18 Tamil Nadu**

| | | |
|---|---|---|
| 22 S. P. Shrinivasa Iyengar | Ab'ramam | |

## Donations

| | | |
|---|---|---|
| 403 Mrs. Shivnarayan | Sitapur | |
| 403 Bikari Ghose | Mayalbandipur | |
| 404 Salavardi School Children | Tiroda | |
| 405 N. O. Ratnam | Sitanagaram | |
| 406 Vangalapudi | | " |
| 407 N. Venkaraju | | " |

### Corrections

Roll No. 3 (113) is Anill and not alani, 8 (123) is Gyanlata and not Gunalata, 5 (288) is S. Sen karmakar and not Sen Gupta, 8 (37) is Ratnakar Jha and not Rameshwar Jha, 12 (147) is Dauyl and not Ramji, 13 (118) is Ashyuta Kuri and not Ashutgiri,

D class 115 is Shabhadevi and not Satyadevi,

## Summary

**( In order of merit )**

| Province | A | B | Total |
|---|---|---|---|
| 1 Gujarat | 359 | 121 | 480 |
| 2 Tamil Nadu | 437 | 44 | 471 |
| 3 Bengal | 437 | 23 | 460 |
| 4 Andhra | 352 | 43 | 403 |
| 5 Bihar | 193 | 81 | 274 |
| 6 Maharashtra | 199 | 20 | 219 |
| 7 C. P. Hindi | 37 | 163 | 200 |
| 8 Karnatak | 188 | 30 | 158 |
| 9 Assam | 148 | 0 | 148 |
| 10 U. P. | 100 | 12 | 112 |
| 11 City of Bombay | 69 | 14 | 83 |
| 12 C. P. Marathi | 67 | 18 | 75 |
| 13 Kerala | 54 | 2 | 56 |
| 14 Sind | 42 | 13 | 54 |
| 15 Punjab | 36 | 4 | 40 |
| 16 Dikal | 44 | 10 | 54 |
| 17 Delhi | 21 | 2 | 23 |
| 18 Berar | 8 | 2 | 10 |
| 19 Ajmer | 8 | 0 | 8 |
| 20 Burma | 4 | 2 | 6 |
| Grand Total | 3737 | 601 | 334 |

## Regularity

1 Important Provinces in order of merit
2 A class members enrolled
3 Up-to-date contributions received

| | 1 | 2 | 3 |
|---|---|---|---|
| 1 Bengal | 437 | 254 | |
| 2 Tamil Nadu | 427 | 272 | |
| 3 Gujarat | 359 | 220 | |
| 4 Andhra | 358 | 180 | |
| 5 Maharashtra | 199 | 144 | |
| 6 Bihar | 193 | 114 | |
| 7 Karnatak | 188 | 113 | |
| 8 Assam | 148 | 23 | |

## Voluntary Yarn forwarding Agencies

*In order of merit*

| Agency | Place | No. enrolled |
|---|---|---|
| 1 Khadi Pratishtha | Calcutta | 256 |
| 2 Congress Committee (Mostly B class) | Varanasi | 172 |
| 3 Dr. Syed Mahmud | Chapra | 113 |
| 4 Gautami Satyagrahasram | Seetanagaram | 109 |
| [ Most of them Panchama (depressed class) members ] | | |
| 5 Khadi Board | Jarhat | 102 |
| 6 Abhoy Ashram | Comilla | 78 |
| 7 P. Sundaram Pillai | Madura | 75 |
| 8 H. G. Phatak | Poona | 67 |
| 9 Khadimandal | Jalgaon | 62 |
| 10 Khadi Board | Guntur | 60 |
| 11 Khadi Board | Wardha | 47 |
| 12 K. Rajagopalachary | Tirupati | 47 |
| 13 North Calcutta Spinning Association | Calcutta | 45 |
| 14 Shanker Deb Ashram | Gulaghat | 44 |
| 15 Provincial Congress Committee | Bombay | 38 |
| 16 Ranchhoddas Dharsi | Karachi | 37 |
| 17 R. M. R. Saraogpani | Madura | 31 |
| 18 Pantalu Iyer | Kumbakonam | 30 |
| 19 Congress Committee | Trichinopoly | 27 |
| 20 Manager 'Satyagrahi' | Udipi | 26 |
| 21 Sudarshan Charkhalaya | Belgaum | 26 |
| 22 P. Rajagopal Iyer | Mannargudi | 25 |
| 23 C. Doraikannu | Madras | 24 |
| 24 Kelvani Mandal | Wadhwan | 22 |
| 25 Khadi Board | Trichur | 21 |
| 26 Chhotalal T. | Bhavnagar | 20 |
| 27 Spinners' Assn. | Rajpalayam | 17 |
| 28 Gandhi Ashram | Benares | 17 |
| 29 Amarkanan Ashram | Gangaghat | 16 |
| 30 Spinning Assn. | Bangalore | 16 |
| 31 Sabari Ashram | Olavakkot | 18 |

( Incomplete )

Andrews' Agony

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

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## The Story of My Experiments with Truth

(By M. K. Gandhi)

### Chapter XIV

#### My Choice

Dr. Mehta went on Monday to the Victoria Hotel expecting to find me there. He discovered that we had left, got our new address, and met me at our rooms. Through sheer folly I had managed to get ringworm on the heat. For washing and bathing we used to have sea water, in which soap is not soluble. I however employed soap, taking its use to be a sign of civilisation with the result that instead of cleansing it made the skin greasy. This gave me ringworm. I showed it to Dr. Mehta who told me to apply acetic acid. I remember how the burning acid made me cry. Dr. Mehta inspected my room and its appointments and shook his head in disapproval. "This place won't do," he said. "We come to England not so much for the purpose of studies as for gaining experiences of English life and customs. And for this you need to live with a family. But before you do so, I think you had better serve a period of apprenticeship. I shall take you there."

I gratefully accepted the suggestion and removed to the friend's rooms. He was all kindness and attention. He treated me as his own brother, initiated me into English ways and manners, and accustomed me to talking the language. My food however became a serious question. I could not relish boiled vegetable without salt or condiments mixed at the time of preparation. The landlady was at a loss to know what to cook for me. We had oatmeal porridge for breakfast which was fairly filling, but I always starved at lunch and dinner. The friend continually reasoned with me to eat meat, but I always pleaded my vow and then remained silent. Both for luncheon and dinner we had bread and jam and spinach. I was a good eater and had a capacious stomach, but I was ashamed to ask for more than two or three slices of bread, as it did not seem correct to do so. Added to this there was no milk either for lunch or dinner. The friend once got disgusted with this state of things, and said: "Had you been my own brother, I would have sent you packing. What is the value of a vow made before an illiterate mother, and in ignorance of conditions here? It is no vow at all. It would not be regarded as a vow in law. It is a pure superstition to stick to such a promise. And I tell you this persistence will not help you to gain anything here. You confess to having eaten and relished meat. You took it where it was absolutely unnecessary, and will not where it is quite essential. What a pity!"

But I was adamant.

Day in and day out the friend would argue, but I had an eternal negative to his logic with. The more he argued, the more uncompromising I became. Daily I would pray for God's protection and get it. Not that I had any idea of God. It was faith that was at work—faith of which the seed was sown by the good nurse Rambha.

One day the friend began to read to me Bentham's *Theory of Utility*. I was at my wit's end. The language was too difficult for me to understand. He began to expound it. I said: "Pray forgive me. These abstruse things are beyond me. I admit it is necessary to eat meat. But I cannot break my vow. I cannot argue about it. I am sure I cannot meet you in argument. But please give me up as foolish or obstinate. I appreciate your love for me and I know you to be my well-wisher. I also know that you are telling me again and again about this because you feel for me. But I am helpless. A vow is a vow. It cannot be broken."

The friend looked at me in surprise. He closed the book and said: "All right. I shall not argue any more." I was glad. He never discussed the subject again. But he did not cease to worry about me. He smoked and drank, but he never asked me to do so. In fact he asked me to remain away from both. His one anxiety was lest I might become very weak without meat, and thereby be unable to feel at home in England.

That is how I served my apprenticeship for a month. The friend's house was in Richmond, and it was not possible to go to London more than once or twice a week. Dr. Mehta and Mr. Dalpatram Shukla there-

fore decided that I should be put with some family. Mr. Shukla hit upon an Anglo-Indian's house in West Kensington and placed me there. The landlady was a widow. I told her about my vow. The old lady promised to look after me properly, and I took up my residence in her house. Here too I practically had to starve. I had sent for sweets and other eatables from home, but nothing had yet come. Everything was insipid. Everyday the old lady asked me whether I liked the food, but what could she do? I was still as shy as ever and dared not ask for more than was put before me. She had two daughters. They insisted on serving me with an extra slice or two. But little did they know that nothing less than a loaf would have filled me.

But I had found my wings now. I had not yet started upon my regular studies. I had just begun reading newspapers, thanks to Mr. Shukla. In India I had never read a newspaper. But here I succeeded in cultivating a liking for them by regular reading. I always glanced over the *Daily News*, *Daily Telegraph*, and *Pall Mall Gazette*. This took me hardly an hour. I therefore began to wander about. I would launch out in search of a vegetarian restaurant. The landlady had told me that there were such places in the City. I would trot ten to twelve miles each day, go into a cheap restaurant and eat my fill of bread, but would never be satisfied. During these wanderings I once hit on a vegetarian restaurant in Farringdon Street. The sight of it filled me with the same joy that a child feels on getting a thing after its own heart. Before I entered I noticed books for sale exhibited under a glass window near the door. I saw among them Salt's *Plea for Vegetarianism*. This I purchased for a shilling and went straight to the dining room. This was my first hearty meal since my arrival in England. God had come to my aid.

I read Salt's book from cover to cover and was very much impressed by it. From the date of reading this book, I may claim to have become a vegetarian by choice. I blessed the day on which I had taken the vow before my mother. I had all along abstained from meat on the interests of truth and of the vow I had taken, but had wished at the same time that every Indian should be a meat-eater, and had looked forward to being one myself freely and openly some day, and to enlisting others in the cause. The choice was now made in favour of vegetarianism, the spread of which henceforward became my mission.

(*Translated from Navajivan by* M D)

## To Subscribers

Subscribers will please note,

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*Manager, Young India Ahmedabad*

# The Cow—the Mother of Prosperity

III*

"*The surest way to have good cows is to raise them*

"Select our best cows to start with. Weigh and test the milk to find which are the best cows. Use high class sires. Raise and train calves right. When we do all this we are real dairymen, and we can have a herd that we know all about and are proud of.

"*Let us start a few days before the calf is born, and grow it to a good cow.*

"There is no better place for the calf to be born in than a clean grassy field. Another good plan is a clean well bedded box stall that has been thoroughly disinfected.

"*The first days of a calf's life are extremely important days*

"Many a calf has struggled through the first part of its life suffering from scours and digestive troubles losing a lot of time and growth, and developing into a pot-bellied, stunted little thing because it had careless treatment its first days on earth.

"*Disinfect the navel cord* with tincture of iodine or other antiseptic, as soon as the calf is born, to prevent infection through the navel which causes scours and swelling of the joints. It is a good plan to disinfect the cord again on a few hours and dust with alum powder or powdered boric acid to dry the cord.

"*Remove the teats.* When the calf is a day old, a good judge can tell much about its possibilities for making a good cow. If the teats are large and placed well apart, indicating udder development, the calf with good care will make a valuable cow if it is well bred. If there are 'extra' teats that will be in the way of milking when the calf becomes a cow, we can clip them off and disinfect the spot when the calf is a day or so old.

"If the cow is healthy, it is usually best to leave a calf with her about four days after it is born, although some dairymen take the calf away from its mother in from 24 to 48 hours. Better leave the calf with its mother about four days because it needs to take milk frequently the first few days, its sucking is good for the cow's udder, and the milk should not be used for human food for five days anyway.

"It may help to prevent milk fever if the cow is not milked out thoroughly for two or three days. The calf will usually take out enough milk if it sucks from each teat.

"*Teaching the calf to drink*

"When the calf is separated from its mother, put it in a clean, dry, sunny pen or stall. Do this in the morning and in the evening. Give its first feed from a bucket. The calf will be hungry and soon learn to drink. It will learn this better if it is kept a little bit hungry the first day or two. If it is given too much at one feed, it will get scours. Put about three pint of its mother's milk, fresh and warm, into a perfectly clean bucket and have the feeder's hands perfectly clean. Don't scare the calf; push it gently into a corner, stand to one side of it and place two fingers in its mouth; it will suck the fingers then lower its nose to the milk. When it tastes the milk it will drink.

* Articles I and II appeared in our issues of February 4 and March 4.

"*Better not give the calf more* than three pints of milk the first feed. *When the calf learns to drink* give from 8 to 10 pounds of whole milk a day to start with, depending on its size. Increase the amount as the amount as the calf grows.

"Many good dairymen *feed their calves thrice* a day the first three or four weeks, giving the feeds at periods equal time apart. This is fine for the calves if the milk is always fed at the right temperature. On the busy farm it is not always convenient to warm the milk at noon; better feed the calves only twice a day than give them cold milk at noon.

"*Good calves can be raised* by feeding them milk twice a day.

"Don't feed the calves the foam on milk that comes from the separator, it might bloat them or cause scours.

"*Feed the calves regularly.* Don't feed at 6 one morning and 8 the next. Irregularity in feeding causes scours.

"*He can't make a good cow out of a poorly fed stunted calf.*

"Arrange a little manger and give the calf some bright alfalfa or clover hay. A swampy pen and damp shed will keep a calf from growing, give it sunlight and a dry bed.

Wash, scald, and sun the feed buckets, just as necessary in raising good cows as it is in furnishing good milk for folks.

"*Changing to skim milk.*

"*The calf will grow better if it gets whole milk until it is about 4 weeks old.* Then begin to substitute skim milk fresh from the separator in place of part of the whole milk. Change the milk gradually until the calf is drinking all separated milk. *Big vigorous calves* can be changed to skim milk a week earlier than smaller ones.

"By the time the calf is 5 weeks old, it can be fed from 16 to 20 pounds of milk a day, if milk is plentiful. *Buttermilk or sour milk* can be fed when the calf is from 8 weeks to 2 months old. Make the change gradually.

"*Never change suddenly* from sweet to sour milk or from warm to cold milk. Sudden or a go-of feed and overfeeding cause scours. *Feeding milk at changing temperatures* and from *dirty buckets* has made many a calf sick even after it was 8 weeks old. Never allow a calf at any age to gorge itself with milk.

"*There is no better feed on earth for a calf at any age than skim milk, fresh and warm from the separator.*

"*The young calf will eat grain, silage and hay.*

"When two or more calves are together, arrange stanchions to keep them apart while drinking milk and eating grain. They won't upset the buckets or rob each other. Commence feeding grain when calves are about 2 weeks old. Feed the grain in boxes or a divided trough after they have had their milk — this will keep them from sucking each other. Don't mix the grain with the milk, feed it dry.

"*Corn (i.e. Maize), bran and a little oatmeal* mixed together make good calf feed. At first the corn can be ground or cracked, then changed to whole corn. *Barley* can be used in place of corn also oats and other grain and meals can be added or substituted in the ration. *One half pound of grain a day* will help to keep a calf growing until it is 2 months old, then increase the grain to ch at one pound a day. When milk is not plentiful, feed a little more grain. *Silage can be fed* to calves when they are 3 weeks or a month old. Feed only sound or clean silage and better pick the pieces of cob and big bits of stalk out of it. Start feeding silage lightly and increase gradually. Feed some hay and dry grain with the silage.

"*When shall we wean the calf?*

"To do a real good job of calf raising and make the heifers grow into big strong cows, milk should be fed until they are 6 months old, or better still until they are 8 months old.

"Cows are often weaned much younger than six months and if fed "substitutes" and carefully handled, they do fairly well but it is a *long way better for the calf to have milk.* Besides there is no better use to make of skim milk than feed it to calves.

"*What about pasture?*

"Calves born in the autumn and winter should have pasture the next summer. Calves born in the spring and summer had better be kept in the stable until they are 8 months old.

"A Calf pasture should have real grass in it and plenty of shade and water. Heat and flies keep the young calf from growing in summer. Put it in a stall in fly-time; the gunny sack curtain will brush off the flies.

"*After the calf is weaned never let it stop growing.*

"Many calves are well-fed until they are weaned and then turned out neglected and stunted. Wean the calf gradually. Don't feed it a big mess of milk every day and then stop all at once.

"In the summer give the heifers good pasture with plenty of water and shade. Put a trough in the pasture and give a small grain feed each day the first summer. In winter provide good shelter and feeding yard. Feed alfalfa, clover or pea hay, good silage and some grain.

"Heifers over 8 months old can be ventured on good silage, and alfalfa or clover hay; younger heifers should have some grain.

"*Time to breed heifers.*

"A well fed, thrifty heifer can be bred when from 14 to 20 months old. Some breeds mature early, others late."

At this point Mr Hoyne describes the method of dehorning a calf before it is a week old, which we will skip.

"*Teach the calf to lead.*

"The time spent in teaching a heifer to lead while she is young and easily held will be repaid many times when she becomes a cow. It is great satisfaction to have a cow that can be haltered and led quietly.

"*Provide water and salt* for the calves when they are 3 or 4 days old and keep a supply always before them. Calves need water even when they are getting plenty of milk and there is no better way to 'salt' them than to have the salt, like the water, where they can get it when they want it.

V. G. D.

# Young India

## Andrews' Agony

*(By M. K. Gandhi)*

The reader will like to share with me the following letter from Charlie Andrews, that noble-hearted Englishman who fights our battles whether in or outside India with a selflessness and devotion difficult to equal, impossible to surpass, often in the midst of misunderstanding. We shall probably never know what solace and strength his presence has meant to our countrymen in South Africa, in their hour of need. Here is his letter dated Capetown 23rd February, without the alteration or removal of a single word

"This has been a long-drawn agony such as I have never experienced hitherto, with its rises and falls, its hopes and crushing disappointments. There seemed to be for a time one of those sudden revolutions when all doors seemed open and it appeared possible that again there might be a relenting and a realising just as there was in 1914. I had two very long talks,— one with General Hertzog and one with Malan, both of them extremely earnest and as I felt sincere. It even seemed to me that their fundamental position was shaken and that there would be at least a long postponement. Time is really so much on our side as there is a new wave of prosperity. Platinum has been discovered in place of gold and its value is even greater than gold itself. Coal also has been discovered in the Transvaal almost equal to the Dundee mines. And the maize crop last year was almost double the usual amount and of a very high quality. So from every side there has begun to be felt a shortage of labour and the attempt has been made to get the Government to increase the 75 000 limit for imported labour from Portuguese East Africa. Just at such a time to be endeavouring to drive out of the country thousands of the most industrious workers has seemed to large numbers of people to be doing nothing more than cut off one's nose to spite one's face. It seemed so clear that this somewhat selfish view had only to gain ground in order to make the anti-Asiatic pressure less serious. The more human elements also seemed to be gaining ground. Just as in 1914, the lecture I gave on Rabindranath Tagore was crowded to the doors. There was quite a revulsion of feeling and I was asked at once to broadcast it and to repeat it and to speak in the University and to the High Schools at Rondebosch. The papers took up the question and gave the assurance that there was no bitterness against India as such.

"But now it has all gone back again. The reading began with the Colour Bar Bill. Nothing could have been more spiritually degrading than the scenes in Parliament—each side charging the other with hypocrisy. The final debate between Cresswell and Smuts was utterly false, on either side. The wrangle began as to who was most to blame. Hertzog was helpless in the background. There was no prophet left to tell them what God thought of them.

"So it has now came again to the same point with regard to the Asiatic Bill. We may get a few days' or weeks' reprieve, but that is all. The scene at the First Reading was significant. Smuts and Smartt and Drummond Chaplin stayed away. The rest went almost frivolously to a Division—81 to 10—the latter merely being a handful of Cape members who have coloured voters to care for

"We cannot yet say what is actually to happen. The Viceroy will really decide that. My own private view is that we should take any opportunity that may offer of declaring our principles in public and before the world, if such an opportunity occurs. But we should not for a moment give one word of evidence, if the Second Reading is passed over our heads with no possibility at all of discussing the essential principles of the Bill to which we are fundamentally and radically opposed. The final appeal, as long as we are in the Empire, *must* be to the Imperial Conference. Pat Hertzog and Tielman Roos, who are both going there in October will simply refuse to speak as Smuts did last time. Yet it ought not to be difficult to get the principles they stand for condemned.

"At any rate, the end does not at all depend on diplomacy. It does not so much matter whether we adopt this tactic or that. The essential thing remains. This Pact Government is determined to segregate Indians and drive them first into the coastal belt and then out of the country. As long as this remains the declared policy of the Pact Government and so long as this policy is forced through in Bill after Bill, there can be no peace at all and no hope of peace. The actual basis of the British Imperial system, of equal justice before the law, is radically undermined. The Statute Book of South Africa is stained with new laws which are blacker even than the Gold Law of 1885.

"It is a strange South Africa today. All the liberal element which you and I knew so well in 1914 seems to have vanished. Here and there a very slight protest is raised, but it all dies down again

"Only think if two such Bills as the Colour Bar and Asiatic Bills had been brought forward in 1914 what a scene there would have been. All the liberal institutions of the Cape Province would have united with the liberal forces elsewhere. Now, quite literally, there was not a single protest except from a very tiny group of Cape members who owe their seats to the coloured vote. And even these ten were laughed at!

"What is to be the end? Has not the end come? We may of course fight to the last ditch and we must not leave anything undone. But it is as obvious as possible that there is nothing ahead but defeat.

"Manilal has been working so well and he has been feeling it all more deeply than anyone else."

I do not share Mr Andrews' gloomy forecast, not that I believe in the Imperial Government or the Government of India doing anything heroic. But I believe in the ultimate triumph of truth when it is embodied in brave souls and in the ability and willingness of Indian settlers to render a good account of themselves when the supreme moment comes. They have but to be prepared for voluntary and ecstatic suffering in order to win. Compulsory and degrading suffering is provided for them in the laws against which they are fighting. There is the choice.

## Still Shirking the Issue

*(By M. K. Gandhi)*

Another case like the one discussed in these pages recently has been decided in the South with reference to the vexed question of temple entry by the so-called untouchables. One Moruggesan, a male by caste, was tried before the Stationary Sub-Magistrate of Tirupathi for having ventured to enter a temple at Tirochnur for the purpose of offering worship. The Lower Court regarded this entry as 'defilement with intent to insult the religion of a class' under section 295 of I. P. C. and fined the accused Rs. 75/ or in default rigorous imprisonment for one month. Fortunately for the poor accusers there were reformers who were interested in him. The case went to appeal. The appellate court sustained the appeal. I quote the following from the judgment.

"In the Lower Court 7 witnesses were examined for the prosecution. It is shown by their evidence that the appellant is a male by caste, that males are not allowed to enter the temple and that the entry of males into the temple is considered a defilement of it. It is shown also that appellant went into the temple to the *Garbagudi* where caste Hindus alone may enter. He was then dressed properly and wearing marks of piety, the Archaka taking him for a caste Hindu, received his offering of coconuts and performed camphor *harathi* for him, for which service appellant paid the prescribed fee of 4 annas. After appellant departed the temple authorities found that he was a male and as the place of worship was considered defiled by his presence it became necessary to perform a purificatory ceremony.

"The first thing to consider is whether the prosecution evidence has made out the elements of the offence so as to warrant the framing of a charge. The fact of defilement of the place of worship by the entry therein of accused who is a male is sufficiently made out in the sense that a ritual impurity was caused thereby. But in addition it was necessary to show that the effect was an insult to the religion of any class of persons and that the accused intended such effect or knew of its possibility. The case for the prosecution does not seem to have been conducted with this point kept in view and it has not been elicited from any of the witnesses that accused's act was an insult to the religion of the witnesses or any class of persons leaving alone the question whether accused intended such insult or knew it to be likely. On account of this defect in the state of the prosecution evidence I think the conviction cannot stand. I do not think the case should be ordered to be retried."

Again the prosecutors, the judges and the deliverers of the poor despised man were his coreligionists — Hindus. Again the accused was happily saved from rigorous imprisonment (he could not pay the exorbitant fine I presume) but again the cause remains undecided. It was open to the Hindu judge to say that the entry into a Hindu temple by a Parchama Hindu with the object of offering worship could not by any stretch of the meaning of the word 'insult' constitute an insult to the Hindu religion to which the accused claimed and was admitted to belong. It may have been improper in the estimation of some Hindus for the accused to enter the temple, it may have been contrary to custom, it may have been a hundred other things, but it was not an insult to the religion of any class such as to amount to a crime under the Indian Penal Code. It is worthy of note that the accused bore no visible marks of his despised birth. He was 'dressed properly and wearing marks of piety'. Indeed if these persecuted men choose to practice deception, it would be impossible to distinguish them from the rest. It is simple fanatical obstinacy to persist in persecuting men in the sacred name of religion. It is the persecutors who are unknowingly defiling their own religion by keeping out of public temples men who are at least as honourable as they claim to be themselves and are willing to abide by all the ceremonial rules observable by Hindus in general on such occasions. More than that no man has any right to impose or expect. The heart of man only God knows. An ill-dressed Panchama may have a much cleaner heart than a meticulously dressed high-caste Hindu.

## Sarojini in South Africa

*(By C. F. Andrews)*

Nothing has come home to me (since I returned to South Africa) with a stronger realisation of joy, than the effect which Sarojini Devi's visit has had upon the natives of South Africa.

It is no slight thing to be able to influence in a few short weeks a whole sub-continent, so vast and scattered and diverse in population as South Africa. But Sarojini Naidu, by her winning personality, accomplished what seemed to be almost impossible. And, as I have said, what has struck me most of all has been the effect of it upon the natives of South Africa. There it will abide.

The more I have thought it over, the more I have come to the conclusion, that this miracle was accomplished by her universal love of humanity. For her heart went out from the very first moment to these patient, cheerful downtrodden people, who have suffered most and yet have borne their suffering with such exemplary patience and forbearance. When the Europeans, whom she charmed by her magic eloquence, will have forgotten her as a nine days' wonder—just as they forget the last cinema when another cinema comes to hand (for European life here is still made up of a series of sensations, which rapidly pass and vanish away)—, the African natives will keep an abiding recollection of that gracious lady from India, who was treated by her own fellow-countrymen as a queen and yet kept the warmest corner in her heart for themselves.

For so many years I had been longing and praying—Oh! how I had longed and prayed!—that India might forget her own wounds and cease for a while merely nursing her own sores; that she might, instead, unselfishly remember those, who were still more downtrodden, subject, and oppressed than herself. Often I had written about it and mentioned the words of Christ, that only if India could 'lose her life to find it', could she win salvation. But my words were not understood, and once even misunderstood,—as though I loved India less because I pointed out the only way to Truth! But now to my intense delight, I find that all I had longed for in this one direction has been done by Sarojini Devi's visit. The natives of Africa will never regard the Indian

as an 'alien' now, however much the subtle white propaganda may try to make them do so. The natives of Africa saw fully understand, through Sarojini Naidu's presence that India stands or falls with Africa.

For the message of hope has at last dawned upon their dim, child-like, wondering minds from the lips of this Indian mother, who spoke to them of love. They saw her conquering all hearts by the same token. They watched her, upholding her own people, yet chiding and rebuking them as a mother, loved by them as a queen. They gazed at her with awe and wonder fearlessly challenging the white race, of whom they themselves were afraid. Therefore they took courage and gave to her their love in return.

Though a full year and more has passed away, since she thus came and saw and conquered, the natives of Africa are still speaking of her with affection and pride as their own.

Let me dare to say one personal word in conclusion, however hard it may be to speak of something which is very sacred. I cannot express in words, how deeply I love these African people! They are the true 'Christians' in the world today, with their child-like natures, so free from anger against their persecutors, so loving even to their enemies. When Christ took a little child and set him in the midst of the disciples and said 'Of such is the Kingdom of Heaven,' He was declaring once for all that the child heart, pure and free from malice, was dearer to Him than all the powerful intellects in the world.

Therefore, as a humble follower of Christ, there has been an almost passionate love for these African people in my heart, ever since I first met them personally in 1913-1914. To me, their faces appear so beautiful, as I catch the light of kindly comradeship which gleams in their eyes and shines in their smiles! And so, in consequence, it has been my one heart-felt longing, that the people of India also might love them, as I have learnt to love them.

In some instances in India, I have found that this love for Africa exists. Indeed I would gladly confess that I really learnt my own love for the natives of this country from Mahatma Gandhi and Mrs Gandhi and their little band of fellow workers at Phoenix,—the very place where I am actually writing down these words about Sarojini Naidu. For it was here, at Phoenix, that the light of illumination first broke as upon me with full vision. It was from here at Phoenix, that to see the African became literally 'love at first sight,' and it has always remained so, wherever I have gone.

But hitherto, as I have said, I have seldom found those, who could really share this love that I felt, either in India or abroad. But in Sarojini Naidu's visit, as I have witnessed its effects more than a year after the event, it has seemed to me that what I longed for most has been fulfilled. For there was a passionate warmth of love in her soul, which went out to these poor, crushed defeated exploited children of this soil whom every one appears either to patronize or to despise. They were her own children, and she was a mother to them. Therefore they love her name and cherish it among themselves as a household word.

# Notes

## The Poet and the Wheel

Inspite of the weakness of body to which the Poet himself referred in his address at the Abhoy Ashram, it was a good thing for Dr Suresh Banerji, the manager of the Abhoy Ashram, at Comilla, to have drawn Dr Tagore there. The reader knows that the Abhoy Ashram was established for the purpose of Khaddar development. The Poet's acceptance of the address and such association as it may imply on his part with the Khaddar movement, dispels if any dispeller was necessary, the superstition that the poet is against the spinning wheel and the Khaddar movement in every shape or form. In the epitome of his address published in the '*Servant*', I find the following reference to the movement:

> "The country is not one's own by mere accident of birth but becomes so by one's life's contribution. An animal has got its fur but man has got to spin and weave because what the animal has got, it has got once for all and ready made. It is for man to rearrange and rechoose for his purposes materials he finds placed before him."

But there are other pregnant facts in the address which are helpful to workers for Swaraj. This is what the Poet has to say to us:

> "That we were so long kept from realising India in her true self is due to the fact that we have not by daily endeavour created her moment by moment making her healthful and fruitful."

Thus he injures as each one individually to make daily endeavour if we are to gain Swaraj. To the very next sentence he asks us "not to cherish the dream that Swaraj can be ours by some extraneous bequeathing." "It can be ours" the Poet adds, "in so far as we succeed in permeating our consciousness throughout the country by service."

He tells us also how to attain unity. "We could attain unity *only through* work." That is what the inmates of the Abhoy Ashram are actually doing. For, through their spinning they are helping Hindus, Mussalmans, in fact everybody, who needs help through that source. They are teaching untouchable boys and girls through their school and through it teach them to spin also. Through their dispensary they are giving relief to the ailing irrespective of race or religion. They need to preach no sermon on unity. They live it. This work inspires the poet and he therefore proceeds to say:

> "Life is an organic whole. It is the spirit that after all matters. It is not a fact that there is lack of strength in our arms. The fact is that our mind has not been awakened. . . Our greatest fight here therefore is that against mental lethargy. The village is a living entity. You cannot neglect any one department of its life without injuring the other. We are to realise today the soul of our country as a great indivisible whole and likewise all our disabilities and miseries as one inter-related whole."

Referring to our failure the Poet truly says:

> "Man's creation can be beautiful in so far as he has given himself to his work. The reason why our enterprises in this country fail so often is that

we give only a portion of ourselves to the cause dear to our heart We give with the right hand to steal back with the left"

**Why not Visit America?**

A correspondent writes

"You are refusing invitations from America. Of course you know better than I whether the time is really opportune or not Yet I cannot make out why you should not visit the New World Your one and main ground is that you have not yet been completely successful in your own land amongst your own people But success or failure should be judged by God alone. Do you mean to say that the movement of Non violence inaugurated by you has not yet been firmly established? Truth supports truth. Would you differ from me in holding that this movement requires a world wide campaign? And America and India—should they not be alike to you in respect of Truth and Non violence?

"I should cite one or two instances as well in this connection Our Prophet Hazrat Muhammad (peace be on Him) did not, when necessary, hesitate to accept the help of His followers from Medina though outside Mecca, His own birthplace More recently Swami Vivekananda found a better field in America to proclaim his message to the world.

"And again, if to materialise the success of Khaddar movement stands in your way, you know that you can collect funds from America. Why not make a condition (to yourself at least) that you must collect for Khaddar from America this or that amount of rupees. 'Give and take' must have its sway. If funds be sufficient at the back of Khaddar movement, its popularity and success will not be long coming."

This is one out of many received by me pressing me to accept the invitation from America. My reason is simple. I have not enough self-confidence to warrant my going to America I have no doubt that the movement of Non violence has come to stay. I have no doubt whatsoever about its final success, but I cannot give an ocular demonstration of the efficacy of Non violence. Till then, I feel that I must continue to preach from the narrower Indian platform There is no analogy between the illustrations cited and my case. But in any case the Prophet and the Swami felt the call I do not so yet.

The success of Khaddar rests not merely upon sufficiency of funds. There are many factors whose co-ordination is necessary for the stabilization of Khaddar If ever I go to America, it will not be with the intention of collecting funds for any Indian movement with which I may be connected India must shoulder her own burden and if America feels the call to help she would do so not on the principle of 'give and take' but independently My visit and America's help must each stand on its own merits.

**A Correction**

A correspondent writes to say that the M. L. C referred to in *Young India* of 18-3-26 is not himself a self-spinner His niece spins for him, I gladly make the correction I printed the information as it came from an authoritative source The Khaddar movement and for that matter any movement can gain nothing by exaggeration The slightest inaccuracy harms a pure movement. If M.L.C.s spin the fact may be advertised but the movement must continue to its purity whether M. L C. spins or not, whether many spin or a few only. If it has intrinsic value *i.e.*, if there are millions of starving people in India, if they are idling away at least a third of their time and if handspinning be the only occupation immediately available for such a vast mass of humanity, the cult will advance even if for the time being only one true man represents it. If the assumptions be wrong, the movement will perish even though the Viceroy may spin, let every Khadi worker then realise that this is a movement for the millitude of paupers of India and that for rapid advance it needs above all else the strictest accuracy of statement.

The Secretary who supplied the figures published writes to say that the prizes offered were not meant for rich men but that they were meant for those poor people who attend clubs regularly

**For Juveniles**

The following form has been prepared by the Secretary of the All-India Spinners' Association which should be signed by the juvenile at the time of sending their first quota of yarn to the Director, Technical Department of the All India Spinners' Association, Satyagrahashram, Sabarmati

Dear Sir,

I intend to become a member of the Juvenile branch of the Association. I have secured the permission of my parents or guardians My age is I habitually wear hand-spun and hand-woven Khadi and I hereby promise to send 1,000 yards of evenly spun and well twisted yarn of my own spinning and I shall make every endeavour to spin regularly for half an hour per day.

Herewith the quantity of yarn as per particulars below

The period of subscription

Length in yards Circumference of winding

Weight in tolas Variety of cotton

Count

Whether spun by the wheel or Takli

District Congress Province

Date Signature.

Full Name and address

Every boy or girl who feels for the paupers of the land will consider it his or her duty and privilege to become a member of the Association. **M. K. G**

**Sacrificial Spinning**

Varad is a little village in the Bardoli Taluka, with a national school that has stood many a trial and has for its headmaster Mr Zaverbhai Patel who has achieved in spinning a record as yet achieved by none — a record not in count (though he spins upto 83 counts), a record not in the quantity span on a competitive day, but a record to spinning each day all the year round, and reaching an aggregate of 11,25,000 yards (75 pounds of 18 counts) 800,000 yards he has presented to the Congress and the rest he intends weaving himself. And all this work over and above the regular work of four or five hours a day at school! In a special note on this in the *Navajivan* Gandhiji says

"It is no ordinary thing to spin nearly 12 lakhs of yards of yarn in 12 months It means nearly 3500 yards a day, which again means eight

to nine hours' a day at the wheel, assuming the speed to be 400 yards *every* hour. Devoted work at the wheel for one year and for such length of time must be regarded as a *Maha-Yagna* (great sacrifice). 'I am a seeker after self-realisation', says Mr. Zaverbhai Patel, 'and I would give anything in the world for the sake of it.' He has my hearty congratulations on the pursuit of this selfless object, and I wish he will be able to keep up his *Yagna*. Let his *Yagna* be a beacon to us, and let it spur us to do at least a half-hourly sacrificial spinning every day."

M. D.

## Can it Be Prevented?

Here are two more measures suggested by Mr. Page for the prevention of War

### (2) Disarmament

Armaments are the chief cause of fear between nations. Fear is the chief cause of war. War produces still greater fear. Fear in turn produces larger armaments. This is the vicious circle in which the nations have been travelling during the past century, with armaments piling higher and higher, and fear steadily increasing.

Moreover, huge armaments destroy confidence in other means of protection and of securing justice. The presence of large numbers of officers and soldiers—trained to think only in terms of force—has a profound influence upon public opinion, as we now know from the tragic example of Germany. Thus whole populations come to spend more and more upon armies and navies. This tends to perpetuate the deification of physical force, which Benjamin Kidd justly calls "the great pagan retrogression" of Western civilisation.

Armaments are the chief reliance of diplomats and traders in their exploitation of weaker peoples. The history of European diplomacy during the past century supports this conclusion. Without huge armies and navies the spoliation of Africa, China and other parts of the world by the great powers would not have been possible.

Armaments are the heaviest financial burden of modern Governments. Statistics leave no room for doubt on this point. The Bureau of Efficiency has prepared a chart showing the percentage of the total budget of the United States Government in 1922 expended for various purposes, of which the following is a summary:

| | Amount in Dollars | Per Cent |
|---|---|---|
| Group I. Primary Government functions. (Legislative, executive and judicial.) | 168,186,249 | 6·2 |
| Group II. Research, education and development work. | 55,530,280 | 2·0 |
| Group III. Public works | 162,854,690 | 6·0 |
| Total civil expenditures (net) | 386,569,219 | 14·2 |
| Group IV. Army and Navy | 547,846,364 | 20·2 |
| Group V. Pensions and care of soldiers | 702,189,118 | 25·9 |
| Group VI Special securities pertaining to recent war | 10,534,057 | 0·4 |
| Group VII. Interest | 721,286,130 | 26·6 |
| Group VIII. Retirement of public debt | 345,097,000 | 12.7 |
| Total expenditures to pay for wars of the past and prepare for future wars. | 2,327,002,667 | 85·8 |
| Grand total net expenditures | 2,713,571,886 | 100·0 |

The percentage of war costs in other nations is also very high. For 1923, France is spending 28 per cent of its total budget to maintain its army and navy, Great Britain 15 per cent, and Japan 34 per cent, not to mention the large percentages for pensions and other World War costs.

The enormous expenditure upon armaments diverts funds from more constructive uses. So much money was spent on armaments in the United States last year that only 2 per cent of the total budget was available for education, research, and development work. Numerous constructive tasks are left undone because the necessary funds are lacking.

The evidence is complete that armaments are not only an enormous burden upon the peoples of the world, but are the chief cause of fear, and therefore, the chief cause of war. The vicious circle of armaments, fear, war, more armaments, must be broken if Western civilisation is to survive. Fortunately, a wave of protest against huge armaments is beginning to sweep across the world. The response to the Washington Conference is an indication of the enthusiasm of the masses everywhere for reducing of armaments. This movement if it is to have permanent success, must include all nations. The most likely ways to make progress in this direction are through the League of Nations, or through an all-embracing world Conference on Armaments. Public opinion should see to it that one of these methods is adopted in the immediate future.

### (3) Abolition of Secret Diplomacy

The main reason why secret diplomacy has prevailed is because so many acts of diplomats will not bear the light of day. The chief reason why foreign offices are able to continue in their wrongdoing is because of the secrecy and irresponsibility of their movements. Here we have another vicious circle that must be broken. The abandonment by Governments of the practice of supporting their citizens in the economic exploitation of weaker peoples will largely remove the need for secret diplomacy. On the other hand, open diplomacy with full publicity of all major activities of diplomats will help enormously in securing the abandonment of imperialistic designs. It is essential, therefore, that simultaneous efforts should be made in these fields.

To this end, it is imperative that Committees of Congress and Parliaments, composed of representatives of all parties, should have free access to all files and papers of the State Department and Foreign Offices. The Secretary of State should be compelled to print in full all treaties and understandings with other nations, and to make comprehensive reports of all dealings with foreign powers. The foreign policy should be subject to constant review by the duly elected representatives of the people. A greater degree of democratic control of the foreign policies of the various nations is one of the dominant needs of the hour.

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# Young India

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## Notes

### The National Week

The 6th and the 13th of April are never-to-be-forgotten days in our national life. The 6th of April, 1919 witnessed an unparalleled demonstration in which Hindus, Musalmans and others joined freely. It was too a day of freedom for the suppressed classes. That day laid the foundations for true Swadeshi. And it was the day when the whole country offered Civil Disobedience. The spirit of mass freedom and mass resistance was abroad.

The 13th April witnessed the Jallianwala Massacre in which Hindu, Musalman and Sikh blood mingled in one scarlet stream. A dunghcap was turned in a day into a place of political pilgrimage for all India. It will remain that till India lives. Since that day many events have happened. Hope rose high in 1921 to be dashed seemingly to pieces the very moment it rose to the highest point. The tide has appeared to be ebbing ever since. We are passing through midnight gloom. Possibly we have not yet seen the worst.

But that cannot weak in still our hope and therefore we must celebrate it even though we are rent in twain and the Government safely floats national demands be they ever so pressing and rational reasonable.

There is no perpetual night on God's earth. Ours too will have its ending. Only we must work for it. How to celebrate the week then? Not by Hartal. Not yet by Civil Disobedience. We cannot proclaim or celebrate the unity of Hindus and Non-Hindus, for we Hindus and Musalmans distrust one another and seek to consolidate our strength and power rather through the Government favour than through mutual forbearance and help. That question must therefore for the time being be left to work itself out. Untouchability is slowly but surely dying. Khaddar alone leads itself to mass demonstration and mass effort. It is the platform on which all can work hand in hand. Sales can be organised. Voluntary spinning can be pushed. Collections can be made for the All India Das Memorial Fund whose sole object is the promotion of the spinning wheel and Khaddar. There are no doubt many other ways of celebrating the national week. It is open to local workers to devise various ways. I can only think of things in which millions can take part, which remind us of those seven days and which can promote Swaraj. I can think of nothing else that satisfies all the conditions so well as the spinning wheel.

Oh, that we can do one thing truly and well! It will restore lost self-confidence and it will give us strength that can carry all before it. The spinning wheel is the one thing which men, women, boys and girls of all classes and religions can work. It is the one thing that can establish a link between the rich and the poor and it is the one thing that can bring a ray of sunshine into the dark and dilapidated dungeon of the half-starved peasantry. Let those who have faith in the wheel work to make Khaddar more popular during the national week.

### Spinning in Municipal Schools

In reply to the circular letter of the Joint Secretary of the All India Spinners' Association asking various Municipalities and District Boards to supply him with the progress made by hand-spinning in their schools, three letters have been so far received. One is from the Chairman, School Board, Ahmedabad Municipality. It is stated that "two experts to train as spinning teachers for Municipal Girls' Schools were employed last year. The teachers underwent training for 6 months and it is now intended to introduce spinning as a compulsory subject in the Municipal Girls' Schools." The Vice Chairman of the Shahabad District Board says that 8 primary schools had spinning introduced in 1925. Eight teachers of selected schools had special training in spinning and five wheels were supplied to each school. 139 boys of ages varying from 10 to 15 are now receiving instruction. The latter adds that "the work has been hitherto poor but better results are expected because the work has now become more systematised." The Board had spent upto 31st January last Rs. 254 out of Rs. 1,000 specially granted. According to the letter of the District Board of Basti, "15 boys spin regularly 15 Chankhas are at work. The average daily output is only one chaink (5 tolas) the yarn has been used for weaving *dhoti* only two have been completed and they are used in the school. Monthly expense is Rs. 20 being the salary of the teacher. The materials have cost up to now Rs. 81-9-0."

I trust that the other school Boards, if they have introduced hand-spinning in their curricula, will furnish information about whatever progress spinning might have made in their schools. I have already remarked in these pages that experience has shown that for school spinning, the *Takli* is the most convenient and the most profitable implement for spinning. The teachers, for one thing, are able to control the *Takli* spinning of hundreds of boys and girls at a time. This is impossible with the spinning wheel.

M. K. G.

## A Dull Dialogue

[This is in continuation of "Buy Khadi with the difference" in *Young India* of the 11th February. The heading has been chosen by C. R. But the reader must judge for himself whether the dialogue is dull or interesting. M. K. G.]

We were in a mail train which was rushing past the little suburban stations West of Madras.

"Brring Khaddar, what else is left of the constructive programme?" asked my fellow-traveller.

I was prepared for anything from "English educated" mob but this was a stunner. I wiped my eyes to make sure that I was awake and repeated his question, asking him if that was what he wanted me to answer.

"Yes" he said.

I proceeded to cross examine.

"You admit that Khadi work is going on all right?"

"Yes" he answered.

"What we call constructive work is Khadi, removal of Untouchability and promotion of Communal unity. You know this, I presume?"

He nodded assent. I felt I was on safe ground.

"Untouchability work is difficult and cannot be measured like Khadi. Khadi is a tangible thing that can be measured, bought and sold by the yard. Not so, untouchability work. Yet, we are doing much in that too."

He again nodded assent.

"Then there remains communal unity. In the North, the Mussulmans and Hindus must be brought nearer to each other. Here in the South, luckily, there is not much of that bitterness between Hindus and Mussulmans. But there is the Brahmana-NonBrahmana feeling. It is not so much of a problem as the Hindu-Muslim question. It does not divide large masses of illiterate people, but only affects the educated sections that compete for the same posts and honours. So it is not a cause for so much national concern."

My questioner again nodded assent.

"So Khadi work is the one thing we can show." I said, "and you say that we are doing fairly well in it. What then is your question?"

He took up another line.

"Do you think you are drawing out all your capacity in confining yourself to Khadi?" he asked.

"You are asking about me personally?" I asked.

He nodded yes.

This is a common question whenever I meet kind friends whose politics is superficial. Most of them exaggerate my abilities. They see a sort of tragedy in exclusive attention to Khadi. Very few of them know what amount of work is involved in Khadi. At the back of it all, really, is a want of appreciation of its importance, and consequent discontent with a fellow whom they like, who instead of agitating in the limelight against the Bureaucracy or the Ministers hides himself somewhere amidst spinners and weavers.

"Do you admit that Khadi is important national work?" I asked again, following the Socratic method.

"Yes" he admitted.

"And it is necessary that it should be done?"

"Yes".

"Do you admit few others will do it, if I don't do it?"

"Yes".

"Then do you not see that I cannot utilise my time better than attending to this indispensable national work to which others would give their mind and energy? Are you convinced?"

He nodded assent, but obviously in an unwilling concession; I saw here visibly an instance of the exercise of logic. He wanted something more satisfying. So I continued the topic.

"Khadi work is not easy" I said.

"That is the question," he exclaimed. "Does it need a man of your capacity who can do so much harder work politically?"

How men revert to original prejudices in spite of all logic!

"Khadi is not so easy as you imagine" I said. "Khadi means two things. To produce Khadi, and to make people wear Khadi. Takes the last first. Here am I, doing all I can. Yet you, for instance, haven't yet worn Khadi!" He looked apologetic.

"And so many more like you" I continued. "Khadi is course, Khadi is hurry, Khadi is costlier than millcloth. Yet we must all wear Khadi if we wish to help the poor people who spin and weave it. It demands all my ability, ingenuity, and persuasive power, and wants many more persons like me to induce people to accept Khadi in the measure that we want. So it is not wrong my giving myself up to this work?"

He was silent.

"Khadi making," I continued, "consists of spinning and weaving. To make the weaver take the handspun yarn is no easy thing. It needs a lot of persuasion, labour and patience. He has got used to the beautifully finished even yarn of the mills which he can weave with his eyes closed by night as well as by day. I can show that he could earn as much by the slower, quieter weaving of the handspun. But it means patient, laborious effort, and as much talent as politics and public-speaking. These take spinning, the biggest part of the job. To revive a lost industry is no easy thing. In this land of conservatism, even if you thoroughly convince people that it is good for them to do a thing, they still won't do it. Then there are so many subsidiary arts and crafts necessary to be revived in order to give continuous life to the main industry. Again there are superstitions. Something happens and it shows them the disapproval of the gods!"

My answerer looked up, unable to follow. He could understand conservatism, but he had in his city life lost touch with superstition.

"I do not draw from imagination. The rains failed some time ago in the area where I am working. They attributed it to the Charkha which we had introduced. Village after village took up the idea and stopped away. It took a deal of anxious work to dissolve this notion and make them see that the rains had nothing to do with the spinning."

My fellow-traveller was amused.

"These are not the only difficulties. How many of the village folk trust you and me? See here, for instance, you and I are dressed up in shirts and other outlandish attire, or there is something else which divides us off from the people. They are afraid to come and sit near us; they leave us here as if we had reserved the whole seat and avoid our company unless forced by the crush of passengers to come near us. Why do they exhibit this fear

of us? Unless we get over this isolation and its causes, we cannot hope to make any impression on them or change their daily life and that of their women folk. This is not a light task but one it can be taken by the tallest among us. Gandhi's prescription is that we must do manual labour daily and create a bond of sympathy between them and us."

I was evidently making headway with the assistant in the Government scholars' office, for that was what my fellow traveller was, as I afterwards learnt. He was deeply interested in the talk.

"How many do you think are competent Khadi workers? After six years of daily insistence, see how few Congressmen really know the work. Practical knowledge is necessary. They should know themselves to clean and prepare the cotton, card it and spin. Very few Congressmen can repair a Charkha or set a new wheel in running order. Fewer still can card or string a bow when the gut is broken or worn. Rarely do a one know to set right a bent spindle. Few can help the spinners effectively. Unless you have thousands of such workers, you cannot revive spinning in the country and place the industry on a firm and wide basis. Yet, you grudge Khadi the few workers that have devoted themselves to it. One worker can reach so few, and there are so many villages to reach!

"No" I continued after a pause. "Don't ask me to give it up, but rather give me more men, more skill, more patient, more industrious than myself. This work wants all of them if you want the work to be done."

"Can you pay and get workers?" asked my companion.

"This work cannot afford to keep an army of paid workers" I replied.

"Why?" asked my man sitting up as if he had caught a weak point.

"Because Khadi is already a silly. We cannot still further raise the price by adding to the cost of production. On the one side is the competition of foreign and Indian mill-cloth which limits the price we can put on Khadi. We cannot strain the voluntary bounty of the consumer beyond a limit. On the other side, we cannot reduce the wage of the weaver; for if we go below the limit, we drive him to mill-yarn. We cannot possibly reduce the wages given to spinners, for they are actual famine rate. We cannot therefore pay anything decent to the men who give their time and talent for revival and organisation work. They must be mostly honorary workers,— Khadi devotees working for the love of the country."

"Again, let me tell you, paid men, i.e. men hired for the salary, cannot with a few exceptions cope with the work. Unless one is propelled by faith and burning zeal, not much can be done in this work yet, and where there is that faith and that passion, you will get them to work for the cause and not for money."

"So you cannot make a business affair of it?"

"No. We can and do pay but on a poor scale except in some cases and only few have the heart to struggle under such circumstances."

"Can spinning support a family?" he asked.

How often has this question been asked and answered? I explained all about it. I told him how it was a supplementary occupation and could not possibly by itself support a family. I told him that it was no longer a matter for calculation. The usefulness of spinning was tested and confirmed by hard fact. Thousands come for the miserable wages paid, showing better than figures that Khadi serves a purpose in the village economy.

"All that you say may be admitted. But why make this appeal to all to spin? We shall all buy Khadi and encourage the industry, but why should we all spin?"

"No one using his time in some form of productive labour" I answered emphatically "is called upon to give it up and take to spinning. Spinning is a call for employment of spare hours and spare hands."

I expatiated on the influence of example, on the need for a bond of union between the rich and poor in the shape of common manual labour, and all else that has been said over and over again, but which busy men do not care to remember. It seems we should never tire to repeat these things.

"May I ask you a personal question?" asked my companion hesitatingly. "What keeps you up in your work, is it religious conviction?"

I thought for a moment and then said "Yes," after which the talk turned to the efficacy of prayer, Karma, and Free-will and Hinduism.

We came back to Khadi again.

"How long do you think it will take for Khadi to be taken up by the people in sufficient measure to work out the political emancipation of India?"

"I cannot say. But to me as I feel today it does not matter what time it takes. There is no other way to relieve the poor, and so it has to be done, political effect or no political effect, quick or slow."

"If the boycott of foreign cloth is to effect the British mind, must it not be quick?"

A common error, even among the more thoughtful and educated, is to suppose that Khadi is conceived as a punishment for British crime. This is a misunderstanding of the movement. A punishment is an injury inflicted on the wrong-doer to make him realise his offence. If India resents the slavery imposed on her by England and therefore refuses to buy her cloth, she inflicts no punishment in doing what is her right and duty to do. But do we intend withdrawing the punishment, if it may be so called, as soon as Britain realises her offence? Do we intend restoring the cloth trade of Britain as soon as self government is granted to us? If not, it is not by way of punishment that Khadi is conceived, but as something permanent. It is a change of life which will bring about corresponding changes in our internal economy and in our relationship with the external world.

"Why is England here do you think?" I asked. "Is it to provide outlets for her unemployed sons or for the glory of it?"

"No. It is for trading interests."

"If then we remove that dependency of England on the Indian market, we remove the root cause of domination. It is a permanent cure of disease, not punishment that we aim at. Remove the cloth trade, and the British will see things in their true light and in their proper proportions. Thus success of Khadi is good for England too, if she will but see the immorality of her present Lancashire trade with us."

"We were discussing the question of time" reminded my companion.

"Yes, and we have arrived at the answer. If we aim at removing the root-cause, then it does not matter if we cannot accomplish it in one year but take a hundred years. A punishment must be swift. But permanent cure may take any length of time as the case may. Of course we would like it to be done quick, but things do not move as we want, and we cannot afford to lose patience."

C. R.

# Young India

## Difference in Degree

*( By M. K. Gandhi )*

The office bearers of the Glasgow Indian Union have circulated a letter bringing to light the disabilities that have been imposed upon certain Indian residents in Glasgow. I take the following from the letter:

'The Home Secretary on 18th March, 1925, issued the order, a copy of which is enclosed, directing the registration of 'Alien Seamen'. This order has been made applicable to Glasgow and District in January of this year and the Police Authorities here acting under the instructions of the Home Office have arbitrarily registered as Aliens the individuals whose names and addresses are given in the accompanying list. These individuals have all been in this country for periods of from three to fourteen years they were born in India — majority in the Punjab — and are British subjects. Many of them were employed here during the War and are still employed as labourers, others as pedlars and in isolated cases as seamen. They have all been quite peaceful and law-abiding citizens. It is the intention of the Home Secretary to register these men as 'Alien Seamen' which they certainly are not, and it is very significant that in the identity books that have been issued to them their nationality and birth-place are left blank. We Indians consider that this action of the Home Office is the culmination of a general policy of systematic exclusion of Indians, which has developed in recent years. All Indians have, on the ground of their colouredness, been refused admission to certain Picture Houses and some other places of entertainment in Glasgow, "the most liberal city in Scotland" — an eloquent evidence of the gratitude of the people of this country for signal services rendered by Indians during Britain's time of greatest affliction and crisis recorded in the annals of History."

Attached to the letter is the text of the order issued over the signature of the Home Secretary. It is called special restriction of '*Coloured Alien Seamen*' order. The order refers to 68 men. All of them are Musalmans with the possible exception of one name which reads like a Hindu name. The majority of them are described as pedlars; only two are described as seamen. The districts to which they belong are Multan and Jullundur principally. All without exception belong to the Punjab. Why these men should be called coloured and not Asiatic, I is difficult to guess. It is still more difficult to say why they are considered as aliens when they are manifestly British subjects.

The treatment itself that this registration implies, it is not difficult to understand. It is the same thing as in South Africa. The only difference is in degree and I doubt not that if a much larger number of Indians settle in the British Isles there will be a panic which will be followed by legislation. Not very long ago one read in the papers that Calcutta washermen were almost lynched in Liverpool. Things are no better in America. I printed only the other day on the subject a letter from an Indian student in that Continent. I had recently a visit from an American returned student. He is a cultured man speaking faultless English, having subdued manners. He gave me a painful picture of American prejudice against colour and left on me the impression that it was on the increase. The question therefore that is agitating South Africa is not a local one but it is a tremendous world problem. Whilst Asiatic races are held under subjection and are indifferent to their own welfare, it is easy enough to treat them as they are being treated, whether in England or in America or in Africa, for that matter in their own homes as in China and in India. But they will not long remain asleep. One can but hope therefore that their awakening may not lead to making confusion worse confounded and adding to the racial bitterness already existing. There is however no hope of avoiding the catastrophe unless the spirit of exploitation that at present dominates the nations of the West is transmuted into that of real helpful service, or unless the Asiatic and the African races understand that they cannot be exploited without their cooperation, to a large extent voluntary, and thus understanding withdraw such cooperation. Take the present instance itself. These brave Punjabis need not put up with the insult of submission to the racial discrimination which is sought to be imposed upon them. They need not stay where they are unwelcome visitors, or if they must stay, they need not submit to humiliating treatment and they should suffer the consequence of disobedience in the shape of imprisonment. It is often found that those against whom discrimination is made are in some measure, be it ever so slight, responsible for it. If such is the case with the Punjabis, they should remove every such excuse so that their cause may be found to be above reproach. If man, no matter what pigment he wears, will realise his status, he will discover that it is possible for him to stand erect even before a whole world in opposition.

In passing I would like to draw the attention of the framers of the general letter from which I have quoted, that whilst it is brief and otherwise admirable, it jars by reason of the emphasis laid by the writers upon "signal services rendered by Indians during Britain's time of greatest affliction and crisis recorded in the annals of History". If India rendered willing service at the time of the War, its value is diminished by demanding gratitude, for it was rendered as a duty and "duty will be merit when debt becomes a donation." The fact however is that the service was not willingly rendered. Force or the threat of it was a potent consideration that prompted it. It is the prudential restraint of English men that they do not every time, on mention of these services, retort that we rendered them as *begár* even as when officials on tour in the Indian villages impress labour. The people who were forced out of their homes in the Punjab to serve at the time of the War have little cause to be proud of their service, still less to evoke the gratitude of the British Government. The gratitude went to Sir Michael O'Dwyer who demanded and got his quota of recruits cost what it might, from every district of the Punjab.

# The Story of My Experiments with Truth

(*By M. K. Gandhi*)

## Chapter XV

### Playing the English Gentleman

My faith in vegetarianism grew on me from day to day. Salt's book whetted my appetite for dietetic studies. I went in for all books available on vegetarianism and read them. One of these, Howard Williams' 'The Ethics of Diet' was a 'biographical history of the literature of humane dietetics from the earliest period to the present day,' and tried to make out that all philosophers and prophets from Pythagoras and Jesus down to those of the present age were vegetarians. Dr Mrs Anna Kingsford's 'The perfect way in Diet' was also an attractive book. Dr Allbutt's writings on health and hygiene were likewise very helpful. He advocated a curative system based on regulation of the dietary of patients. Himself a vegetarian, he prescribed to his patients also a strictly vegetarian diet. The result of reading all this literature was that dietetic experiments came to take an important place in my life. Health was the principal consideration of these experiments, to begin with. But later on religion became the supreme motive.

Meanwhile my friend had not ceased to worry about me. His love for me led him to think that if I persisted in my objections to meat-eating, I should not only develop a weak constitution, but should remain a dwarf, because I should never feel at home in English society. When he came to know that I had begun to interest myself in books on vegetarianism, he was afraid lest these studies should muddle my head, that I should fritter my life away in experiments, forgetting my own work, and become a crank. He therefore made one last effort to reform me. He one day invited me to go to the theatre. Before the play we were to dine together at the Holborn Restaurant, to me a palatial place and the first big Restaurant I had been to since leaving the Victoria Hotel. The stay at that Hotel had scarcely been a helpful experience for I had not lived there with my wife about me. The friend had planned to take me to this Restaurant evidently imagining that modesty would forbid my questions. And it was a very big company of diners in the midst of which my friend and I sat sharing a table between us. The first course was soup. I wondered what it might be made of, but dared not ask the friend about it. I therefore summoned the waiter. My friend saw the movement and sternly asked across the table what the matter was. With considerable hesitation I told him that I wanted to inquire if the soup was a vegetable soup. "You are too clumsy for decent society," he *passionately exclaimed*. "If you cannot behave yourself, you had better go. Feed in some other restaurant and await me outside." This delighted me. Out I went. There was a vegetarian restaurant close by, but it was closed. So I went without food that night. I accompanied the friend to the theatre, but he never said a word about the scene I had created. On my part, of course there was nothing to say.

That was the last friendly brush we had. It did not affect our relations in the least. I could see and appreciate the love with which all my friend's efforts were saturated, and my respect for him was all the more for our differences in thought and action.

But I decided that I should put him at ease, that I should assure him that I would be clumsy no more, but try to become polished and make up for my vegetarianism by cultivating other accomplishments which fitted one for polite society.

And for this purpose I undertook the all too impossible task of becoming an English gentleman.

The clothes after the Bombay cut that I was wearing were, I thought, unsuitable for English society and I got new ones at the Army and Navy Stores. I also went in for a chimney-pot hat costing nineteen shillings—an excessive price in these days. Not content with this, I wasted ten pounds on an evening suit made in Bond Street, the focus of fashionable life in London, and got my good and noble-hearted brother to send me a double watch-chain of gold. It was not correct to wear a ready-made tie and I learnt the art of tying one for myself. When in India the mirror had been a luxury permitted on the days when the family barber gave me a shave. Here I wasted ten minutes every day before a huge mirror watching myself arranging my tie and parting my hair in the correct fashion. My hair was by no means soft and every day it meant a regular struggle with the brush to keep the hair in position. Each time the hat was put on and off the hand would automatically move towards the head to adjust the hair, not to mention the other civilized habit of the hand every now and then operating for the purpose when sitting in polished society.

As if all this were not enough to make me look the thing, I directed my attention to other details that were supposed to go towards the making of an English gentleman. I was told it was necessary for me to take lessons in dancing, French and elocution. French was not only the language of neighbouring France, but it was the *lingua franca* of the Continent over which I had a desire to travel. I decided to take dancing lessons at a class and paid down £ 3 as fee for a term. I must have taken about six lessons in three weeks. But it was beyond me to achieve anything like rhythmic motion. I could not follow the piano and hence found it impossible to keep time. What then was I to do? The teacher in the fable kept a cat to keep off the rats, and then a cow to feed the cat with milk, and a man to keep the cow and so on. My ambition also grew like the family of the teacher. I thought I should learn to play the violin in order to cultivate an ear for Western music. So I invested £ 3 in a violin and something more in fees. I sought a third teacher to give me lessons in elocution and paid him a preliminary fee of a guinea. He recommended Bell's Standard Elocutionist as the text-book, which I purchased. And I began with a speech of Pitt's.

*But Mr Bell* rang the bell of alarm in my ear and I awoke.

I had not to spend a life-time in England, I had to myself. What then was the use of learning elocution? And how could dancing make a gentleman of me? The violin I could learn even in India. I was a student and ought to go on with my studies. I should qualify myself to join the Inns of Court. If my character made a gentleman of me, so much the better. Otherwise I should forego the ambition.

These and similar thoughts possessed me and I expressed them in a letter which I addressed to the elocution teacher requesting him to excuse me from

further lessons I had taken only two or three. I wrote a similar letter to the dancing teacher and went personally to the violin teacher with a request to dispose of the violin for any price it might fetch. She was rather friendly to me, as I told her how I had discovered that I was pursuing a false ideal. She encouraged me in the determination to make a complete change.

This infatuation must have lasted about three months. The punctiliousness in dress persisted for years. But henceforward I became a student

(*Translated from Navajivan by* M D)

## Notes (*Contd*)

### An Ingenious Suggestion

I have before me a letter from a Satyagraha prisoner who had over four years' experience of prison life. On his discharge I asked him to give me his experiences. In some respects his description is original. Instead of telling me all about the tyranny of the authorities and the hardships of jail life he has given me the results of his own introspection. I call from his letter the following two paragraphs:

"Often I think that every student after he finishes his studies should perforce be sent to jail for six months at least. This, in my opinion, would do greater good to our boys than the Continental tour does to English boys. Voluntary *tapasya* is very difficult these days, but we can have easily almost all the fruits of *tapasya* for our boys if we put them in jail just before they enter life. During six months, shut out from the world outside, they will be able to digest what they have acquired in their schools and colleges and they will have some quiet to think seriously what use they should make of their attainments. It is not given to everybody outside the jail to think seriously, most of us live from hand to mouth as regards thought and action, our work is mostly based on impulse rather than thought. Why not let each of us go every year to jail, say for a month, and review the work done during the past year and prospect work for the ensuing year?

"Another aspect of the jail life that drew my special attention was the way in which prisoners could live so cleanly, so economically, and so simply. But for corruption and the forced nature of confinement in prisons, these institutions could stand as models for our village and town folk who have to live on small wages."

Though there is from my point of view much left to be done in respect of sanitation in the prisons of India, I can corroborate the description given by my correspondent. Prison sanitation is certainly superior to the sanitation of our villages. In fact it is want of sanitation which one regretfully observes in the villages, no matter in what part one visits them. Similarly simplicity of the jail dietary is also commendable and if the middle classes were to simplify their diet there will be an enormous saving in their wealth and health.

The suggestion that the youth of the country should pass some time in the jails before embarking upon life and after finishing their scholastic career, is certainly attractive, but how is it to be carried out? Unless a revival of Civil Disobedience gives the students a chance of seeking imprisonment, the only way for them to reproduce prison discipline is to bury themselves for a season at least in distant villages and there live the simple life of the villages minus their insanitation. They can become their own scavengers, as to an extent every prisoner must be.

### Not Despondent

I would also share with the reader my correspondent's optimism in giving me his reflections upon the present condition of political India. He says:

"As regards the things as I see them now, I am glad I do not feel as much disappointed as many of my friends do. I do not feel that Non-co operation has failed or that we have seen its last. I still believe that India will get Swaraj in the near future and that the final victory is to be achieved through Civil Revolution. We may have to change our programme, but the salvation is to come through that source alone. I believe that the victory is to come to us in the near future. By near future, I do not mean one year, nor even five years, but certainly less than ten years, because, I find the heart of the people still sound. What is wrong is with those who have to give lead to the people. It is the educated classes whose the common people generally look for guidance who have gone astray. If they could again realise their responsibilities, the masses would follow their footsteps as surely as the magnet follows the poles.

How nice it would be if all Non-cooperators were to share this correspondent's faith in Non co operation and Civil Disobedience! He who runs may see that though Non-co operation has not brought us Swaraj in the tangible sense that the people understood, it has revolutionised our political aspect, has brought into being mass consciousness which in my opinion nothing else could have done. And there is no doubt about it that whenever freedom comes, it will come through some application of Non-cooperation including Civil Disobedience. For, inspite of whatever may be said to the contrary, the method of violence has no following worth the name especially among the masses, and no method for the attainment of Swaraj can possibly succeed unless the masses also adopt it. If the definition of Swaraj includes the freedom not of a certain number of individuals or certain classes but of the whole of the masses of India, only Non-cooperation and all that it means can regulate that mass consciousness which is absolutely necessary for Democratic Swaraj. Only Non-violent, and therefore constructive methods, will weld the masses together and fire them with a national purpose and give them the desire and ability to achieve and defend national freedom.

### On Khaddar

The correspondent favours me with his views on Khaddar also. He says:

"I attach great importance to Charkha and Khaddar, but sorry I do not feel very hopeful about them. And while I attach much importance to Khaddar, I do not attach as much importance to its political value as people generally used to do in 1921. I do not believe that English people rule India only in the interests of Lancashire. Other considerations play an equally important part. Your invitation to Lord Reading to use Khaddar has still further reduced

what little political value this item of the Non-co-operation programme had before."

It is well that the correspondent grants the economic value of Khaddar. I venture to suggest to him and to those who think with him that its political value springs from its economic value. A starving man thinks first of satisfying his hunger before everything else. The celebrated incident of a disciplined sage like Vishvamitra, whose austerities have hardly been matched, stooping even to steal forbidden food when he was famishing, shows the stress under which a starving man labours. He will sell his liberty and all for the sake of getting a morsel of food. Sailors struggling for want of food in mid-ocean have been known to resort to cannibalism in order to satisfy their hunger. Such is the position of millions of the people of India. For them liberty, God, and all such words are merely letters put together without the slightest meaning. They jar upon them. They will extend a welcome to any person who comes to them with a morsel of food. And if we want to give these people a sense of freedom we shall have to provide them with work which they can easily do in their desolate homes and which would give them at least the barest living. This can only be done by the spinning wheel. And when they have become self-reliant and are able to support themselves, we are in a position to talk to them about freedom, about Congress etc. Those therefore who bring them work and means of getting a crust of bread will be their deliverers and will be also the people who will make them hunger for liberty. Hence the political value of the spinning wheel, apart from its further ability to displace foreign cloth and thus remove the greatest temptation in the way of Englishmen to hold India even at the risk of having to repeat the Jallianwala massacre times without number.

And why should khaddar lose its political value because I invite Lord Reading to adopt it? Surely we have no quarrel with Englishmen as such. The method of Non-co-operation is a method of conversion of Englishmen to thinking in terms of India. If they will respond to our dearest aspirations, if they will make common cause with us and wear Khaddar, co-operate with us in making India dry and reducing the frightful military expenditure and are prepared to remain in India not on the strength of their bayonets but on that of our good will, will they not be welcome co-workers in a common cause? In my opinion the invitation to Englishmen to adopt Khaddar and the spinning wheel enhances their political value, while at the same time it rids them of the slightest trace of suspicion that there is in them any antagonism to Englishmen as such. M. K. G.

## Can It Be Prevented?

The third measure for the prevention of war viz. International processes of justice is discussed by the author under several headings, the first of them being:

(a) *The Outlawry of War.* Law and social organisation are the alternatives to war. Throughout human history disputes have arisen between individuals and between groups. These disputes have been settled by physical combat or by Conference. Present day disputants, individuals or groups, may resort to force or reach a reasoned agreement. Centuries of experience have demonstrated that a basis of reasoned agreement must be established before individuals or groups will refrain from armed combat. This means law and social organisation. And so through the centuries mankind has been building up, slowly and painfully, a code of law and appropriate machinery for the necessary legislation, adjudication and enforcement.

In no realm has this been easy or wholly successful. Strong and aggressive individuals have often successfully resisted all efforts towards social control. The same thing has been true with regard to strong tribes, to strong cities, strong States, and conspicuously so in recent years with strong nations. Gradually, however, in the face of gigantic obstacles and after many retrogressions, law and social machinery have replaced armed combat between individuals, cities and states within nations. Murders still occur, of course, and at long intervals civil wars break out. But these are the exception. The normal and the universally accepted rule in civilised countries is to settle disputes between individuals, cities and States within a nation, on a basis of law and to depend upon social control for the securing of justice and freedom.

The one great exception to this procedure, of course, is found in the settling of disputes between nations. Here war is the universally recognised and legal institution. Mankind learns slowly. Even the holocaust of the World War has not caused nations to abandon armed conflict. Strong and aggressive nations still resist all affirmative efforts toward social control. Gradually, however, the light is breaking through the deep darkness. An increasing number of men and women everywhere are asking: If freedom, justice and the common good of individuals and cities can best be promoted by law and social control, why is not this equally true of armed conflict between nations?

One of the ways in which this sentiment is finding expression in the United States is through the American Committee for the Outlawry of War. Mr. S. O. Levinson and the late Senator Knox began the formulation of a proposal to outlaw war by making it a crime among nations. Professor John Dewey, Judge Florence Allen, and Mr. Raymond Robins, are outstanding advocates of this plan. On February 14, 1923, Senator Borah incorporated this idea in a resolution which he introduced in the Senate.

The plan of the Committee for the Outlawry of War contains two provisions which seem to the writer to destroy much of the effectiveness of the movement, *viz.* "National armaments shall be reduced to the lowest point consistent with domestic safety and with the necessities of international requirements. Maintenance of armies and navies for defence against imminent or actual attacks, but not for ends of aggression." As a matter of fact, all the great armies at the present time are justified by the respective nations on exactly these grounds. War is never going to be outlawed so long as huge armies are retained.

The three pillars of this plan — proclaiming war to be a crime, the codification of international law, and the establishment of an international court with affirmative jurisdiction — are sound, and should be adopted by the nations. This may be done in one of three ways — through the Hague Tribunal, the League of Nations, or a world conference especially called for this purpose. Every citizen who is seeking international justice and good-will should throw the weight of his influence behind this proposal to outlaw war as a crime.

## The Wisdom of China

*(By C. F. Andrews)*

I have been more and more struck with wonder at the wisdom of China, which is revealed in her ancient classics when properly translated. At last, I have met a translator who inspires me with a real confidence that he has rightly understood their meaning. All his life the translator has been engaged at the task, and he has had the very best help that could be given by his Chinese collaborator. He has also made his translation in simple and lucid English.

I shall do my best to comment, in this present article, on a passage which comes from a Confucian classic, called the 'The Centre'. The second title is 'The Common,' that is 'The Universal'. It appears to represent the same search which the Buddha made for 'The Aryan Middle Path'. This is how the ancient Chinese Sage describes it:

"What Heaven bids we call Nature; to give Nature scope we call the way; what keeps trim the way we call the Teaching.

"The way cannot be left for one jot or moment; If it could be left, it were not the way.

"A gentleman therefore keeps ward and watch over the things he sees not; he is in fear and dread of the things he hears not. Nothing shows like the thing hidden, nothing stands out like the thing which is tiny. Thus a gentleman keeps watch over his secret self.

"Before pleasure, anger, sorrow or joy are astir, we are said to be in the centre; when they are astir and all strike the note, we are said to be in tune.

"The centre is the great root for all below Heaven. Tune is the highway for all below Heaven.

"When we are fully in the centre and fully in tune, then Heaven and Earth are seated and the ten thousand living beings thrive."

Much in this passage is not wholly intelligible to me, but what an amazing wealth of truth there is in it and how rich it is in suggestion! It seems to remind us of the saying of Confucius which runs: "The Master said a gentleman is calm and spacious. The vulgar is always fretting." It has continually reminded me also of the spirit of the Gita, which brings us to the centre, the universal, and at the same time bids us fix all our devotion upon God.

न मे भक्तः प्रणश्यति

"*No Me Bhaktah Pranasyati.*

*My devotee is never to fail.*"

B. Gita IX, 31.

One feels, in the spirit of the passage I have quoted, that the 'gentleman' whom Confucius depicts is the true devotee. He is 'a man of endless search' after God. He seeks, as the Buddha sought, not that which is strained, extravagant, abnormal, but that which is the central and universal truth for all mankind, that which the poorest, humblest and most illiterate may follow with the true learning and intelligence of the soul.

These words which tell what a true gentleman does are a pure delight to see, and I have read them over and over again. They remind me of the word of Christ, which runs as follows:

"Blessed are the pure in heart for they shall see God."

Again how marvellously close is this conception to all that Science has been teaching us about the subjugation of the passions, and also to that earlier and even exacter Science, which the Upanishads and Gita taught the human race in days gone by!

For it is not by the destruction of the animal instincts given us by nature,—the appetites of hunger, sex, self preservation, and the like—but by their perfect control and harmony, that the end of truth is attained. "When they are astir,' it is written "and all strike the note, we are said to be in tune." I seem to see in this whole passage the more carefully I study it, a new and wonderful reading of the actual meaning of the three *gunas*,—Tamas, Rajas and Sattva. For in the 'Rajas' state, the passions are out of tune. The Sattva is reached, when the same fiery passions are brought under control and made into one perfect music.

It also gives me great delight to remember that passage in the Upanishads where the human passions are likened to a team of very unruly horses. When the charioteer, at the centre, by his reins has got control of these unruly horses, then the chariot of the soul is under full and complete direction and moves whichever way the charioteer himself directs it. It is not dragged hither and thither at the will of the horses.

I have often pondered over this passage and felt that it furnished the original idea to the Poet of inserting the greatest of all dramatic scenes in the Mahabharata, where Sri Krishna Himself is the Charioteer, and reveals the Gita to mankind. Surely the meaning here is the same. The passions of the human heart are to be controlled by God Himself. Only where the divine voice within guides and directs the soul, can the directions of a man's life be kept free waywardness and dissipation of energy in useless occupations. Only then can the previous 'Rajas' be sublimated into the divine Sat, Chit, Ananda.

Here in South Africa, where fierce racial passions are raging all around, I have felt myself, with singular intensity, to be in the midst of the battle as I write, and I have to fight against my own kinsmen in this modern Kurukshetra, for it is they, the white people, who have committed the wrong here, against which I am fighting. Every day, I have to think of the Charioteer ruling the passions of the mind, if I am to keep the character of the 'gentleman' who is calm and spacious, and does not keep always fretting. Every day I have to keep ward and watch over the hidden things of the heart, which no one else can see. At such a time as this, what a wealth of wisdom there is in these old scriptures of the world, which were written when none had time to think and the heart of man was unruffled!

Here, in South Africa, with wild passions loose on every side; with man's heart set on one object,—gold; with human life tainted at the source by the inhuman racial prejudice, with the whirl of machinery and screeching electric trams, with racing motor cars and telephone calls every minute, with newspapers broadcasting their sensational news, what a joy it is to turn back to words like these:

'Blessed are the pure in heart for they shall see God'

'A gentleman keeps watch over his secret self'

'My devotee shall never fail.'

'The true gentleman is calm and spacious; the vulgar is always fretting.'

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# A. I. S. A. Yarn Contributions

## A. Class

### 1 Ajmer ( 2748-2749 )

9 Bhagatram Jalan Bombay
10 Roll No. 9 (53) transfered here.

### 2 Andhra ( 2750-2753 )

359 V. Subramaniam Guntur
360 P. Narshaha Rao ,,
361 M. Venkatratnam ,,
662 B Chandrashekhar Boochireddipolliem

### 4 Behar ( 2754-2768 )

194 Keshav Prasad Mokameh
195 Mahendra N Singh Sharma ,,
196 Adityanarayan Singh ,,
197 Vasudeo Jha Benares
198 Jaymangalprasad ,,

### 5 Bengal ( 2759-2760 )

438 Pranteshwar Bhattasali Paikpara
439 Dhirendra N. Mukerjee ,,

### 9 C. P. Marathi (2761-2762)

×53 Gyansingh Wardha
56 Shridhar G Panse ,,
58 S V. Purohit Yeoda

### 10 Bombay ( 2763-2765 )

70 Yashodabai Bhatt Bombay
71 Saralabai Bhave ,,
72 B class No 23 transfered here

### 12 Gujarat (2766-2783)

360 Jagjiwan Talakchand Mangrol
361 Vrajlal Keshavlal Mahuda
362 Dahyabhai Purushottam Sunao
363 Manarbhai Narayanbhai Bochasan
364 Chimanbhai H. Amin Varnama
365 Narayanbhai Bhagwandas Dholka
366 Nirmala K Joshi Sabarmati
367 Kevalram B Joshi ,,
368 Pragji G. Nayak Bodasll

×Former name transferred to Ajmer

369 B class No 106 transfered here
370 Raghunath G. Solanki Badalpore
371 Chhaganbhai Phoolabhai Khedal
372 Ishwarbhai Somabhai Ras
373 Ambalal B. Patel Borsad
374 Dhulabhai Haribhai ,,
375 Somabhai C. Bhavsar ,,
376 Shivabhai L. Patel ,,
377 Gargabhai Ranchhoddas Sabarmati

### 13 Karnatak

141*S. Setvaji Bangalore
142*S. M. Razvi ,,

### 14 Kerala (2784)

55 P. P. Panikkar Calicut

### 15 Maharashtra (2785-2793)

200 B. R. Joglekar Satara
201 B. R. Konkar Poona
202 B. H. Kulkarni Talagaon
206 Indirabai Shrotriya Kurdhwadi
204 Phulubai Hirachand ,,
205 Ravji M. Shah ,,
206 Chaturbhuj U Sutrave ,,
207 Manikchand K. Gurjar ,,
208 Kahdas R. Bhandari Dondaicha

### 16 Punjab (2794-2795)

37 Ramarakhi Kakkar Campbellpore
38 Shantiserup Benares

### 18 Tamil Nadu (2796-2814)

428 J C Bathruswamy Kumbakonam
429 K. T. Ramaswamy Pillay Salem
430 K Kuppa Pitchai Madura
431 A. Shivram Pillay ,,
432 T. K. Mutha Rama Iyer ,,
433 K.-Venkat Subha Naidu ,,

*Former names removed owing to repetition.

434 S. Minakshisundaram Pillay ,,
435 P. R. Sabhapat ,,
436 M. G. Lakshman Rao Nagapatam
437 C. P. Vishwanathan Coimbatore
438 K. Subba Chettiar Gabichettipalayam
439 K. Subbaraya Achari ,,
440 V. Ramaswamy Chettiar Karaikudi
441 K. V. Ganpathy Erode
442 T. Ramchandra Chettiar Karantattamkudi
443 A. U. Pillay ,,
444 S. R. Raghunathan Thiramangalam
445 J. Krishna Iyer Kumbakonam
446 T. N. Sivanatham Tanjore

**19 U. P. (2815–2818)**

56†Bichal Singh Benares
101 Baijnath Prasad Varma Atroliya
102 Ramnath Pathak Benares
103 Shyamacharan Jha ,,
144 Badrisingh Narayanpur

**20 Utkal (2819–2825)**

25 H. K. Samantray Berhampore
26 Dinbandhu Patnaik ,,
27 Balabhadra Sahu ,,
28 Lakshminarayan Patnaik ,,
29 Baidhar Rantarai ,,
30 Banamali Misra ,,
31 Raghunatha Mohanti ,,

## B. Class

**2 Andhra**

602 C. Mangamma Sitanagaram
603 K. Latchayya Digapahandi
604 G. Dasaiah Guntur
605 K. Satyanarayan Raju Vadlar
606 M. Narasimhacharyulu Ellore
607 K. Atchutram Raju Vadlar
608 D. Ramchandra Rao Ellore
609 D. Sarveshwar Rao ,,

**4 Behar**

610 Bindeshwari Prasad Singh Mokameh
611 Nimai Singh Purulia
612 Shital Prasad Tayal Dhanbad

**12 Gujarat**

*106 Chhotabhai M. Patel Sanav
613 Ambalal Ranchhodbhai ,,
614 Gopalrao Bhagwat ,,
615 Narsingbhai Shankarbhai ,,
616 Shivabhai R. Patel ,,
617 Govardhanbhai Shanabhai ,,
618 Dahyabhai Babarbhai ,,
619 Lallabhai L. Patel Borsad
620 Gangaben Lallubhai ,,
621 Bholashankar P. Vyas Ahmedabad
622 Harilal M. Desai Broach
623 Jhaver Ben Ahmedabad
624 Umedbhai Narayanbhai ,,
625 Lalajibhai Motibhai ,,
626 Shivabhai Gokulbhai ,,

**13 Karnatak**

627 Rangaswami Rao Bangalore
628 H. Anant Rao ,,
629 A. S. Ekambara Iyer ,,
630 T. K. Lakshman Rao ,,
631 T. N. Rajagopalan ,,

**14 Kerala**

632 Neelkantham Trichur

**15 Maharashtra**

633 Parashuram R. Deshpande Talegaon
634 Ganesh D. Joshi ,,
635 Balvant S. Date ,,
636 Dhandiraj C. Patwardhan Ahmednagar

**16 Tamil Nadu.**

637 S. Krishnan Madura

**19 U. P.**

638 Roll No. 19 (56) A Class transfered here.

†Former name transfered to B class

* Former name transfered to A class

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

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## Notes

### Chittaranjan Seva Sadan

The hospital that was to be opened as an All-Bengal Memorial is at last opened in the ancestral property of the late Deshbandhu which he gave away to a trust. One of its objects was to establish a hospital for women. The readers are aware that nearly eight lacs of rupees were collected out of ten that the trustees had expected to be able to collect. Here are the particulars sent to me by Sjt. Nalinranjan Sirkar, one of the trustees:

"The house has been completely repaired and renovated to suit the purposes of the hospital. Furniture and all hospital requisites have been bought. Doctors, consulting and other have been appointed and they have taken up their duties. Dr Mrs Paterson, an Anglo-Indian lady, a graduate of the Calcutta Medical College and also an L. R. C. P. of London has been appointed the Resident Medical Officer in charge. Dr. Kedarnath Das of all India repute in female diseases, and Dr Ramendra Mukherji, a renowned specialist next to Dr Kedarnath Das, have agreed to be the consulting physicians, the latter who at his own special interest in the institution, having also been taken into the managing committee. Arrangements are being made to open the hospital on the 24th March, the birthday of our late friend Deshbandhu. Up till now we have collected a rupee from the poor that was with Sir Rajendranath. We are managing with about 20 thousand rupees that we raised since the closing of Sir Rajendranath's fund.

"Mr. N. N. Sircar and Sir Nilratan Sircar have been formally appointed additional trustees and the necessary document in connection therewith has been executed.

"Mattresses, bed-covers, napkins, screens, cases to test all the necessary drugs have been made of Khadder procured from the Khadi Pratisthan.

"We have named the hospital 'Chittaranjan Seva Sadan.' We shall try our best to make the institution a success and we invoke your blessings on our endeavours."

The Hospital started under such auspices with fairly ample funds at its disposal should grow day by day and supply the need of the middle class women of Bengal. This hospital reminds us of the fact that social work was as dear to the Deshbandhu as political. When it was open to him to give away his properties for political work he deliberately chose to give them for social service in which women's service had a prominent part.

### Will it be worked?

The Kanya Vaisya Conference held at Pallachi south India passed the following resolution:

"This Conference urges that the girls and ladies of the Kanya Vaisya caste should consider hand-spinning as part of their caste industry and that all should wear Khadder clothing. It further believes that Charkhas are the instruments that will drive away famine from the country."

I congratulate the Conference upon passing the resolution, but will it be accepted by those who are invited to take on hand spinning as part of their caste industry? And will those who voted for Khadder-wear take to it? I suggest to the members of this Conference that unless men take to spinning themselves, they will find it difficult to persuade the women to do so. They will find it still more difficult to make the necessary improvements in the spinning wheels or yarn makers. There be sufficient men who will become experts in spinning and make such improvements as the local wheels are capable of being adapted to. Hand-spinning for its progress depends more upon solid work than upon resolutions. In addition to effective work resolutions have only limited use in the sphere of simple propaganda. It is only intelligent and steady work that counts.

### Monthly Khadi Returns

The following is provinces have sent in the figures, quoting against their names, of production and sale of Khadi for the month of January:

| | Production | | Sale |
|---|---|---|---|
| Bihar | Rs 10768 | Rs. | 15553 |
| Utkal | " 3740 | " | 2213 |
| Maharashtra | " 384 | " | 3329 |
| Punjab | " 8998 | " | 8 23 |
| Karnataka | " 2 49 | " | 3653 |
| Gujarat | " 4502 | " | 9795 |

If the other Khadi organizations would send their monthly returns in time to the All India Spinners' Association, it would be possible to give a record of the progress of Khadi from month to month. No better test may could be given of the value of Khadi than the returns of growing production and sale.

As Satis Babu, in his address at the Exhibition held in Benar under the auspices of the Vidyapith, has shown, every yard of Khadi means so much money going directly into the pockets of the poor. And these poor people are those who are not reached in any other way, who have no other occupation and to whom even a pie is a welcome coin.

M. K. G.

## The Cow—the Mother of Prosperity

IV

Mr Hoyne, having shown us how to buy cows by looking for 'good points' and then how to raise the calves, next deals with the subject of feeding cows V. G. D.

### The heifer's first calf.

Two or three months before the heifer freshens, she should begin getting some training. It will make her more easily handled, after she freshens, if we teach her to come into the stable and stand in a stall with the cows.

Handle the heifer's udder and brush her so that every thing will not be new to her when she becomes a cow.

*Keep a record of breeding dates*, so we will know when to expect the little calf. Don't depend on memory. There are breeders' calendars and special record books that are convenient and worth having.

A healthy normal cow will freshen from 280 to 290 days after being bred.

Provide a grassy lot or stall for the arrival of the little calf.

Be quiet and patient when milking and handling the heifer. The first week after she is fresh, we see make her into a gentle, reliable cow, or we can ill-treat her and teach her vicious tricks that will stay with her as long as she lives.

### Let us Give our cows a square deal

Give them the *right kind and plenty of food*. Give them the *right kind of care*

A dairy cow should go dry from six weeks to two months before freshening. Always *milk her clean* when drying her; if she is a persistent milker, commence drying her by first skipping one milking, then a day, then two days, but always *milk her dry*.

Continue this until only clear water comes from the teats and the cow will not probably have milk fever.

A heifer *never has milk fever*, either is the cow apt to have it if she is thoroughly dried off

If the cow *cannot be dried* off, milk her right up to the day she freshens

*Do not let the heifer go dry* the first time until about six weeks before the second freshening. If we let her go dry too soon the first time, she will always try to go dry early and it will greatly lessen her milk production.

*Have the cow in good condition* when she freshens. It is a good thing to have the mature cow in condition that might be termed 'fat' when the calf arrives. The good new will soon turn the fat into milk and butter after she freshens

*Feed very lightly* for several days after calving, give laxative food, like bran and ground oats with a little oil meal

*Take the chill off the water* that the fresh cow drinks If the cow retains the after-birth, 'fails to clean' within 24 hours, get a competent veterinarian to remove the after-birth and prescribe treatment. Keep the fresh cow in a roomy stall or pasture by herself for a few days after the calf is separated from her.

### Let us grow all the feed for our cows that we can

Remember, all feeds must be grown on some body's farm We may be able to grow our feeds cheaper than anybody else can grow them for us.

There are dairymen who keep themselves poor, hauling milk, cream or butter to market, and then hauling back home feed that costs about as much as the milk and cream bring This is bad business

*Let us use homegrown feeds*

There is nothing better than *pasture for cows in summer*. Grasses and pasture crops can be grown in dairy country. No country is complete without pastures and no pasture is complete without cows. Let us make our pastures better.

There is nothing better than *silage and legume hay for cows in winter*. Silos can be built and silage crops grown wherever people and cows live, and there are one or more legumes that will grow and make hay in every country. We cannot do the best cow feeding, we cannot do the best farming without silos and legumes We can have both.

There are thousands of dairymen, who, if they spend a part of the money they are paying for feeds, in tile draining and liming their fields and improving their pastures, could grow big crops of grass, alfalfa, clover, soy beans, cow peas etc that would take the place of much of the feeds they are now buying. Besides they would be doing better farming and making more profit

There are high class dairy feeds and meals on the market that can be purchased and fed at a profit. There are times when it is good business to sell part of the home grown crops and buy feeds for the cows But nobody ever got very far in dairying by buying most of the feed.

### What shall we feed the Cow

Every dairyman must work out his own feed ration, using first the feeds he can grow, buying only that part of the feed he cannot grow and buying it in the best and cheapest form. In spring, summer and early autumn, nothing beats good pasture for cow feed. Most pastures do not produce one half of what they should. Lime, fertilizer, a coat of manure and re-seeding will change a lot of pasture from desolate stretches of land to beautiful feeding grounds

Many dairymen turn their cows out on poor pasture and buy feed for them all summer Would it not be wiser to spend some of that money to re-seed and build up the pasture so that cows could get their own feed?

In many parts of the country, farmers would be better off if more of the land was made into real pasture and less of it cultivated. Many a farmer ploughs 50 acres to put into cultivated crops, only half tends it and grows about what he should on 30 acres. He would be better off and so would his cows, if he ploughed less and let the rest grow grass so that the cows could feed themselves

*Feeding grain on pasture*

Good pasture supplies about all the cow needs

Cows fed grain while on good pasture will give about enough more milk as a result of the grain feed to pay for the grain However many dairymen feed grain to their cows while on pasture, 3 to 10 pounds a day to each cow depending on the pasture, the size and the amount of milk she gives Cows fed grain on pasture keep in better flesh and are apt to do a little better when the pasture season is over

### Silage and soiling crops for summer feed

In dry or 'short grass' countries or in any country where pastures get dry and short during the grazing season, there is nothing equal to the silo to furnish excellent feed to take the place of pasture, and also there is nothing equal to the silo to furnish feed for winter. A silo is almost as essential to dairying as the cows themselves If we cannot have a silo and a complete barn at the same time, then let us build the silo first,

'Soiling' or growing crops to furnish green feed for cows in summer is practised by some dairymen

Crops such as oats and peas, clover, sweet-corn, field corn, millet and sorghum are grown and cut daily and fed to the cows. This is good for the cows but means hard work for the man. The extra summer feed to help out the pasture had better be in the silo, where it is handy easy to feed and cheaper than when supplied in any other way.

### Feed for Winter

*Silage and legume hay* should furnish most of the feed for the cow in winter. Good corn silage and alfalfa hay make a pretty complete cow feed. The silage should be made from well matured corn with big ears on it and alfalfa hay be cut before it gets body and loses the leaves.

Corn will not grow in some dry places, but some flowers, sorghum, sudanita, sude cane millet and Sudan grass will grow and furnish silage.

Alfalfa does not grow in some places until conditions are made right for it, but there are legumes that will grow everywhere.

Early cut, well cured red or alsike clover is a close second to alfalfa. Raw pea of soy bean hay furnishes high class protein roughage. The South has a wealth in lespedeza, almost equal to alfalfa.

### Feed a balanced ration.

There is no satisfactory cow ration without legume roughage of some kind.

*A cow is made to handle bulky feed*

Give her from 30 to 50 pounds of silage daily and all the alfalfa, clover or other good hay that she will eat clean in winter.

When feeding common silage made from immature corn, or corn with small or no ears, and the roughage is of only fair quality, give her about one pound of grain daily for each three pounds of milk she produces, or for each pound of butter fat produced per week. When the silage is made of well eared, mature corn and the roughage is of fine quality and the cow is given all she will eat of the silage and hay, the grain ration can be lessened.

Where corn is grown, corn meal or corn and cob meal, mixed with protein feed like cottonseed meal, oilmeal, gluten feeds, cocoanut meal peanut meal, or bran, makes a good ration to go with silage. So does ground barley ground oats or cottonseed hulls similarly mixed with protein feed.

There are also high grade, ready mixed commercial dairy feeds.

### Feed a balanced ration.

When the roughage is inferior alfalfa or clover, feed less protein like cottonseed meal etc. Where it is timothy, red top Johnson or Sudan grass, hay or corn stover, increase the proportion of protein feed.

When there is little or no grain, to the silage, feed more grain like corn meal of ground barley.

The only way to tell whether or not a cow is getting enough feed for her maximum production is gradually to increase the feed and weigh the milk to see whether she is giving more and more and whether the milk is paying for the feed.

*Keep salt* where the cow can get it whenever they want it. Does not use much salt in the grain feed. It is perhaps better to let the cows take their salt by itself.

We should prepare our own feeds. It is foolish to buy feeds that we can supply cheaply at home. Grain feed for the cow should be ground at home as far as possible.

## Can It Be Prevented?

The second item of international processes of justice discussed by Mr. Page is

(b) *The World Court*.—During the nineteenth century there was a steady tendency towards arbitration between nations. Professor John Bassett Moore has pointed out that of the 136 cases of arbitration in that century, 117 occurred during the latter half. Several wars were prevented in this way. The Hague Conferences of 1899 and 1907 made a significant contribution in this realm. The Hague Tribunal as established has, however, none of the essential elements of world court. It is really only a panel of judges, from which arbitrators may be selected by two or more nations to settle a dispute which has arisen. Since 1902 seventeen cases have been brought before it for decision. It has no permanent bench of judges. All attempts to give the Tribunal a permanent character have failed.

At the end of the war it was generally recognized that a permanent world court was imperatively needed. The Covenant of the League of the Nations provided for the establishment of such a court. The Council of the League invited a committee of eminent jurists including Mr. Elihu Root from the United States, found to form a lasting plan for such a court. After several changes had been made, this plan was adopted unanimously by the Assembly of the League on December 13 1920. The protocol of the International Court has been ratified by 32 nations, including France, Great Britain, Italy and Japan, of the major powers.

On September 16, 1921, the following eleven judges and four deputy judges were elected by a majority of vote of the Assembly and the Council: Altamira of Spain, Anzilotti of Italy, Barbosa of Brazil, de Bustamente of Cuba, Finlay of Great Britain, Huber of Switzerland, Loder of Holland, Moore of the United States, Nyholm of Denmark, Oda of Japan, Weiss of France, deputy judges: Beichgrave of Norway, Negulesco of Roumania, Wang of China, Yovanovitch of Yugo-slavia.

At the present time the Court has a very limited jurisdiction. The recommendation of the Committee of jurists that in the last resort any nation should have the right to sue another nation for redress and compel appearance before the International Court—was not adopted. The Court is, therefore competent to deal only with those cases where all parties to a dispute are willing to abide by its decisions. This is, of course, a very grave weakness which must be corrected if the Court is to be effective in dealing with those cases which are the greatest menace to the peace of the world. Eighteen nations have, however, adhered to the clause for obligatory jurisdiction. Thus far only matters of relatively minor importance have been brought before the Court. Another great hardship is the absence of any well-defined code of international law.

The International Court is the latest step in the long march from armed conflict to reasoned agreement. It is a beginning, not an end. It has serious limitations and flaws which will wreck its usefulness if neglected. It can, however, be changed when the nations are so minded, and undoubtedly will be greatly modified during the next few years. The entrance of the United States would enable it to gain strength more rapidly.

# Young India

## 'He won't Spin'

(*By M. K. Gandhi*)

'Neither will he toil.' If the writer of the following letter—

'Before I come to the topic I must say that I am one of those who wear Khadi but never spin. Through your writings in *Young India* you have emphasized that Khadi and the liberation of the untouchables will bring the real salvation of India. While I concur fully as regards Khadi, I am at a loss to understand how the second item will help us to our object in view. I waited a long time thinking that the trouble lies not with the Hindus but the untouchables themselves. I am not troubling you with quotations from our religious books, because they will not solve our problem. First of all you preached that the untouchables should be allowed to move freely. Then you came down with another proposition and that was interdining. Now you have got a strange suggestion to seek and that is you have advised the untouchables to enter the temples and do the worship of Deity. If orthodoxy opposes, you have advised them to resort to Satyagraha. Very strange indeed of a person who is regarded as a superman—and rightly—that he should permit such things. The untouchables live outside the villages and towns. They have been long since leading a wretched life and instead of giving them good education and spiritual food, you are going to root out the society by such revolutionary meth ds. They have always subscribed to the law of nature and they are doing their duties very efficiently. If you are to abolish that caste God alone knows what the consequences will be. You charge the Hindus that they are indifferent to the untouchables. You know many of the Hindus think that mere touch will make them unclean. I am to draw your attention to the fact that at the last Communist Conference you refused to attend the same for the simple cause that the Communists formed the out-castes in the eyes of the Government and also of the Congress. That is, you feared pollution. If the Communists were to attack or simply enter the Congress pandal, you would have called either the volunteers or the Police. Is it not strange that in one case you support the cause of those who are socially unfit to move among the community at large, who by the mere nature of their work forfeited this claim, and opposing those who are simply political rivals and even trying to have any contact with them? If you support the cause of the social untouchables you must also support the cause of political untouchables or leave both to their fate. As I regard you the leader of the people, but mind, not on religious or social matters, but only on matters political and economic, I hope that you will solve the puzzle of my life.'

had toiled enough to search the pages of *Young India*, he would have discovered that every one of the questions raised by him has been already dealt with. But as the principle that as often as error is repeated truth also must be retold, I hasten for the correspondent's sake and for the sake of those who may think like him to reply to the questions raised by him.

Surely when Hindus have with a deliberate and conscious effort, not by way of policy but for self-purification, removed the taint of untouchability, that act will give the nation a new strength born of consciousness of having done the right thing and will therefore contribute to the attainment of Swaraj. We are powerless today because we have lost the power of cohesion. When we learn to regard these five to six crores of outcastes as our own, we shall learn the rudiments of what it is to be one people. That one act of cleansing will probably solve also the Hindu-Muslim question. For to it too the corrosive poison of untouchability is unconsciously or unconsciously working its way. Hindusm must be poor stuff if it requires to be protected by an artificial wall of untouchability.

If untouchability and caste are convertible terms the sooner caste perishes the better for all concerned. But I am satisfied that caste if it is another word for Varna is a healthy institution. The modern caste with its arrogant exclusiveness is as good as gone. The innumerable subdivisions are destroying themselves with a rapidity of which we can have no conception.

But let me repeat for the thousandth time that I have not pleaded for interdining nor have I advocated forcible entry into temples. But I have said and I do repeat that temple entry cannot be denied to these countrymen of ours. Time for Satyagraha in the matter of temple entry has not yet come.

It is our fault and shame that the suppressed classes are living outside towns and villages and that they are leading a wretched life. Even as we rightly charge the English rulers for our helplessness and lack of initiative and originality, so let us admit the guilt of the high-caste Hindus in making the untouchables what they are today.

The writer seems to admit the necessity of giving these victims of our ignorance and superstition education both mundane and spiritual. How is that to be done unless we freely mix with them on terms of equality? Indeed we need more spiritual training than they do. And the Alpha of our spiritual training must begin by our coming down from our Himalayan height and feeling one with them.

The writer has likened Communists to the Untouchables. This is pure nonsense. The Communists are not born. The Untouchables are. Communism is a creed. Untouchability is a disability imposed from without. As for me, I did not avoid the Communists during the Congress week. I saw them freely and had I the time, I would probably have gone to their meetings. They were free to join the Congress on compliance with its constitution. I support the cause of the untouchables because I know that we have done them a grievous wrong. I should support the cause of the Communists, if it commended itself to me.

Lastly, as the correspondent believes in and wears Khaddar, let him demonstrate his full faith by spinning and thus contributing to the output, be it ever so little and linking himself with the teeming millions.

# The Story of My Experiments with Truth

(*By M. K. Gandhi*)

## Chapter XVI

### Changes

Let no one imagine that my experiments in dancing and the like marked a stage of intelligence in my life. The reader will have noticed that even then I had my wits about me. That period of infatuation was not unrelieved by a certain amount of self-examination on my part. I kept account of every farthing I spent, and my expenses were carefully calculated. Every little item, such as omnibus fares or postage or a couple of coppers spent on newspapers, would be entered, and the balance struck every evening before going to bed. That habit has stayed with me ever since, and I know that as a result, though I have had to handle public funds amounting to lakhs, I have succeeded in exercising strict economy in their disbursement, and instead of entailing debts have had invariably a surplus balance in respect of all the conveyances I have led. Let every youth take a leaf out of my book and make it a point to account for everything that comes into and goes out of his pocket, and like me he is sure to be a gainer in the end.

As I kept strict watch over my way of living, I could see that it was necessary to cut my cost according to my cloth. I therefore decided to reduce my expenses by half. My accounts showed numerous items spent on fares. Again, my living with a family meant the payment of a regular weekly bill. It also included the courtesy of occasionally taking members of the family out to dinner, and also attending parties with them. All this involved heavy items for conveyances, especially as, if the friend was a lady, custom required that men should pay all the expenses. Also dining out meant extra cost as no deduction could be made from the regular weekly bill for meals not taken. It seemed to me that all these items could be saved, as likewise the drain on my purse caused through a false sense of propriety.

So I decided to take rooms on my own account, instead of living any longer in a family, and also to remove from place to place according to the work I had to do, thus gaining experience at the same time. The rooms were so selected as to enable me to reach the place of business on foot in half an hour, and so save fares. Before this I had always taken some kind of conveyance whenever I went anywhere, and had to find extra time for walks. The new arrangement combined walks and economy, as it meant a saving of fares and gave me walks of eight to ten miles a day. It was mainly this habit of long walks that kept me practically free from illness throughout my stay in England and gave me a fairly strong body.

Thus then I rented a suite of rooms; one for a sitting room and another for a bed-room. This was the second stage. The third was yet to come.

These changes saved me half the expense. But how was I to relieve the loss? I knew that Bar examinations did not require much study, and I therefore did not feel pressed for time. My weak English was a perpetual worry to me. Mr. (afterwards Sir Frederic) Lely's words 'Graduate first and then come to me,' still rang in my ears. I should I thought not only be called to the Bar, but have some literary degree as well. I inquired about Oxford and Cambridge University courses, consulted a few friends and found that if I elected to go to either of these places they would bring me in for a lot of expense and a much longer stay than I was prepared for. A friend suggested that if I really wanted to have the satisfaction of taking a difficult examination, I should pass the London Matriculation. It meant a good deal of labour and much addition to my stock of general knowledge, without any extra expense worth the name. I welcomed the suggestion. But the syllabus frightened me. Latin and a modern language were compulsory! How was I to manage Latin? But the friend entitled a strong plea for it: "Latin is very valuable to lawyers. Knowledge of Latin is very useful in understanding lawbooks. And one paper in Roman law is entirely in Latin. Besides, a knowledge of Latin confers greater command over the English language." It went home and I decided to learn Latin, no matter how difficult it might be. French I had already begun, so I thought that should be the modern language. I joined a private Matriculation class. Examinations were held every six months and I had only five months at my disposal. It was an almost impossible task for me. But the aspirant after being an English gentleman chose to convert himself into a serious student. I fretted my own time-table to the exact minute; but neither my intelligence nor memory promised to enable me to reach Latin and French besides other subjects within the given period. The result was that I was ploughed in Latin. I was sorry but I did not lose heart. I had acquired a taste for Latin, also I thought, my French would be all the better for another trial and that I would select a new subject in the science group. Chemistry which was my subject in science had no attraction for most of experiments, whereas it should be a deeply interesting study. It was one of the compulsory subjects in India and so I had selected it for the London Matriculation. This time however I chose 'Heat and Light' instead of Chemistry. It was said to be easy and I found it so too.

With my preparation for another trial, I made an effort to simplify my life still further. I felt that my way of living did not yet become the modest means of my family. The thought of my struggling brother, who nobly responded to my regular calls deeply pained me. I saw that most of those who were spending twice eight to fifteen pounds monthly had the advantage of scholarships. I had before me examples of much simpler living. I came across a fair number of poor students living more humbly than I. One of them was staying on the slums in a room at two shillings a week and living on two pence worth of cocoa and bread per meal from Lockhart's cheap Cocoa Rooms. It was far from me to think of emulating him, but I felt I could surely have one room instead of two and cook some of my meals at home. That would be a saving of four to five pounds each month. I also came across books on simple living.

I gave up the suite of rooms and rented one instead, invested in a stove, and began cooking my breakfast at home. The process scarcely took me more than twenty minutes for there was only oatmeal porridge to cook and water to boil for cocoa. I had lunch out and for dinner had bread and cocoa at home. Thus I managed to live on a shilling and three pence a day. This was also a period of intensive study. Plain living saved me plenty of time and I passed my examination.

Let not the reader think that this living made my life by any means a dreary affair. On the contrary, the change harmonized my inward and outward life. It was also more in keeping with the means of my family. My life was certainly more healthful and my soul knew no bounds of joy.

*(Translated from Navajivan by* M. D.)

## A Servant of India

Hanumantrao, some time member of the Servants of India Society, is dead. He has died a martyr to his own ideals. He was a votary of the nature-cure cult. He did not believe in the use of drugs for curing the many ills that flesh is heir to. The only aid to nature he acknowledged was hydropathy according to the system of Louis Kuhne. His belief in the efficacy of this treatment bordered on religious faith. He dreamt of popularising this method among the villagers. He practised what he preached. He was seriously ill a year ago. He underwent the water-treatment and was believed to be cured. He was convalescing at Visagapatam and died on 20th instant. Upto the last moment he remained true to his faith. Only a few days before his death he wrote a long letter showing his faith and gently rebuking me, a nature-cure believer like himself, for weakly taking quinine and submitting to iron and arsenic injections. He had expected more strength from me. In these days of contradiction between precept and practice, it is refreshing to find a man like Hanumantrao who would remain true to his faith even unto death. What if he was mistaken? He was a searcher after truth. We shall find it only by following what we hold to be true. Hanumantrao lives though dead, for he had realised the immortality of the spirit in the perishable body.

Hanumantrao was a patriot. He loved his country with a passion not to be surpassed. Yet there was no bitterness in him. Non-violence with him was a creed, not a mere policy. He was therefore on my unwritten list of Civil Resisters of the first grade. He had opened a little institution near Nellore where assisted by a band of co-workers, he was developing Khaddar and serving the so-called untouchables living in their neighbourhood. The deceased leaves a widow who believed in her husband and who supported him in his adoption of a life of poverty and extreme simplicity.

M. K. G.

## The Hindi Navajivan

According to the present arrangements the 'Hindi Navajivan' is issued on Thursday simultaneously with 'Young India'. The latest articles of Gandhiji are thus made available to the readers of Hindi Navajivan on the same day as 'Young India'. Annual subscription is Rupees four only.

Apply to,
Manager, Hindi Navajivan
Ahmedabad

## 'Exercise the Copyright'

A correspondent writes:

"Your permission to newspaper proprietors to copy of them which the chapters of your autobiography seems to me to be prejudicial to the circulation of *Young India* as well as *Navajivan*. Having observed the commercial spirit in the newspaper world, I have arrived at the opinion that it is not right for you to permit the newspapers to copy those chapters. People will then for the purpose of reading the autobiography subscribe to *Young India* and *Navajivan* who are not now subscribers and read the other articles contained in them. Why lose this opportunity of broad-casting your message and why be a sharer in the sins of broad casting liquor and other questionable advertisements such as French art invigorating and vitalising medicines, obscene books and 'short stories'? This is not only my opinion but that of many readers of *Young India*."

Whilst I appreciate the benevolent motive underlying this advice, I cannot help saying that I am unassuaged of the soundness of the advice. I have never yet copyrighted any of my writings. Tempting offers have come to me no doubt in connection with the chapters of the autobiography, if such they may be called and I am likely to succumb to the temptation for the sake of the music I stand for. But even so, I dare not be exclusive. Writings in the journals which I have the privilege of editing must be common property. Copyright is not a natural thing. It is a modern institution, perhaps desirable to a certain extent. But I have no wish to inflate the circulation of *Young India* or *Navajivan* by forbidding newspapers to copy the chapters of the autobiography. The message I seek to deliver through the pages of *Young India* or *Navajivan* must stand on its own bottom and I am satisfied with the number of subscribers who buy these journals for the message that they stand for and not for any temporary interest that might be created in writings such as the autobiography. Nor am I able to subscribe to the opinion that by not availing myself of the statutory right of prohibiting the publication of anything I may write in the pages of these journals, I become a sharer in the sins of those newspaper proprietors who take in the advertisements referred to by the correspondent. I do from the bottom of my heart detest these advertisements. I do hold that it is wrong to conduct newspapers by the aid of these immoral advertisements. I do believe that if advertisements should be taken at all there should be a rigid censorship instituted by newspaper proprietors and editors themselves and that only healthy advertisements should be taken. But I am more become a sharer in the crime of taking immoral advertisements by refraining from making use of the law of copyright, than I do by not walking to their offices and engaging the proprietors in a deal if they will not remove the offending advertisements. The evil of immoral advertisements is overtaking even what are known as the most respectable newspapers and magazines. That evil has to be combated by refining the conscience of the newspaper proprietors and editors. That refinement can come not through the influence of an amateur editor like myself but it will come when their own conscience is roused to recognition of the growing evil or when it is super-imposed upon them by a government representing the people and caring for the people's morals.

M. K. G.

## A Tamil Nad Village

Soobri insisted on my going to Kalangal.

"It is a place you should see" said he. "You have seen and admired Athipalayam. Kalangal is better than Athipalayam."

Everybody is fond of Sri. K Subramanyam — for that is Soobri's true and full name — young and old, men and women dote on him. The secret is his child like innocence and his spirit of service. He is a jewel of a young man. I would do anything if only to please Soobri. So I went to Kalangal. It is a village 13 miles from Coimbatore. As we turned away from the main road we passed across black cotton soil over which a red gravel road had been formed with considerable trouble.

"Did the District Board give you this road?" I asked the village school master who was accompanying me.

"No," he replied, "the village people levied a rate themselves and gave free labour and made the road."

"As we neared the village I expected the usual smell of human orders which alas, always marks the approach to a village in these places. To my great surprise we went through clean cuttkirts and the air was free from any evil smell.

The village was a marvel of cleanliness. The lanes were well swept. There was no sewage or rubbish accumulated anywhere. The cleanliness of the lanes and the curious angles at which they turned made one feel as if one was moving about inside a big well kept house, or walking along public streets in a village. This was indeed the truth, for they looked after it all as if it were private property. Rubbish was carefully removed and secured as valuable manure by each householder. There were no street dogs, for nobody threw leaves or offal into the street. Everything went into the well-prepared manure-pit in the yard at the back of each house.

The inside of my host's house was a model of order and cleanliness—no costly furniture or polished floor—simple and unpretentious, but scrupulously clean and well kept. The lime-washed walls were absolutely free from stains. There was no lumber of rags or rubbish to be seen anywhere. Two beautiful spinning wheels of generous size and in perfect running order, the spindles full of fresh-spun yarn, adorned the hall. The ladies of the house observed no oppressive reserve or *purdahism* of any kind nor attempted forwardness and artificial conversation after the manner of the West. There was a true Hindu blend of freedom and hospitality, and modesty and respect. Our inner man's wants were attended to promptly and without fuss, and we were free to go round.

"Are all the houses equally clean and nice?" I asked, intending to flatter my host slightly.

"Yes" he answered, "all Nayakans' houses are clean. The Karumbars are about 150 households. They are not so clean."

It was remarkable how every part of the house, including the kitchen and stores, was kept in scrupulously good order. The Brahmins in these parts are supposed to make a religion of cleanliness. It is true especially in regard to personal hygiene. But they have much to learn from the Nayakans of Kalangal in the matter of keeping house and surroundings clean and tidy.

We went round to see other families. Every household had its Charkha, and all in beautiful working order. They showed us everywhere the yarn they had span and the cloth they had made. There was a single *Komati* in the village and even he was spinning. Indeed he was an enthusiast. He had his own hand gin and carding bow and his stock of clean and nicely prepared stock of cotton. There were four barbers in the village and one of them had his Charkha, not the others. All the 75 Nayakans' houses had Charkhas without exception.

The Karumbars are 150 households. We went round their quarters too. They too spin, but wool; and they do the weaving also. The younger folk do the spinning and the adults do the weaving. The spinning is done on big wooden *taklis*. The *takli* is turned on a simple coconut shell fixed into the neck of a broken pot for a stand. The men cloth themselves into partnerships and take their flocks all over the country up to Malabar, grazing them in terms which get the benefit of the manure. In summer the women go to their husbands wherever they may be and bring home all the wool. The cleaning, carding, spinning and weaving are all done by the women-folk at home. They sell the product in the village markets around. This keeps the wolf from the door when the men are away. All the Karumbar families carry on this way.

There was an after scene for the wool. An 'agent' of some European firm came to the village and wanted wool.

My heart gave a leap when I heard this. I saw in a moment all that it meant. Kalangal and its 150 wool families in misery and chronic want, sold to the Devil, the man wandering over the country with their flocks for pasture; the looms and spindle broken up and forgotten. This picture stood before my mind's eye. God save them from the wool-agent!

"Don't repair your road. You are safer behind an impassable *litter*" I said to my companions. "Once you let the agents set foot on your happy soil you are lost."

I had still not got over the fright caused by the story of the agent, when all the village folk gathered at the Draupadi temple waiting to do honour to the visitors. I told them a few words about drink and khaddar and about the untouchables. When I came to the last subject a group of dark figures standing a little away from the rest came nearer and heard with eyes bright with hope, and I knew who they were.

This beautiful village of Kalangal was like a balm to a heart that was aching at the sight of hard hearted indifference and Lancashire cloth all over the country. We were in front of the temple of Draupadi, and I told them to remember Draupadi's sense. If India would place faith in God like Draupadi and accept the Charkha re-presented to her by Gandhi, she could save herself from outrage and dishonour. Kalangal was a flower unplucked, casting its living fragrance all around. Let other villages copy the example. All honour to the young men, Soobri and his friends, who planted the seed in this fruitful soil in 1924.

C. R

[Would that there were more villages like Kalangal. Here evidently sanitation has gone side by side with the progress of the wheel. Let workers elsewhere note.

M K G.]

## National Week in Patna

The Behar Vidyapith celebrated its Convocation last week, Sjt. C. Rajagopalachariar having been specially invited to address the students on the occasion. It was an impressive function, but we are not yet in possession of Sjt. Rajagopalachariar's speech. It was a happy idea of the Vidyapith authorities to have kept a Khadi Exhibition in connection with the Convocation. Sjt. Satis Chandra Das Gupta of the Khadi Pratisthan, Calcutta, performed the opening ceremony. He delivered an important speech of which we give below a brief resume:

Satis Babu traced the history of the poverty of Indian agriculturists and attributed it mainly to the advent of the British rule and Western civilisation. The British discovered the sources of the prosperity of India, namely the cotton industry of the people, and transferred it from India to their own country. The result was that millions of hands were rendered idle for want of occupation, that instead of producing their own cloth, they began importing it and paying for it by the export of food grains. The Indians starved, said the speaker, to clothe themselves. A superficial remedy for the disease of impoverishment and unemployment was the erection of mills. After years of working, it could be seen that they had only helped to accumulate money in the hands of mill owners — money which was transferred to their hands from village homes buying mill products. And even this went into the coffers of the Government through taxes, and super-taxes and duties, and partly went out of the country in exchange for imported articles of luxury. After years of observation and experiments, Gandhiji found a simple solution in the Charkha and Khaddar. He saw that idle labour in villages could be employed on the spinning wheel and that if all the idle hands could be given work for all their idle hours, not only the problem of unemployment could be solved but the country could regain its economic independence. The very simplicity of the propositition made some people distrust its economic value. But during recent years ample proof of the soundness of the proposition had been forthcoming. They had not to go far to seek it. The Khadi centres in Behar itself organised by Rajendra Babu and Rambinode Babu were eloquent testimonies. There were also centres in Chittagong and Nawkhali and if they cared to go further, there were enough in Tamilnad. If they went there they could realise for themselves the deep poverty of the land. Women who had up to now been in want of occupation were hankering to get a trifling one anna per day by hard toil of 8 hours. And they walked from 6 to 8 miles to get cotton which brought them this daily wage. "Will you" asked the speaker, "still refuse to believe that the Charkha feeds the hungry millions of India? Will you still continue to buy mill-cloth and foreign cloth whilst Khadi remains unsold in our stores, whilst thousands of our sisters are daily invading our centres to exchange cotton for the yarn so that they may have a hard earned meal? You cannot be so hard hearted as that. But possibly we are more to blame. We have not been able to approach you properly; we have not been able to organise the work on the scale the problem demands. These Khadi exhibitions are meant to show you that Khadi is not so bad or coarse or dear as it is supposed to be. You can get a yard of Khadi for six annas. You can get coatings which will give good value for your money if compared with similar mill products. Every one of you can help if only you will give up your apathy and indifference."

Proceeding Satish Babu said, "I claim that there is no other instrument which can serve the purpose of employing the idle hours of the millions of India as the Charkha. It costs two rupees and in some places one rupee only and it is a machine with a spindle rotating at 5,000 revolutions per minute. Ask the great engineers of the world if they can produce an instrument cheaper and more efficient than the spinning wheel. If such an instrument is found if the unemployed of the land can be given labour by means of that instrument, in as easy and as universal a manner as with the Charkha, if the product of that instrument is also as important a necessity of our life as clothing, then I assure you we shall reject the Charkha; Gandhiji will not hesitate to burn it and take up the new instrument for the removal of impoverishment and idleness. If there is anything better please put the thing forward and show by actual work that it is better."

Proceeding, the speaker gave details about the productive capacity of the wheel, and showed how Gandhiji's minimum demand of half an hour's spinning per day was enough, if responded to, to make India self-sufficient. "It was not without sufficient calculation," said the speaker, "that Gandhiji said at Cawnpore 'If you all spin and wear Khaddar, we can have Swaraj in one year, Hindu-Moslim discord notwithstanding.'" The average cloth consumption of India was 12 yards per head in a family of five; the average cloth consumption per month was 5 yards, and in order to spin yarn sufficient for these 5 yards, daily labour of 4½ hours was needed in the family. This works out at a half-hour per head. To those that cannot go in for the spinning wheel, the speaker recommended *Takli* which he assured them they could learn to work within half an hour.

This national labour did not in any way disturb their usual occupation. It was a modest offering begged of them in the interests of the country by Gandhiji—a mutual thank-offering to the great Spinner Yogin as he called it.

In conclusion, Satis Babu explained the final and not the least important aspect of the spinning wheel. If we could attain Swaraj through the spinning wheel, it would demonstrate better than anything else that love is mightier than force. Let India's hungry millions be fed. Let her honour be restored and then she would be able to give to the world one of the greatest spiritual teachings that the power of love is greater than that of brute force. Gandhiji has said that his political work is as nothing to him as compared with his spiritual work. It is not his way to talk in superlatives. He means what he says. In our impatience to attain Swaraj without any effort we may not understand the significance of what he says, but if we simply work on for the economic salvation of India by spinning and weaving Khaddar, the field may be prepared for the realisation of the higher and nobler aspect of the movement."

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17624



# A. I. S. A. Yarn Contributions

## A. Class

**2 Andhra (2826–2834)**

363 V. Y. Narayana Chirivada
364 V. Annapurna ,,
365 P. Venkatalakshminarayan ,,
366 V. Parthasarathi ,,
367 V. Ramamurthy ,,
368 A. Krishnamurthy ,,
369 V. Krishnamurthy ,,
370 B class No 548 transfered here
371 C. V Krishnan Nellor

**3 Assam (2835–2842)**

147 Rajavi Goswami Jorhat
148 Kalinath Sharma ,,
149 Kamal Chandra Barua ,,
150 Harakumar Barua ,,
151 Boraiti Debi ,,
152 Ghanakanti Debi ,,
153 Namali Kaibartani ,,
154 Gangapriya Majumdaram ,,

**4 Behar (2843)**

199 Mrs Jamnaprasad Patna

**5 Bengal (2844)**

440 Shirish Ch Sen Khulna

**10 Bombay (2845–2847)**

73 Krishnabai Gavankar Bombay
74 A. K. Venkateshwaran ,,
75 V. N. Kanholkar ,,

**12 Gujarat (2848)**

378 Ajubhai Sechhai Dholka

**13 Karnatak (2849)**

169 Ranganath G. Dhokte Gulbarga

**14 Kerala (2850)**

56 G. Ramachandran Sabarmati

**16 Panjab (2851–2857)**

39 Jaysingh Narula Adampur
40 K. Santanam Lahore
41 Krishnakumari Santanam ,,
42 Beharilal Adampur
43 Thakurdas Kapur Lahore
44 Lala Bhagatram Adampur
45 Anant Kaur Goindi Sialkot

**18 Tamil Nadu (2858–2864)**

447 K. D. Naicker Walajah Road
448 J. S. Venkatachelapathi Iyer Kumbakonam
449 R. A Natesa Mudaliar Pondicherry
450 K. V. Pranpathi Iyer Erode
451 B class No. 384 transfered here
452 C. Balaji Rao Coimbatore
453 C Gunda Rao Koppam

## B. Class

**2 Andhra**

548*T. Krishnamma Nellore
639 P Kanakamma ,,

**4 Behar**

640 Jaleshwar Prasad Chapra

**10 Bombay**

23*Hariial P. Sheth Bombay

**12 Gujarat**

641 Mahashankar P. Vyas Ahmedabad

**13 Karnatak**

642 Narasing Gururao Nandgad
643 S. D. Halyalkar Jamkhandi

* Former names transfered to A class

**14 Kerala**

644 M. C. Thapanni Nair Mankara
645 G. Govinda Panikkar "

**16 Tamil Nadu**

334†K. Ramaswamy Pariyanaickan-palayam
646 K. Narasimha Naidu "
647 R. Narayanaswamy "
648 L. Samma Naidu "
649 K. Krishnanna Naidu "
650 V. Narayanaswamy "
651 Krishnaswamy "
652 Venkata Swamy Naidu "

**20 Utkal**

653 Pranbandhu Misra Soro
654 Jagannathprasad Samant "

## Juvenile Members

**1 Ajmer (1)**

1 Martand Upadhyaya Sabarmati

**10 Bombay (2)**

1 M. R. Kabadi Bombay

**12 Gujarat (3-26)**

1 Amina Begum Kureshi Sabarmati
2 Dhirajlal V. Gandhi "
3 Jaysingh Chhotalal "
4 Ramchandra N. Khare "
5 Sharada Chimanlal "
6 Rukmini M. Gandhi "
7 Kanhaiyalal N. Gandhi "
8 Purushottam N. Gandhi "
9 Kantilal Parekh "
10 Jayanti N. Parekh "
11 Lakshmi Ben Lakshmidas "
12 Navin V. Gandhi "
13 Shambhushankar K. Joshi "
14 Vithaldas L. Dharmsi Vadaj
15 Mahabir Dalbahadurgiri Sabarmati
16 Kantilal H. Gandhi "
17 Kusum V. Gandhi "
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Golden Slippers vs. Rags

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# Young India

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Edited by M. K. Gandhi

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## The Story of My Experiments with Truth

(*By M. K. Gandhi*)

### Chapter XVII

#### *Experiments in Dietetics*

As I searched myself deeper the necessity for changes both internal and external began to grow on me. As soon as, or even before, I made alterations in my way of living and expenses, I began to make changes in my diet. I saw that the writers on vegetarianism had examined the question very minutely, attacking it in its religious, scientific, practical and medical aspects. Ethically they had arrived at the conclusion that man's supremacy over the lower animals meant not that the former should prey upon the latter, but that the higher should protect the lower, as that there should be mutual aid between the two as between man and man. They had also brought out the truth that man eats not for enjoyment but to live. And some of them accordingly suggested and effected in their lives abstention not only from flesh-meat but from eggs and milk. Scientifically some had concluded that man's physical structure showed that he was not meant to be a cooking but a frugivorous animal that he could take only his mother's milk, and as soon as he had teeth should begin to take solid foods. Medically they had suggested the rejection of all spices and condiments. And from the practical and economic argument they had demonstrated that a vegetarian diet was the least expensive. All these considerations had their effect on me, and I came across vegetarians of all these types in vegetarian restaurants. There was a Vegetarian Society as England with a weekly journal of its own. I subscribed to the weekly and joined the society and very shortly found myself on the Executive Committee. Here I came in contact with those who were regarded as pillars of vegetarianism, and began my own experiments in dietetics.

I stopped taking the sweets and condiments I had got from home; and the mind having taken a different tone, the fondness for condiments wore away, and I now relished the boiled spinach which in Rajkot tasted insipid, cooked without condiments. Many such experiments taught me that the real seat of taste was not the tongue but the mind.

The economic consideration was of course constantly before me. There was in those days a body of opinion which regarded tea and coffee as harmful and favoured cocoa. And as I was convinced that one should eat only articles that sustain the body, I gave up tea and coffee as a rule, and sub[illegible] cocoa.

There were two divisions in the restaurants I used to visit. One division which was patronised by fairly well-to-do people provided any number of courses from which one chose and paid for *a la carte* (each dinner thus costing from one to two shillings). The other division provided six penny dinners of three courses with a slice of bread. In my days of strict frugality, I usually dined in the second division.

There were many minor experiments going on along with the main one, e. g. giving up starchy foods at one time, living on bread and fruit alone at another, and some time living on cheese, milk and eggs. This last experiment is worth noting. It lasted not even a fortnight. The reformer who advocated starchless food had spoken highly of eggs and held that eggs were not meat. It was apparent that there was no injury done to living creatures in taking eggs. I was taken in by this plea and took eggs inspite of my vow. But the lapse was momentary. I had no business to put a new interpretation on the vow. The interpretation of my mother who administered the vow was there for me. I knew that her definition of meat included eggs. And as soon as I saw the true import of the vow I gave up eggs and the experiment alike.

There is a nice point underlying the argument and worth noting. I came across three definitions of meat in England. According to the first, meat denoted only the flesh of birds and beasts. Vegetarians who accepted that definition abjured the flesh of birds and beasts, but ate fish, not to mention eggs. According to the second definition, meat meant flesh of all living creatures. So fish was here out of the question, but eggs were allowed. The third definition included under meat the flesh of all living beings, as well as all their products, thus covering eggs and milk alike. If I accepted the first definition, I could take not only eggs, but fish also. But I was convinced that my mother's definition was the definition binding on me. If therefore, I would observe the vow I had taken, I must abjure eggs. I therefore did so. This was a hardship inasmuch as inquiry showed

that even in vegetarian restaurants many courses used to contain eggs; which meant that unless I knew what was what, I had to go through the awkward process of ascertaining whether a particular course contained eggs or no, for many puddings and cakes were not free from them. But though the revelation of my duty caused this difficulty, it simplified my food. The simplification in its turn brought me annoyance in that I had to give up several dishes I had come to relish. These difficulties were only passing, for the strict observance of the vow produced an inward relish distinctly more healthy, delicate and permanent.

The real ordeal however was still to come, and that was in respect of the other vow. But who dare harm where God protects?

A few observations about the interpretation of vows or pledges may not be out of place here. Interpretation of pledges has been a fruitful source of strife all the world over. No matter how explicit the pledge, people will turn and twist the text to their own purposes. They are to be met with among all classes of society, from the rich down to the poor, from the prince down to the peasant. Selfishness turns them blind and by a use of the ambiguous middle they deceive themselves and seek to deceive the world and God. One golden rule is to accept the interpretation honestly put on the pledge by the party administering it. Another is to accept the interpretation of the weaker party, where there are two interpretations possible. Rejection of these two rules gives rise to strife and iniquity. It is founded on untruthfulness. He who has selected the right path easily follows the golden rule. He need not seek learned advice for interpretation. My mother's interpretation of meat was, according to the golden rule, the only true one for me, and not the one my wider experience or my pride of better knowledge might have taught me.

To return.

My experiments in England were conducted from the point of view of economy and hygiene. The religious aspect of the question was not considered until I went to South Africa where I undertook strenuous experiments which will be narrated later. The seed, however, for all of them was sown in England.

A convert's enthusiasm for his new religion is greater than that of a person who is born in it. Vegetarianism was thus a new cult in England, and likewise for me, because as we have seen I had gone there a convinced meat-eater, and was intellectually converted to vegetarianism later. Full of the neophyte's zeal for vegetarianism, I decided to start a vegetarian club in my locality, Bayswater. I invited Sir Edwin Arnold, who lived there, to be Vice-President. Dr. Oldfield who was Editor of *The Vegetarian* became President. I myself became the Secretary. The club went on well for a while, but came to an end on the course of a few months. For I left the locality according to my custom of moving from place to place periodically. But the brief and modest experience gave me some little training in organising and conducting institutions.

*(Translated from Navajivan by* **M D)**

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## Can It Be Prevented?

The fourth measure for the prevention of war discussed by Mr. Page is

### The League of Nations

Courts are essential to the maintenance of peace and justice. But courts alone are inadequate for this purpose. There must also be legislation and administration. This is just as true with regard to international peace and justice as in the realm of municipalities and States. Therefore, not only is an international court needed, international legislation and international administration are also essential.

At this point, however, we are confronted with gigantic difficulties, due to the fact that nations insist upon supreme sovereignty and refuse to admit that there is any higher law than their own interests and desires. This is the way tribes and cities formerly acted. For centuries Barons maintained that their own will was sovereign and resisted all efforts toward national legislation and administration. Following our Revolutionary War, the thirteen States engaged in long and bitter controversy over their respective sovereign rights. Gradually, however, the sphere of legislation, adjudication and administration has widened and now embraces States and nations. We happen to be living during the period of violent antagonism to the proposal that this sphere should be widened still further to include the international field as well.

Progress, however, is being made — although at a tragically slow pace. It has been a long time since Hugo Grotius, William Penn and Immanuel Kant each mitted their respective plans for world peace. Eighty years have passed since Tennyson wrote:

"Till the war-drum throbb'd no longer,
and the battle flags were furl'd
In the Parliament of Man,
the Federation of the world
There the common sense of most
shall hold a fretful realm in awe,
And the kindly earth shall slumber,
lapt in Universal law."

The League of Nations is, of course, the latest effort to establish a Parliament of Man. The fact that first impressions of the League in the United States were formed during an extraordinarily bitter and abusive political campaign has proved to be a colossal misfortune for the whole of mankind. The fact that many people believe that the League was let down from heaven without spot or blemish, while others are equally sure it was fished out of the gutters of hell, makes it extremely difficult for Americans to reach a balanced judgment concerning its virtues and its faults.

The real significance of the League, as has been pointed out by Mr. Arthur Sweetser, an American member of the Secretariat, is that 52 nations—including all the major powers except the United States, Germany and Russia —"have solemnly signed a short, simple round-robin agreement, first, not to go to war without arbitration or conciliation, and, second, to work together for the general betterment of world relations."

There are five ways in which the League seeks to avoid war: (1) By referring disputes to conciliation or arbitration by a third party, (2) by providing for a

delay in beginning hostilities, pending a recommendation or decision; (3) by second and third attempts at arbitration when necessary; (4) by providing for an economic boycott against any nation which refused to yield to the judgment of the arbitrator; (5) by resorting to common military action, as a last resort, against a recalcitrant nation.

The League possesses six essential mechanisms for achieving its purposes: an Assembly, a Council, an International Court, an International Labour Organization, various Committees and Commissions, and a permanent Secretariat. The Assembly is a great Conference, where representatives of the various nations gather to discuss all manner of international questions. Its discussions are given wide publicity and help to bring about a better understanding of world problems. Out of such discussions are emerging those common judgments of the nations which we call international law.

The Council is the executive committee of the League. It meets frequently and is subject to call quickly when emergencies arise which threaten the peace of the world. At the present time the Council is far more powerful than the Assembly, and is dominated by two or three of major powers.

The International Court has been discussed in a previous section. The International Labour Organization is composed of four representatives of each Member Nation, two representing the Government and one each representing employers' associations and labour organizations. An annual conference is held, at which draft conventions are agreed upon and submitted to national legislatures for ratification. Thus far the draft conventions submitted have dealt with the principle of an eight-hour day and a forty-eight hour week, provisions against unemployment, the employment of women before and after child-birth, the employment of women during the night, the minimum age of employment of children in industry, the securing of a rest period of twenty-four consecutive hours for all workers in industry, etc. The International Labour Office has a permanent secretariat and is bringing about a better understanding of labour problems and is helping to lay foundations upon which the effective international labour legislation may be built.

Among the various Commissions and Committees of the League are the following: Governing Commission for the Saar Territory, Governing Commission for Danzig, the Upper Silesian Mixed Commission and various other Plebiscite Commissions, various Commissions of inquiry, Permanent Mandates Commission, Permanent Armaments Commission, Committee on the Financial Reconstruction of Austria, General Committee on International Health, Committee on Intellectual Co-operation, Committee on the Suppression of Traffic in Women and Children, Committee on the Traffic in Opium, Committee on Repatriation of Prisoners of War, Committee on Russian Relief, Committee on Relief of Greek and Armenian Refugees, etc.

The Secretariat is a permanent civil service for the League. At the head there is a Secretary General, assisted by a Deputy-Secretary-General, two Under-Secretaries, and a staff of 300 members.

Some of the chief accomplishments of the League thus far are as follows: Assisted in the preventing of four wars between Sweden and Finland over the Aaland Islands, between Poland and Germany over Upper Silesia, between Albania and Jugo-Slavia over a boundary line, between Poland and Lithuania—although it must be admitted that two or three of these settlements may not prove permanently satisfactory; the launching of the International Court, Promotion of health, morals, education, labour legislation, and open diplomacy by the registration of treaties, the financial reconstitution of Austria.

The list is, of course, conspicuous for its omissions. *It does not include the major problems which are threatening the very existence of European Civilization.* No friend of the League is justified in closing his eyes to the fact that thus far it has played a relatively minor part in international affairs. Such persons should give careful attention to the serious criticisms of the League which are being made by some of the ablest citizens of the United States and other countries. It is supreme folly to ignore the kind of criticism advanced by Miss Frances Kellor, who maintains that "eight Member States of the League of Nations have resorted to arms in violation of Articles XI, XII, XIII, XV of the Covenant, none having first submitted its dispute to arbitration; and no Member State has been penalized under article XVI. Three States, under administrative control of the League of Nations, have grievances of a grave character which the League has not submitted to the judicial review, in one other State the League of Nations has validated an alleged injustice without inquiry or knowledge. Four Member States of the League of Nations are in dispute over territorial rights, in which disputes the League of Nations has not intervened to secure a settlement by arbitral methods.

An evaluation of the relative successes and failures of the League to date is not, however, an adequate answer to the question as to whether or not it deserves and should receive the support of the citizens of the United States. Many of the criticisms of the League are undoubtedly justified. It should be pointed out, however, that many of these are not really criticisms of the League so much as *they are criticisms of the various* Governments.

Critics of the League often fail to give adequate consideration to the manner of its birth and the tumultuous world in which its infancy has been spent. The years from 1914 to 1919 saw the hatreds and baser passions of mankind raised to new heights, whole populations were fed upon falsehood and misrepresentation, the military and economic collapse of the Central Powers gave an unparalleled opportunity to the forces of revenge and greed, nationalism was highly intensified by the patriotism of war time, fear and suspicion abounded everywhere, faith in the power of persuasion and goodwill was shattered by years of violence and bloodshed. From one angle of the situation, there had never been an hour during the past hundred years more inopportune for the birth of the League than at the close of the most destructive war in the history of the human race. The hatreds and vile passions released by the war still exist, many of them are being intensified by the vicious treaty, which was itself the natural and logical outcome of violence and outrage.

# Young India

## My Political Programme

*(By M. K. Gandhi)*

I gratefully reproduce the following letter received from American friends accompanying a gift of 145 dollars:

"The signers of the accompanying note are a group of Bostonians and two Westerners who owe you much. Accept the gift we venture to send as a very inadequate expression of our will to ally ourselves with your work. Small as they are, for some of us the gifts have meant sacrifices. We should be glad to have the money used in that part of your work which most directly appeals to us, that is the interests of the untouchables and of Hindu-Moslem unity. Dean Simonds and some of the other signers feel, like Professor Hocking, too little informed as to conditions in India to be quite ready to accept in full your political programme. We all, however, heartily wish to have a part in the work I have mentioned.

"God, who is with you, will surely bring to India the better day of which you are the prophet. Will you not pray sometimes for this America, so lost in need of His help?"

I have told them that in accordance with their wishes the amount would be evenly divided between the two activities. But on receiving the letter I could not help feeling and that even among extremely sympathetic and cultured American friends the movement is so little understood. Whom, therefore, American friends visit me and ask me how they can help India, I tell them to study the movement not superficially, not from newspapers, not as globe-trotters in a hurry, but as serious students by accurate observation and by gleaning information from all sides and all parties.

My political programme is extremely simple. If the donors had added the spinning wheel to untouchability and unity, they would have practically completed it. My opinion is becoming daily more and more confirmed that we shall achieve our real freedom only by effort from within i. e., by self-purification and self-help, and therefore by the strictest adherence to truth and non-violence. Civil Disobedience is no doubt there in the back-ground. But Civil Disobedience asks for and needs not a single farthing for its support. It needs and asks for stout hearts with a faith that will not flinch from any danger and will chase the brightest in the face of severest trial. Civil Disobedience is a terrifying synonym for suffering. But it is better often to understand the terrible nature of a thing if people will truly appreciate its benignant counterpart. Disobedience is a right that belongs to every human being and it becomes a sacred duty when it springs from civility or, which is the same thing, love. The anti-untouchability reformers are offering Civil Disobedience against entrenched orthodoxy. Protagonists of Hindu-Muslim unity are resisting with their whole soul those who will divide classes and sects. Just as there may be the resistance against those who will hinder the removal of untouchability or promotion of unity so must there be resistance against a rule that is stunting India's manhood. It is daily grinding down the starving millions of this poor country. Heedless of future consequences the rulers are pursuing a course of conduct regarding intoxicating drinks and drugs that must, if it remains unchecked, corrupt the toilers of the land and make posterity ashamed of us who are making use of this immoral source of revenue for educating our children. But the condition of this terrible resistance—resistance against orthodoxy, resistance against enemies of unity, and resistance against Government—is possible of fulfilment only by a strong, and if need be a long course of self-purification and suffering.

## Golden Slippers vs. Rags

*(By M. K. Gandhi)*

"They are for religion when in rags and contempt, but I am for him when he walks in his golden slippers, to the sunshine and with applause." Thus ended Mr By-Ends his oration in support of his theory that the priest and the trader may be considered honest, even whilst the one tempers the scriptures to suit his audience and the other tempers truth to win custom. Mr By-Ends had the support of his distinguished friends Messrs. Hold-The-World, Money-Love and others. Overwhelmed though Christian and Hopeful were by the eminence of By-Ends and company, they stood their ground and with the whole power of their being defended their faith in religion especially when it came in rags and contempt. They had before them the finished act of Faithful who never flinched though he was tortured to death by the inhabitants of the town of Vanity. Almost similarly did Sjt. Rajagopalachari defend patriotism in rags and in contempt at the Bihar Vidyapith Convocation.

"This Vidyapith" he said, "is alive by the strength and faith of a few faithful men. It is struggling hard for its existence. It cannot boast of the rich appointments and shining splendours of the universities and colleges of the Government." "No wonder", he exclaimed "they are splendid and no wonder that our Vidyapith is like onto a rag as compared with the silken robes of royalty. But ours is a yellow rag that serves its purpose and clothes the naked Sannyasi, it is clean and it is dear to us."

No silken robes certainly, no golden slippers for the graduates of the Vidyapith, no shining metal chain for the Vice-Chancellor. He must bear the burden of the rough Khaddar robe woven and spun by the hardened fingers of the toiling spinners and weavers and the graduates must be content to bear the burden of willing service of the masses if they are to live true to the motto of their University. They belong to a Civil Service at the end of which the only pension may be even recurring malaria, tuberculosis or some such disease, a mark of unremitting service in the swamps inhabited by the half-starved millions who are made to find the wherewithal to build New Delhi, to train soldiers for the suppression of their liberty and to instruct in palatial buildings young men and even young women in the art of ruling these millions.

The conductors of the Vidyapith had arranged a Khaddar Exhibition at the time of the annual ceremony. I gave last week extracts from the speech of Satis Babu who opened the Exhibition. This week I reproduce

extracts from Sri Rajagopalachari's address. There is food enough in both for young India to ponder over and digest. These national institutions should exist even though professors and teachers have to live from hand to mouth and even though the pupils may be counted by the digits of one hand. Only the teachers and the pupils must be true to the incredibly simple ideals viz. truth and non violence expressed through the spinning wheel, purification of Hinduism by removing the taint of untouchability, and consolidation of India by striving for the heart-unity of different sections professing different faiths or sub-faiths National education must therefore respond to these needs and aspirations. A national University that would temper with the ideal for the sake of gaining numbers will have sold its heritage for a mess of pottage and will deserve to die. The Behar Vidyapith has been holding on to the ideal in the face of tremendous odds I know its struggles. Behar is a poor country but that does not mean that it has not its rich Zamindars or its quota of rich enterprising men from other provinces who are adding to their riches by their operations in Behar Let all these examine the claim of the Vidyapith as stated in the annual report read before the Convocation and help if they find the claim to be established and if they are of opinion that the ideal I have just named is an ideal worth living for and dying for, an ideal which it would be well for the youth of the country to have instilled into their hearts

## Behar Vidyapith

[I commend the following address of Sri C Rajagopalachari who was specially invited to speak to the students of the Vidyapith at its annual Convocation

M. K. G.]

"The echoes of the battle fought by us with the great and powerful Government that holds arbitrary sway over our country have not yet died down. It is true that we were beaten in that struggle, though defeat holds a pence no less than victory. We acknowledge the defeat. We were beaten because we did not have sufficient power of suffering We went to war not with the weapons of brute force but with the weapons of spirit,—the power of suffering But the battle is not over. We were certainly not beaten, because public opinion was not with us. All India was and is with us. Had it been otherwise it would have been an inglorious defeat and would have entitled Government to pride itself on a true victory But who would think ill of an army that fought bravely but failed only because it had not cannon enough? We have retired to make this cannon We have not given up the battle The power of suffering which is our cannon has to be built up and stored, patiently without losing heart or time. The national schools and colleges are not the least important of our arsenals where we should combine learning and culture with sustaining faith and trust in God with a simple life and with a burning love for the poor and the untutored This will generate that power of suffering and capacity to lead the masses for the peaceful revolution which alone will bring us real and lasting deliverance.

Therefore I ask those who took degrees to-day: Have you learnt all you can and fitted yourselves for the further pursuit of true and useful knowledge? Have you developed high ideals of life and brought word and deed under the discipline of conscience and right discrimination? Have you learnt to discard and forget and dislike luxuries and to enjoy a simple life with no ambition but to be useful to others? Do you feel that the poor and the lowly and the untutored, to whatever creed or caste they may belong, are your flesh and blood? Do their hunger, their sickness, their ignorance, their sorrow touch you as your own brothers' or sisters' anguish of heart? If you can say 'yes,' you are fully entitled to the noble degree that you have received If not it is better that you undergo further discipline and self-purification, further prayer and practice, before you deem yourself qualified to go into the world saying that you are the children of this Vidyapith. As usual you new graduates, have answered questions and taken solemn oaths regarding future conduct and behaviour Pray daily as you rise every morning that you may be given strength to endeavour to fulfil them and do nightly repentance for your days failures I congratulate you on the success which has enabled you to stand firm through trials and temptations and throw in your lot with us. I want you to remember that you hold in your hands the fair name of that institution of which you are children and of which, though we have not secured the objective, we are justly proud.

Graduates! Do not sully the name of your Vidyapith by untruthful word or ignoble act or impiety. Ignorance and poverty are no shame. But keep pure and noble your character, and your soul will outshine others in beauty. Strive to keep pure the fountain of all acts viz. the thoughts within you Our thoughts are called fleeting But they should be our chief care. The wild beasts are there within us, ever struggling to subvert order and overthrow the self-government of conscience. Make no compromise with them. Watch always that the empire of God may be preserved within us intact. Otherwise we are lost. It is not alone the words and acts but every one of the thoughts that registers an indiscernable stamp on character, which is the sole possession and burden that the soul carries from birth to birth. Every evil thought is a cumulative poison which renders the struggle harder and longer for the soul. Every evil thought carries with it an unerring punishment of prolonged imprisonment of the suffering soul in recurring evil thoughts. Remember that we are free, inspite of the close imprisonment in the body and the tendencies that we inherit according to the iron law of Karma We have all the spark divine that is our enfranchisement and our sure guide. We can struggle with the evil inheritances, the evil thoughts, however extreme they may be, and establish the reign of God and bring our characters anew into a priceless possession. The body instead of being a prison will then be a great and beautiful instrument for service to humanity and God. The food we eat and the water we drink will then add weight and muscle for noble service and be a source of true strength and not be our enemy's commissariat

There are some beautiful verses in Tamil about the great Lord Buddha. He lived not for himself but repeatedly gave away his soul in bondage to the rest of the world for service. He was born again and again, not in pursuance of the law of Karma, but out of his own free will and unbounded love to serve the world of living beings. May that be your ideal of life. Make

people around you live a more diligent, cleaner and purer and better and more beautiful life. Teach them by example as well as by precept to help themselves and stand erect and free.

I dwelt at such length about purity of thought—because the distinguishing mark of culture is this internal cleanliness. Even the sophisticated and illiterate are pure in word and act, out of the fear of the law or of society. But it is the proud privilege and duty of the learned and cultured to cleanse the inside and build purity in an organic whole, and be pure in thought also.

The Vidyapith, as the report has told us, is alive by the strength and faith of a few faithful men. It is struggling hard for its existence. It cannot boast of the rich appointments and shining splendours of the universities and colleges of the Government. The great Maharajas support them with their munificence; the tax-payers give to them of their earnings freely and liberally and promptly; nay, the very drunkard pays a quota out of his crime to maintain these institutions. No wonder they are splendid and no wonder that our Vidyapith is like unto a rag as compared with the silken robes of royalty. But ours is a yellow rag that serves its purpose and clothes the naked Sannyasi, it is clean and it is dear to us. No wonder that a few faithful toilers have struggled to build and keep this Vidyapith going despite of failings of all around.

Here in this province, not to speak of the great days of old, of Janaka, Chandragupta, Buddha and Ashoka, here it was that the great man of our generation found his first work in India. Here it was that those who stood against him first saw and wondered what this new and strange phenomenon was. They saw a meekness that was reckless in its purity. His very gentleness unnerved them and confused their hearts. He spoke a language that they could not understand, for it was the voice of truth of which people had been hitherto afraid. He seemed to trust to truth as a child to its mother. No wonder that in Bihar the toilers have been faithful.

Our Vidyapith has its roots in the protest against our slavery. That is our priceless foundation, more splendid than all architecture and costly furnishings. It draws its living inspiration from the reinvigorated ideals of our ancient land. It stands for the spirit of Ahimsa which is India's age-long Dharma. It wants to make the peoples tongue the queen of all our arts and sciences. It is not narrow in its outlook. It welcomes all knowledge, all culture, but it will not ignore the language and the culture of our own great land. It seeks to secure and guarantee the spirit of independence prescribed above by giving to its alumni economic independence through vocational training. It will attempt to make the culture and learning of its alumni beneficent to others like the rain that fertilizes the whole country. We have had enough of the education that serves only as an ugly and heavy uniform to distinguish and isolate a small arrogant and idle class from the teeming millions, on whose labour and ceaseless toil they must live a parasitic life, giving nothing real—nothing substantial, but taking much more than they deserve upon any just computation for their services, and creating a false and unsustainable standard of life for others also.

I hope you have learnt to use your hands as well as your brains. Graduates, keep up the habit of using your hands. They are apt to rust off, if you allow them to lie unexercised. Manual work is the greatest tonic for the intellect, otherwise the mind is apt to get into a morbid and unproductive activity. Especially is this so in the case of the young man whose fiery emotions lead them into our revolution. Do not less than one hour of hard manual work every day in all cases, and more where the occasion demands it. This is my presidential prescription which I want you to carry in your pockets. Above all do not forget your duty by the greatest constructive and co-operative movement in the country—the movement of our spinning wheel, which is our only emancipation from rural unemployment and poverty, and our only weapon for our political deliverance, and which bears with it the deliverance of the world from the rule of violence.

This Vidyapith, like her sister of Gujarat is a memorial of India's great struggle of 1920. France, England, Germany and Italy have their historic monuments to tell posterity about the brave deeds of their citizens. Shall we leave unmarked by any memorial this unique struggle and movement of spiritual uplift, which electrified this vast country from one end to the other as no other movement in India may as no other movement in the world's history, I may say, did, considering the pace, the amplitude and the dimensions? And what monument shall we raise? A column of stone, or a great structure of brick and mortar? Swaraj may have been, was to have been, the fitting monument. But God willed it otherwise, for even He does not give it to a people not yet tried and fitted to weather the storms of self-responsibility. But in its place, there can be no better monument that we can raise than these Vidyapiths of Gujarat, Kashi, and Bihar.

Cultured men and women of Bihar, whether they belong to the non-co-operation school of thought or not, cannot if they are endowed with historic imagination, ignore the claim for a worthy monument of the great spiritual and patriotic upheaval which shook the country from one end to the other, which even those who did not partake in it must admire. They must subscribe, each his or her mite to make this independent institution fulfil its useful purpose, and be a fitting monument for the future generation to see and remember the historic struggle, to take therefrom courage and example.

I thank you all for having done me the great honour of asking me to speak to you on this occasion. I have been present on many convocations but I was never so impressed as on the present occasion. I have felt the living bond between the Vice-Chancellor who awarded the certificates and the students who received them. I hope that along with the parchments he gave you, you have taken something of the character of Babu Rajendra Prasad.'

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The fresh remittances for subscribers intending to renew their subscriptions should reach here at least *four days* before the expiry date of which due intimation is given them. They otherwise run the risk of V. P.s from this office crossing their money orders. Foreign subscribers will be given intimation of the expiry date three months ahead.

*Manager* Y. I.

## The Cow—the Mother of Prosperity

V

After discussing the question of feeding cows, Mr. Hayne takes up that of housing them. V. G. D.]

### What kind of a barn for the cows?

The barn need not be fancy or expensive. But it must be (a) *comfortable*, (b) *light*, (c) *clean*, (d) *convenient*, and (e) *ventilated*

(a) An uncomfortable cow will not give much milk.

(b) With big windows a barn can be made almost as light inside as it is out doors.

(c) Build the stalls, mangers, and gutters so that the cows will not lie in the manure and so the barn can be cleaned and kept clean. Have as few places as possible to catch and hold dust and dirt.

Concrete floors, built rough enough so the cows will not slip, are cheapest and best. The stall floors can be covered with plank or sod to make easier standing for the cows. A good layer or bedding kept in the stalls will furnish the comfort.

(d) We do not want to spend too much time feeding and cleaning. Feed bins and silos should be conveniently situated. Feed and litter carriers are great helps in large farms.

When a large number of cows are kept in a barn, it is better to have them stand in two rows. Some prefer to have them stand with heads out, so all the manure can be removed from the centre of the barn; others want the cows to stand with heads in, so all the feeding can be managed from the centre.

(e) In warm climate and in moderate weather ventilation can be provided by opening windows.

In extreme cold ventilation should be provided without making the barn cold.

Perfect ventilation means to take out the foul air that settles near the floor and let in fresh air near the ceiling. This can be done by special systems like the King system which many good dairymen use.

Fairly good ventilation can be secured by having windows that will slant open at the top.

All windows should be fixed to swing or slide open.

Poor ventilation encourages tuberculosis in cattle just as it does in people. Poor ventilation means dampness which makes the barn chilly in winter and a breeding place for disease germs in summer. Poor ventilation causes unhealthy cattle and impure milk.

The cow barn is a factory where human food is produced. Is that not reason enough to have the barn clean and healthful?

*Have the barn in the right place.* It should be so located that the yard slopes from it on all sides and water will drain away from it. Then the yard is more easily kept dry and the barn more easily kept clean.

### Size of barn.

Have it large enough to stable the cows, and it may be best to keep the young calves in the same barn so they will be convenient to feed. Have extra stalls to use in training heifers.

Have mow room to hold enough hay for the feeding season and feed bins to hold a supply of grains. We want the barns large enough to house the herd without crowding; yet we do not want a roof over a lot of space we do not or cannot use.

### Size of Silo

This table shows the size of silo to furnish silage for six months at the rate of 40 pounds a day to each cow:

| Number of cows | Diameter of silos in feet | Height in feet | Capacity in tons |
|---|---|---|---|
| 6 | 8 | 20 | 22 |
| 8 | 10 | 24 | 34 |
| 13 | 10 | 30 | 47 |
| 15 | 12 | 26 | 55 |
| 20 | 12 | 32 | 74 |
| 25 | 12 | 38 | 94 |
| 30 | 14 | 34 | 109 |
| 35 | 14 | 38 | 128 |
| 40 | 16 | 34 | 143 |
| 45 | 16 | 38 | 167 |
| 50 | 16 | 40 | 180 |

*Disinfect the barn* thoroughly at regular intervals. Use some of the commercial stock dips for disinfecting.

It is a good plan to have a thorough 'clean-up' once a week and then keep clean between times.

## Abhoy Ashram Comilla

The report of the Abhoy Ashram Comilla for the year ending 1925 makes interesting reading.

The Ashram has 50 inmates and 20 paid men. It has its branches in the following districts at the places noted against their names:

Tippera—Comilla Ashram Khaddar Depot, Barahasata, Panskpakaria and Choddagrama.

Noakhali—Feni and Munarkal

Chittagong—Mutheshara.

Faridpur—Faridpur.

Dacca—Dacca

Jaipaiguri—Cheogdabandha.

Nadia—Krishnanagar

Murshidabad—Berhampore.

Bankura—Bankura.

Calcutta—College St. Market, and Rasa Road Branch.

Sjt. Haripada Chatterjee, with a few Ashram workers, conducts a national school at Nawabganj (Dacca) and organising Khaddar and doing social service work in the vicinity by means of magic lantern shows. Sjt. Dhireshchandra Chakravarti conducts a national school at Fursail (Dacca) and doing Khaddar propaganda. Sjt. Bijaylal Chatterjee conducts a national school, and a night school, at Krishnanagar (Nadia) doing Khaddar work and propaganda by magic lantern shows and lectures. The Ashram proposes shortly to open a branch at Gopalganj (Faridpur), a big depressed class centre.

The workers come from all classes—Brahmanas, Kayasthas, Weavers, Sikas and Namashudras

MEDICAL DEPARTMENT

At the out-door dispensary of the Ashram 6,429 patients were treated during the year (2,800 Hindus and 3,629 Mussalmans) 75 per cent of the patients being [illegible] charge.

[illegible] laboratory where blood, sputum, urine are analysed free of charge. Rs. 7,000 are needed to fit it with instruments so as to extend its work.

A hospital with 20 beds is now opened.

The Ashrama has a Sevasamiti composed of students of schools and colleges who beg from door to door handfuls of rice for indigent patients in the hospital. About a hundred rupees worth of grain is thus collected monthly.

KHADDAR DEPARTMENT

The total production and sale of Khaddar up to December 1924 was Rs. 21,013 and Rs. 21,822 respectively. During the year under report production rose to Rs. 80,000 and sale Rs. 74,630

This production represents yarn spun by about 10,000 spinners and woven by about 150 weavers engaged by the Ashram. The following table shows the regular reduction in the price of Khaddar the Ashram has been able to achieve.

| | | |
|---|---|---|
| 1921 | *pair of dhotees 6 x 44"* cost | Rs. 7-8-0 to 8/- |
| 1922-23 | " | " Rs. 6-0-0 |
| 1925 | " | " Rs. 5-0-0 |
| 1926 | " | " Rs 3-12-0 |

EDUCATION

Under this department there are four schools

(1) Ashram school with 108 boys, (2) Sweepers' school with 45 boys, (3) Ashram Girls' School with 30 girls, (4) Ashram Night School with 10 boys.

## Notes

### Bengal's Worthy Example

I wonder whether Khadi lovers have noticed the interesting fact that out of all the provinces, Bengal alone has steadily refused to depend upon customers outside Bengal for the sale of her Khadi. Although her production has been uniformly progressive, she has sold all her Khadi in Bengal. It is the most proper way of handling the great problem. Deshbandhu whilst he was in Darjeeling used to tell me that the hope of Bengal leading the way in the matter of Khadi as in many other matters was very great because of the interest the middle class people took in public matters. He said that he expected to reach the masses through the middle class who will not only be the first wearers of Khadi but who will also be his first voluntary spinners. And he expected Khadi and the wheel to permeate the masses through the influence of the middle class. That phenomenon seems to be taking place in Bengal today on a larger scale than in any other province.

The two large Khadi organizers—the Khadi Pratisthan and the Abhoy Ashram—have somehow or other set their face resolutely against sending their Khadi outside Bengal for sale. The result is that they weave Khadi according to the requirements of the middle class. Hence they are able to check themselves from time to time and are obliged to keep up a high level and their sales departments are as well organized as their production depots. I feel that if the workers all over India will copy the example of Bengal and organise themselves for local sales, much time and money will be saved and the progress of Khadi will be much more rapid.

### Bezwada Municipality and Khaddar

The following report from the Bezwada Municipality will be read with interest :

There are 27 elementary schools. Up to now 194 Charkhas have been distrib[illegible]g. This year's budget pr[illegible] of 150 more. The monthly out-turn of yarn is from 80,000 to 1,00,000 yards. There are 108 elementary school teachers and five Mohamedan mistresses. One Mohamedan teacher wears Khaddar habitually, out of the 90 non-Mohamedan teachers 80 wear Khaddar. The clerks and servants in the municipal office wear Khaddar and Khaddar caps. In the Tiskapet High Elementary School and in the Kottapet Higher Elementary Girls' School very fine yarn is produced. The mistresses in the latter school supply every week 10,000 yards of about 50 counts, the yarn thus supplied is being reserved for conversion into Khaddar to be presented to Mahatmaji on the occasion of his next visit to Bezwada. Khaddar is being purchased for the municipal hospital, for the municipal office and schools and travellers' Bungalows, for use as towels, dusters, tablecloths, for the use of patients and tailoring and embroidery work in the girl schools. This year Rs 600/- worth of Khaddar was purchased from the West Krishna D. K. B. A system of instalment payments is arranged for the sale of cloth to the Elementary school teachers. During the health week spinning competitions were held and 75 Khaddar caps and 46 yards of cloth were given away as prizes. Another competition will be held next May and budget provision is made for the necessary expenses in connection therewith. Some of the municipal councillors, some elementary school teachers and the inspector are taking keen interest in Khaddar work.

This is a creditable record. The Municipality can easily quintuple the output of yarn by introducing the *takli* which leaves no room for excuse on the part of boards, teachers or pupils. The *takli* means practically no cost, no taking up of space, and no trouble of breakage of parts.

### Not Available

A U. P. Correspondent writes :

"I find here a great demand for Khaddar among vakils. I sold some. They complained that they had no Khaddar store in their town and told me they wanted to collect Rs. 5000 and form a company."

I hope the proposed company will be floated. I had complaints of this nature during the Bihar tour. The reason why the country is not dotted with Khadi stores is that there is as yet not enough demand for Khadi to warrant such stores. Experience shows that when such stores are opened, and for want of regular propaganda fail to be self-supporting and are therefore closed after a time, the money invested is lost and the movement is discredited. The better thing therefore is for the All-India Spinners' Association agents to keep in touch with Khaddar lovers, advertise specimens and prices and periodically hawk Khaddar in the likeliest place. When they find a place with a regular and large enough demand, they may advise local minded men to open a Khaddar store whose business will be to carry on a regular propaganda.

### Exhibitions

Exhibitions if they can be periodically held in different places are likely to prove more effective. It is stated that those held recently at Delhi and Benares were fairly successful. They need not cost much and might even be made self-supporting. It was no small gain for the respective committees to have had Lala Lajpatrai at Delhi and Acharya Dhruva at Benares to open the exhibitions. They have, when they are well managed, a great educational value. They also provide a neutral platform for all parties and sections to work together for the common cause. I have not yet known a public man having any objection to Khaddar as such or principle.

M. K. G.

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

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## The Story of My Experiments with Truth

(By M. K. Gandhi)

### Chapter XVIII

#### Shyness—My Shield

I was elected to the Executive Committee of the Vegetarian Society, and made it a point of attending every one of its meetings, but I always felt tongue-tied. Dr. Oldfield once said to me, "You talk to me quite all right, but why is it that you never open your lips at a Committee meeting? You are a drone." I appreciated the banter. The bees are ever busy, the drone is a thorough idler. And it was not a little curious that whilst others expressed their opinions at these meetings I sat quite silent. Not that I never felt temptation to speak. But I was at a loss to know how to express myself. All the rest of the members appeared to me to be better informed than I. There it often happened that just when I had mustered up courage to speak, a fresh subject would be started. This went on for a long time.

Meantime a serious question came up for discussion. I thought it wrong to be absent, and felt it cowardice to register a silent vote. The discussion arose somewhat in this wise. The President of the Society was Mr. Hills, proprietor of the Thames Iron Works. He was a puritan. It may be said that the existence of the Society depended almost on his financial assistance. Many members of the Committee were more or less his protegés. Dr. Allinson of vegetarian fame was also a member of the Committee. He was an advocate of the than new birth control movement, and preached its methods among the working classes. Mr. Hills regarded these methods as cutting at the root of morals. He thought that the Vegetarian Society had for its object not only dietetic, but also moral reform, and that a man of Dr. Allinson's anti-puritanic views should not be allowed to remain in the Society. A motion was therefore brought for his removal. The question deeply interested me. I considered Dr. Allinson's views regarding artificial methods of birth-control as dangerous, and I believed that Mr. Hills was entitled, as a puritan, to oppose him. I had also a high regard for Mr. Hills and his generosity. But I thought it was quite improper to exclude a man from a vegetarian society, simply because he refused to regard puritan morals as one of the objects of the society. Mr. Hills' view regarding the exclusion of anti-puritans from the Society was personal to himself and it had nothing to do with the declared object of the Society, which was simply the promotion of vegetarianism, and not of any system of morality. I therefore held that any vegetarian could be a member of the Society irrespective of his views on other morals.

There were in the Committee others also who shared my view, but I felt myself personally called upon to express my own. How to do it was the question. I had got the courage to speak and I therefore decided to jot down my thoughts in writing. I went to the meeting with the document in my pocket. So far as I recollect, I did not find myself equal even to read it, and the President had it read by some one else. Dr. Allinson lost the day. Thus in the very first battle of the kind, I found myself siding with the losing party. But I had comfort in the thought that the cause was right. I have a faint recollection that after this incident, I resigned from the Committee.

This shyness I retained throughout my stay in England. Even when I paid a social call the presence of half a dozen or more people would strike me dumb.

I once went to Ventnor with Mr. Mazmudar. We stayed there with a vegetarian family. Mr. Howard, the author of *The Ethics of Diet* was also staying at the same watering-place. We met him and he invited us to speak at a meeting for the promotion of vegetarianism. I had ascertained that it was not considered incorrect to read one's speech. I knew that many did so to express themselves coherently and briefly. To speak extempore would have been out of the question for me. I had therefore written down my speech. I sat up to read it, but could not. My vision became blurred and I trembled, though the speech hardly covered a sheet of foolscap. Mr. Mazmudar had to read it for me. His own speech was of course splendid and was received with applause. I was ashamed of myself and sad at heart for my incapacity.

My last effort to make a public speech in England was on the eve of my departure for home. But this time too I succeeded only in making myself ridiculous. I invited my vegetarian friends to dinner in the Holborn

Restaurant referred to in these chapters 'A vegetarian dinner could be had', I said to myself, 'in vegetarian restaurants as a matter of course. But why should it not be possible in a non vegetarian restaurant too?' And I arranged with the manager of the Holborn Restaurant to provide a strictly vegetarian meal. The vegetarians hailed the new experiment with delight. All dinners are meant for enjoyment, but the West has developed the thing into an art. They are celebrated with great *eclat*, music and speeches. And the little dinner party that I invited was also not unaccompanied by some such display. Speeches therefore there had to be. When my turn for speaking came, I stood up to make a speech I had with great care thought out one which would consist of a very few sentences. But I could not proceed beyond the first sentence. I had read of Addison that he began his maiden speech in the House of Commons, repeating 'I conceive' three times and when he could proceed no further, a wag stood up and said, 'the gentleman conceived three but delivered nothing.' I had thought of making a humorous speech taking this anecdote as the text. I therefore began with it and stuck there My memory entirely failed me and in attempting a humorous speech I made myself ridiculous 'I thank you gentlemen, for having kindly responded to my invitation,'-I said abruptly, and sat down.

It was only in South Africa that I got over this shyness, though I never completely overcame it. It was impossible for me to speak *impromptu* I hesitated whenever I had to face strange audiences and avoided making a speech whenever I could. Even today I do not think I could or would even be inclined to keep a meeting of friends engaged by talking on nothing.

I must say that beyond occasionally exposing me to laughter, my constitutional shyness has been no disadvantage whatever. In fact I can see that on the contrary it has been all to my advantage. My hesitancy in speech which was once an annoyance is now a pleasure. Its greatest benefit has been that it has taught me the economy of words. I have naturally formed the habit of restraining my thoughts. And I can now give myself a certificate that a thoughtless word hardly ever escapes my tongue or pen I do not recollect ever having had to regret anything in my speech or writing. I have thus been spared many a mishap and waste of time. Experience has taught me that silence is part of the spiritual discipline of a votary of truth. Proneness to exaggerate, suppress or modify the truth, wittingly or unwittingly, is a natural weakness of man, and silence is necessary to order to escape from it. A man of few words will rarely be thoughtless in his speech; he will measure every word. We find so many people impatient to talk. There is no chairman of a meeting but is pestered with notes for permission to speak And whenever the permission is given the speaker generally exceeds the time-limit, asks for more time, and keeps on talking without permission. All this talking can hardly be said to be of any benefit to the world It is so much waste of time My shyness has been in reality my shield and buckler. It has allowed me to grow. It has helped me in my discernment of truth.

(*Translated from Navajivan by* **M. D.**)

# Objections Considered

(*By M. K. Gandhi*)

"You say that Swaraj can only come to us as the result of a bloody battle in the bad old way or through spinning away for all we are worth in our village homes in the good new way of the Mahatma This is only another instance of hypnosis by a catch word. What steps have been taken, by you or the others concerned, beyond mere repetition of the doctrine, to convince people that this spinning away (1) is possible, (2) is desirable, (3) will be effective? I have yet to see a plain, intelligible, fairly well-reasoned-out statement, answering doubts and questions, as to (1) whether it is possible, in view of the rent and revenue laws, to retain and obtain the needed cotton within the country, and in the hand of the right persons, (2) whether and how far it is desirable to do so, in view of the effects of such a step, upon the other industries which have grown up, (3) whether it will be effectual, and if so directly requiring other steps, and, if so, what steps, to bring about Swaraj (whatever that might mean!) I have repeatedly tried to get leading exponents of the cult to thresh out the thing, pro and con, in public print, or even private discussion, but have failed so far. Only once I had an opportunity of questioning the fountain head of the doctrine himself viz. Mahatmaji, and the opportunity was limited to putting only the question as to the possibility. He contented himself with simply saying, "Yes, it is possible" There were many other persons, and more important matters, to deal with, so my doubts and fears remained unallayed."

The preceding quotation is from an informing letter by Babu Bhagwandas to Maulana Mahomed Ali and published by him in the *Comrade*. Though it is to be found in an old issue (18th December last), I regret to say I saw it only during the current week. I may say at the outset that I do not remember the conversation referred to by Babu Bhagwandas. For me nothing in the political world is more important than the spinning wheel. I can recall many occasions when I have postponed other matters to make room for a discussion on the spinning wheel as central part of our economics or politics. But whatever fate overtook Babu Bhagwandas's question put to me when I had the privilege of being his guest, the root questions raised by him must be answered That the spinning wheel is possible is being daily demonstrated with increasing force. Amid the many seeming impossibilities *e. g.*, Hindu-Muslim unity, the spinning wheel alone is being demonstrated as a possibility, as witness the growing organisations in Tamil Nad, Andhra, Karnatak, Punjab, Bihar, and Bengal etc. If the organisations are not more numerous, it is because the workers are too few. There is no inherent impossibility in the wheel. It has been worked before with the greatest success. There are millions who can work it, who have the required leisure for it and, who are in need of a subsidiary occupation.

That it is desirable may be proved from the mere fact that it is the best adapted for this vast country of seven hundred thousand villages

No one can say with certainty whether it will be effective. If it is permissible to infer from the experi-

ence being gained in the several provinces, it can be safely asserted that it is highly probable that it will be effective. It can even be boldly asserted that no other industry has as yet been proved to be as effective as the spinning wheel for the purpose intended.

Babu Bhagwandas mentions the adverse effect of reel and revenue laws. He thereby draws attention to the difficulty, not the impossibility of revival of the one national industry that gave the peasantry its staying power one century ago. Revenue and rent laws are not immutable. In so far as they interfere with the growth of the spinning industry, they must be altered. 'But' it will be said, 'they cannot be altered without Swaraj.' The answer is that Swaraj cannot be obtained without organising spinning despite of the laws. For the fight for Swaraj means fighting difficulties however great they may be. Violence is the accepted though barbarous method of fighting. Organising the spinning wheel is the moral method of fighting for Swaraj. Organising the spinning wheel is the easiest and the cheapest method of peacefully organising the masses. Surely if cotton can be exported thousands of miles away, there yarn, brought back to the shops of yarn for sale to the very exporters, there should be no difficulty about shifting it, in India itself, a few miles away from the seat of its cultivation. There is no difficulty about a non rice-growing province importing rice from the rice-growing province. Why should there be any le as handling cotton? The process is going on today. Bihar has to import cotton from Wardha or Cawnpore.

But says Babu Bhagwandas, it may be undesirable 'in view of the effects of such a step upon the other industries which have grown up.' What other industries? And if they are adversely affected should that interfere with the prosecution of an industry which is as necessary to the national life as either lung is to the body? Should we be afraid to promote total prohibition because it must interfere with the established distilleries? Or must a reformer be deterred from advocating abstention from the opium habit for fear of harming the opium growers? Babu Bhagwandas cites the Champaran ryot who could not keep enough food grain for sustenance. That was because he had not enough for all his wants. If he had spun or if the taxation was light, he would have kept enough for his wants. He got partial relief by the removal of the burden of growing indigo compulsorily. He could still further better his condition if he would utilise his idle hours (he has many) by spinning cotton he found a more profitable industry. But he will not spin, unless the educated class set the fashion and assure him that the wheel is not to be a nine days' wonder.

Babu Bhagwandas however exclaims:

> "If to spin away is as easily possible, so desirable, so effective, there must after all be some reason why the three hundred millions don't take to it at once, why the Congress membership has dwindled down to nine thousand odd."

Surely he knows many things 'possible, desirable, and effective' not happening for want of will or effort. Universal education is 'possible, desirable and effective' but people do not resort to it readily. And, it will require the energy of an army of trained workers to instil into the minds of the people the necessity of taking the trouble to be educated. Sanitary precautions are 'possible, desirable and effective'. But why do the villagers not take to them as soon as they are brought to their notice? The answer seems to be simple. Progress is slow. It is lame. It requires effort, organisation, time and expense in exact proportion to its importance. The greatest stumbling block in the way of the more rapid progress of spinning, great as it is, is the disorganisation or the inability of the cultured classes, the natural leaders of the people, to recognise the supreme place the spinning wheel has in any scheme of national reconstruction. The very simplicity of it seems to bewilder them.

### Need for Charts

A correspondent writes to say that instead of giving figures, in order to impress facts on the minds of the readers, charts should be given showing fluctuations in the production and sale of Khadi. He rejects the forebodings of people who say that Khadi is dying out but says that though they can be refuted by those who have read the annual report of the All India Spinners' Association, but few have the patience to go through it. He says "People think that the more the Khadi cap wearers, the greater the production and sale of khaddar. But of course this is not always true. All the Khadi cap wearers are not clad in full Khaddar and I have seen many clad in full Khaddar except for the Khadi cap. And after all the headgear is the smallest part of a man's dress (in quantity). In my opinion Khaddar is not only improving in texture but also increasing in production with double quickness but this can be made clear to the people at large only by diagrams and such other methods. And when they are so convinced they are themselves likely to take to spinning."

The remarks of the correspondent are very true. Arrangements are being made to prepare a chart such as the correspondent suggests. Meanwhile the figures given this week in C. R.'s note on Tamil Nadu are eloquent enough to demonstrate the progress of Khadi.

M. K. G.

### Five Months' Record (Tamil Nadu)

The following figures regarding Khadi in Tamil Nadu are instructive. Taking figures for the five months, October to February, in three years, the following comparative table shows the progress made:

| | 1923–4 Oct. to Feb. | 1924–5 Oct. to Feb. | 1925–6 Oct. to Feb. |
|---|---|---|---|
| Production | Rs. 1,84,000 | Rs. 1,90,000 | Rs. 4,10,000 |
| Sales | Rs. 1,41,000 | Rs. 2,15,000 | Rs. 3,40,000 |

The total production in Tamil Nadu in 12 months in 1923–4 was nearly 4 lakhs. In 1924–5, it was nearly 6½ lakhs. The production in the first five months of 1925–6, is 4 lakhs and ten thousand *i. e.*, it has exceeded the twelve months output of 1923–4.

Taking monthly averages, the average monthly output in 1923–4 was Rs. 36,000. In 1924–5, the monthly average was Rs. 54,000. This year i.e. 1925–6, the October production was nearly Rs. 90,000, November Rs. 80,000, December one lakh and three thousand, January Rs. 82,000; February Rs. 56,000.

The total sales in Tamil Nadu in 1923–4 amounted to 3½ lakhs. In 1924–5 they were over 6½ lakhs. The total for the first five months in 1925–6 is nearly 3½ lakhs, *i. e.* nearly as much as during the whole of the year 1923–4.

(The production figures are taken from the monthly reports and the sale figures have been corrected to avoid double credit due to transactions with branch depots and the like).

C. R.

# Young India

## Does India Want Prohibition?

*(By M. K. Gandhi)*

Much has been made by the opponents of total prohibition in India of the speech of Mr. King Financial Commissioner in the Punjab, who was reported to have said that the Local Option Act which was passed over a year ago in the Punjab has been a perfect failure. The Commissioner quotes in support of his statement the following facts:

That out of nearly 200 Municipalities, District Boards etc., only 19 have asked to be empowered under the Act. Of the 19, only 4 took further steps. And in the 6 the *referendum* that was held had precious little support. At Rawalpindi for instance out of 7000 voters, only six registered their votes. At Ludhiana out of 12,500 voters at the first *referendum* not one turned up. A second date was fixed at which only four turned up. Of the other four only in one small town, that of Tohana, out of 1052 voters, 802 voted for total prohibition.

Mr. King argued, as he would be entitled to argue if he was a stranger to India and Indian conditions, that there was no demand for total prohibition in the Punjab. Unfortunately for India the conditions are that people are apathetic even about things that concern them as a society. The methods adopted for *referendum* are new to them. Probably, the voters knew nothing of the fact that there was a *referendum* being taken about total prohibition. Mr. King must have known the fact which every one knows who knows anything of India that the vast majority of the people of India do not drink and that drinking intoxicants is contrary to Islam and Hinduism. The inference therefore to be drawn from the so-called failure referred to by Mr. King is not that the Punjab is against total prohibition but that the Punjabis being themselves as a class teetotalers do not bother their heads about those who are ruining themselves through the drink curse. He is also entitled to draw the inference that the Municipal commissioners and the members of the Local Boards have been criminally negligent of their duties to the voters in this matter of great social importance. But to argue from the facts cited that the Punjab is opposed to total prohibition is to throw dust in the eyes of strangers or ignorant people. That unfortunately is the way of the officials. Instead of looking at things impartially or from the popular standpoint, they constitute themselves pleaders for what the Government stands or for methods which the Government may wish to defend at any cost. It is a well known fact that the Hindus are against the slaughter of the cow and her progeny. Supposing there was a *referendum* taken precisely in the manner in which it was taken in the Punjab regarding drink and the millions of Hindus fail to register their vote, will any one who knows Indian conditions argue therefrom, for one moment, that Hindus want slaughter houses where the sacred cow is done to death? The fact is that there is not that consciousness created amongst the people that is impatient of social wrongs. It is no doubt a deplorable thing. It is being gradually mended. But it is a wicked thing to suppress facts which would warrant an inference totally different from the one that may in the absence of these facts, be drawn from another set of facts. As the *Manchester Guardian* has mildly put it, the case against total prohibition in India is much weaker than the case against it in America or England where respectable people see nothing wrong or harmful in moderate drinking.

## The National Week

Let us not fritter away the precious time at our disposal. The week that will soon close upon us should be a week of deep heart-searching no matter to what faith we may belong. Let every one ask himself or herself what he or she has done for the land of his or her birth. Swaraj is not to be had merely by making speeches or merely by entering Councils or writing essays on Swaraj or even by editing newspapers, though all these things may help and some of them may be considered even necessary; but what is that which every one can do without much effort and which would increase the wealth of India, which increases the powers of combination and organisation and makes us feel akin to one another? The answer unhesitatingly is the spinning wheel. Hence it is that I have recommended an intensive Khaddar propaganda during the week. If therefore you have not already taken up some Khaddar work, it is not yet too late. Every little thing helps. There is unsold Khaddar everywhere in the chief centres, as for instance, Tamil Nadu, Behar, the Punjab, Gujarat and Bengal etc. You need not think of any particular province. Wherever you are if you are not wearing Khaddar invest in some now and you help to reduce the stock all over India. If you have enough Khaddar and do not need to buy any more, but if you have money to spare send your donation to the All India Spinners' Association and it will be used for Khaddar production. If you have any minutes to spare, (and who has not?) give them to the spinning wheel yourself and send the yarn to the Association. If you have any friends whom you can influence, ask them to do all or any of the things I have just mentioned. Remember that by contributing to Khaddar work you associate yourself with the poor people, you assist the cause of Swaraj and you take part in perpetuating Deshbandhu's memory.

M. K. G.

### Lost or Mis-placed

A Receipt Book of the All of India Deshbandhu Memorial Fund containing receipts No. 26 to 50 (both inclusive) has been lost, or misplaced, or stolen from our office at Bombay. Receipts No. 26 to 46 have been duly issued, and No. 47 to 50 (i. e. four) were blank. Any body finding the same will please communicate with Messrs Bachhraj Jamnalal 395, Kalbadevi Road Bombay.

6th March 1926

**Bachhraj Jamnalal**

For, Hon. Treasurer,

All India Deshbandhu Memorial Fund.

## Hinduism of Today

(*By M. K. Gandhi*)

A correspondent styling himself 'Sanatani Hindu' writes:

"Hinduism of today presents many a curious anomaly. No one cares to study it, excepting perhaps some European missionaries and officials. Those reputed as the most religious do not follow the Shastras in every detail.

"There is no definite body of doctrines or practices which may be called *sanatana* and should be respected and observed as such. Every Hindu regards his own provincial usage as the *sanatana* usage.

"To take an instance. You insist on the untouchables being given the same status, rights and treatment as the Shoodras enjoy. But do the Shoodras enjoy everywhere the same status? A Shoodra's status in a province where the Brahmanas eat meat or fish, is different from that in a province where the Brahmanas and Vaishnavas alike refrain from meat or fish. You have somewhere said: 'If you have no objection to drinking clean water given by a Shoodra, you should have none to drink it at the hands of an untouchable.' Now some Hindus have religious scruples against having water at the hands of meat-eaters, some against doing so at the hands of beef-eaters. It therefore happens that some Hindus do not take water from Christians, Mussalmans and untouchables alike. Most Shoodras in Gujarat abstain from meat or beef, but not so the so-called untouchables. How is a Hindu to treat the latter on the same basis as the former? I wish you could call a meeting of the untouchables of the whole province and take promises from them to abstain from beef or carrion as a preliminary to their being taken into the Hindu fold."

The letter presents only one side of the case. There is reason for the correspondent's complaint. But Hinduism is a living organism liable to growth and decay, and subject to the laws of Nature. One and indivisible at the root it has grown into a vast tree with innumerable branches. The changes in the seasons effect it. It has its autumn and summer, its winter and spring. The rains nourish and fructify it too. It is and is not based on scriptures. It does not derive its authority from one book. The *Gita* is universally accepted, but even then it only shows the way. It has hardly any effect on custom. Hinduism is like the Ganges pure and unsullied at its source, but taking in its course the impurities in the way. Even like the Ganges it is beneficent in its total effect. It takes a provincial form in every province, but the inner substance is retained everywhere. Custom is not religion. Custom may change, but religion will remain unaltered.

Purity of Hinduism depends on the self-restraint of its votaries. Whenever their religion has been in danger, the Hindus have undergone rigorous penances, searched the causes of the danger and devised means for combating them. The *Shastras* are ever growing. The *Vedas*, *Upanishads*, *Smritis*, *Puranas* and *Itihasas* did not arise at one and the same time. Each grew out of the necessities of particular periods, and therefore they seem to conflict with one another. These books do not enunciate anew the eternal truths but show how these were practised at the time to which the books belong. A practice which was good enough in a particular period would, if blindly repeated in another, land people into the 'slough of despond.' Because the practice of animal sacrifice obtained at one time, shall we revive it today? Because at one time, we used to eat beef, shall we also do so now? Because at one time, we used to chop off the hands and feet of thieves, shall we revive that barbarity today? Shall we revive polyandry? Shall we revive child-marriages? Because we discarded a section of humanity one day, shall we brand their descendants today as outcastes?

Hinduism abhors stagnation. Knowledge is limitless and so also the application of truth. Every day we add to our knowledge of the power of *Atman*, and we shall keep on doing so. New experiences will teach us new duties, but truth shall ever be the same. Who has ever known it in its entirety? The Vedas represent the truth, they are infinite. But who has known them in their entirety? What goes today by the name of the Vedas are not even a millionth part of the real Veda—the Book of Knowledge. And who knows the entire meaning of even the few books that we have? Rather than wade through these infinite complications, our sages taught us to learn one thing: 'As with the self, so with the Universe.' It is not possible to scan the universe, so it is to scan the self. Know the self and you know the universe. But even knowledge of the self within presupposes ceaseless striving—not only ceaseless but pure, and pure striving presupposes a pure heart, which in its turn depends on the practice of *yamas** and *niyamas*—the *cardinal* and *casual* virtues.

This practice is not possible without God's grace which presupposes Faith and Devotion. This is why Tulsidas sang of the glory of *Ramanama*, that is why the author of the *Bhagavata* taught the *dwadashamantra* (*Om Namo Bhagavate Vasudevaya*). To say aloud he is a sanatani Hindu who can repeat this *mantra* from the heart. All else is a bottomless pit, as the sage Akho† has said.

But to come to the other part of the letter. The Europeans do study our manners and customs. But theirs is the study of a critic not the study of a devotee. Their 'study' cannot teach our religion.

Boycott of beef-eaters may have been proper in the past. It is improper and impossible today. If you want the so-called untouchables to give up beef, you can do so only by means of love, only by quickening their intellect not by despising them. Non-violent efforts to wean them away from their bad habits are going on, but Hinduism does not consist in eating and not eating. Its kernel consists in right conduct, in correct observance of truth and non-violence. Many a man eating meat, but observing the cardinal virtues of compassion and truth, and living in the fear of God, is a better Hindu than a hypocrite who abstains from meat. And he

*Yamas, the cardinal virtues, according to *Yogadarsha* are *Ahimsa* (Non-violence), *Satya* (Truth), *Asteya* (Non-stealing), *Brahmacharya* (Celibacy), *Aparigraha* (Non-possession) and the *niyamas* or the casual virtues are, according to the same authority *Shaucha* (Bodily purity), *Santosha* (Contentment), *Tapa* (Forbearance), *Swadhyaya* (Study of Scriptures), *Ishwarapranidhana* (Resignation to the Will of God).—M. D.

† A poet-seer of Gujarat.

whose eyes are opened to the truth of the violence in beef eating or meat-eating and who has therefore repented them, who lives 'both man and bird and beast' is worthy of our adoration. He has seen and known God, he is His best devotee. He is the teacher of mankind

Hinduism and all other religions are being weighed in the balance. Eternal truth is one. God also is one. Let every one of us steer clear of conflicting creeds and customs and follow the straight path of truth Only then shall we be true Hindus Many styling themselves *sanatanis* stalk the earth. Who knows how few of them will be chosen by God? God's grace shall descend on those who do His will and wait upon Him, not on those who simply mutter 'Ram Ram'.

(Translated from Navajivan by M. D.)

## Why there is Slaughter

### and How to prevent it

### IV

Here is a statement showing the export of dry beef to Burma from India during 1922-23, 1923-24, and 1924-25, which we owe to the courtesy of Sir Harold Mann:

| Wherefrom | 1922-23 Quantity cwt. | 1922-23 Value Rs. | 1923-24 Quantity cwt. | 1923-24 Value Rs. | 1924-25 Quantity cwt. | 1924-25 Value Rs. |
|---|---|---|---|---|---|---|
| Calcutta etc | 71,693 | 19,83,236 | 80,598 | 17,47,709 | 92,487 | 18,54,760 |
| Bombay | 1,106 | 89,710 | 2,870 | 35,521 | 3,230 | 80,570 |
| Total | 72,779 | 19,23,708 | 83,474 | 18,33,230 | 96,719 | 19,36,330 |

We here thus far dealt with the general economics of slaughter and will leave this part of our subject with a digest of official and therefore fairly authentic information concerning animal slaughter in Bengal, which would not otherwise be available to the public.

The total figures for animals slaughtered annually in Bengal are approximately as follows:

| 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|
| Cows & bullocks | Buffaloes | Goats | sheep | pigs |
| 2,82,314 | 18,800 | 5,67,538 | 1,62,339 | 32,066 |

(1) Rajshahi District

There are slaughter-houses only at (i) Durgapura, (ii) Hussingunj and (iii) Kashiapara of the Rajshahi town Cows slaughtered 42,000, goats 10,000 Besides animals are slaughtered at every village, especially on the occasion of festivals like the Bakrid.

(2) Pabna District.

Slaughter-houses (i) Serajgunj Municipality, (ii) Pabna town Figures are not available.

(3) Jessore District.

There is a slaughter house maintained by the Jessore Municipality, where 212 cows and bullocks, and 400 goats were slaughtered. There are no statistics for the rural areas

(4) Midnapur District

Slaughter-houses (i) Midnapur Municipality, (ii) Khadagpur Municipality and (iii) Tamluk. Total numbers slaughtered cows and bullocks 4000, buffaloes 2,340; sheep 9,125; and goats 30,200.

(5) Hooghly District.

There is no regular slaughter-house; figures therefore are not available.

(6) Khulna District.

There is no slaughter-house in the district. Cows are slaughtered only on occasions like the Bakrid, and goats on ceremonial occasions by Hindus and Mussalmans throughout the rural areas Goats slaughtered about 5,730.

The agent of Messrs. Graham and Co., of Calcutta employs the *Mochis* to collect horns, hoofs and hoofs for transmission to Calcutta and pays them at the rate of Re. 1-13-0 per maund. A small local industry for making toys out of horns and hoofs was in existence to the west at Kaligunj, but it is now in a moribund condition.

(7) Calcutta.

There are five slaughter houses Cattle are slaughtered only at (i) Tangra bullocks and cows 1,11,151; buffaloes 7, 280, calves 10, 528 sheep and goats are slaughtered there as well as at (ii) the so-called Hindu-slaughter-house, (iii) Lucknowne, and (4) Halalbagan: sheep 1,04,177; goats 2 07,940. There is (5) a separate place for the slaughter of pigs 16,308.

According to the Calcutta Municipal Act the owner of a dead animal is required to remove the carcass to Dhappa within three hours of the death of the animal. Messrs Shaw Wallace and Co, have set up a complete installation for flaying and disintegrating all carcasses sent to Dhappa. Bones, after the oil is extracted, are sent to sugar-refining factories and as manures to tea-gardens. Messrs. Carlander and Co., of 8, Old Court House Corner, are the licensed contractors of the Corporation for the collection of horns from Hogg Market. Hoofs and horns are collected by licensed dealers, who send the horns mostly in Cuttack for fitting works and hoofs to the factory of Messrs. Shaw, Wallace and Co. at Dhappa. A Mayer, of 5, South Tangra Road, holds tenders for the purchase of goats from the slaughter-houses. Blood is removed by Carlander and Company for the manufacture of dried blood.

(8) Chittagong Hill Tracts.

Slaughter of animals is rare, as the people are Buddhists, who also object to handling any carcasses. There is no regular slaughter house. No figure is available

(9) Bankura District.

Slaughter-houses: at (i) Bankura town, 2 to 4 cattle daily, (ii) Vishnupur town 2 to 3 goats daily. Cows and bullocks killed 1,005 Buffaloes 150. Goats 5,800 and sheep 125.

A small quantity of horns is used locally in Bankura for the manufacture of combs.

(10) Malda District.

Two slaughter-houses at English Bazar, Baikhola, where 2,000 goats and 100 cows are slaughtered. The same number at four other places combined.

(11) Chittagong District.

There are 13 slaughter-houses Cows and bullocks killed 21,152 Goats, 14000 Buffaloes 30 Roozan killed 8,000 cows. Fatikchari and Satkania about 3000 each. Cox's Bazar 2000, Sadar and Patiya about 1500 each Rangunia and Vasakhali 1000 each, Boalkhali and Anwara 600 each Sitakund, Mirsarai and Hatajari 300, 350 and 120 respectively There is no record of the animals slaughtered on Hindu and Muslimm festivals,

(12) Murshidabad District.

There are five slaughter houses. Cows and bullocks killed 8,300 Goats 7, 700 Salar killed 4000 cows; Murshidabad town 1800; Berhampur and Bhagatpur 1000

cash, Talibpur 500. Baneshwar temple was guilty of killing 300 goats.

Hoofs and horns are utilised by a wandering gang of comb-makers from Birbhum, who prepare cards and a sort of glue from horns.

(13) Bakarganj District.

No regular slaughter-house. Cows slaughtered 12,00; buffaloes 400, goats 26,000.

(14) Mymensing District.

Two slaughter-houses (1) Municipality, (2) Sankhara. Cows slaughtered 400; goats 36,000

Intestines are in a few cases utilised for making strings for musical instruments

(15) Dinajpur District.

There is a municipal slaughter-house at Dinajpur town where 1800 goats were killed No figure is available for the rest of the district.

V G Desai

## Can It Be Prevented ?

### League of Nations (continued)

*The extreme sensitiveness of the various powers with regard to national sovereignty* has been responsible for the withholding of necessary power from the League. This is exactly what has happened repeatedly in the evolution of law and government. It is the old story of individuals, families, tribes, cities and States being jealous of their sovereign rights and refusing to grant adequate power to social organisation.

An almost exact parallel to the present fear of the League by sovereign nations is found in the attitude of the thirteen free and independent States toward the Continental Congress, following our Revolutionary War. Mr. James Madison, one of the men who had most to do with the adoption of the Constitution said : "The principal difficulties which embarrassed the progress and retarded the completion, of the plan of Confederation may be traced to — first, the natural repugnance of parties to a relinquishment of power; secondly, a natural jealousy of its abuse in other hands than their own; thirdly, the rule of suffrage among parties whose inequality in size did not correspond with that of their wealth, or of their military or free population; fourthly, the selection and definition of the powers, at once necessary to the federal head, and safe to the several members. But the radical infirmity of the Articles of Confederation was the dependence of Congress on the voluntary and simultaneous compliance with its requisitions by so many independent communities, each consulting more or less its particular interests and convenience, and distrusting the compliance of others."

In this connection, Professor J. B. Mc Master has pointed out that "the state into which Congress had fallen was most wretched Rudely formed amid the agonies of a revolution, the Confederation had never been revised and brought nearer to perfection in a sense of tranquility. Each of the thirteen States the Union bound together retained all the rights of sovereignty, and asserted them punctiliously against the central government. Each reserved to itself the right to put up mints, to strike money, to levy taxes, to raise armies, to say what articles should come into its ports free and what should be made to pay duty Toward the Continental Government they acted precisely as if they were dealing with a foreign power . . . Every act of that body was scrutinized with the utmost care The transfer of the most trivial authority beyond the borders of the States was made with protestations, with trembling and with fear . . . . . Delaware and Georgia ceased to be represented. . . . The House was repeatedly forced to adjourn day after day for want of a quorum On more than one occasion these adjournments covered a period of thirteen consecutive days . . . On the largest ballot the House could seat, six votes could make the question pass in the negative. It is not surprising therefore, that Congress speedily degenerated into a debating club, and a debating club of no very high order. Neglected by its own members, insulted and threatened by mutinous troops, reviled by the press and forced to wander from city to city in search of an abiding place, its acts possessed no national importance whatever. . . . Congress possessed but the semblance of power. The States possessed the substance Congress could merely entreat, persuade, suggest The States could act "

The consequence of all this was described by Professor Mc Master in the following words "The newspapers were full of bankrupt notices The farmers' taxes amounted to near the rent of their farms, Mechanics wandered up and down the streets of every city, destitute of work. Ships shot out from every port of Europe, lay rotting in the harbours The American name was insulted at every court. Would any person of sense declare, after beholding such a picture as this, that times were not hard, that the country was not upon the brink of ruin, that a new and vigorous federal Government was not needed ?"

Fortunately for the whole world, the thirteen States, after six dangerous years, recognized their mistakes and, *by voluntarily relinquishing certain of their sovereign rights*, formed a Federal Union with real power

The nations of the earth are now facing exactly this same issue with regard to the League. The world is now a unit—politically, economically, hygienically, intellectually and morally. Therefore, correspondingly world organization is essential. Four steps are imperative if the League is to function effectively (1) The inclusion of all nations in its membership, with Germany and Russia assured an equal place with the Allied powers (2) Less domination by the leaders of two or three great nations and an increasing degree of democratic control (3) The outlawry of war and the demobilization of huge armies (4) The willingness of the nations to strengthen greatly the powers of the League and to abide by its decisions

Criticism of the Continental Congress for not solving the problems of the thirteen states was just as reasonable as criticism of the League for not solving the major problems of the hour, such as the Ruhr, Reparations, Corfu, etc. The nations, by refusing to recognize that the world is now a unit may withhold adequate power from the League and continue to disregard its decisions —as the thirteen states once treated the Continental Congress. But if they do, there can be only one outcome continued hostility, further wars, and the destruction of civilization There is, therefore, no alternative to the creation of effective international processes of justice—legislation, adjudication and administration—save war and desolation.

## The Only Political Programme

[The following is a summarised report of Sjt. C. Rajagopalachariar's speech at Ahmedabad on 6th April. He was followed by Dr. Suresh Banerji of the Abhay Ashram, Comilla who too spoke on the same subject as C. R. M. D.]

Friends,

I know very well that meetings are not very popular these days. I would not have been disappointed at all if there were only twenty of my personal friends sitting here. I am glad to find such a large gathering. It seems to me that perhaps you are often all tired of doing nothing. Do you remember the great meeting you had on 6th April seven years ago? I was in Madras on that day. We were about a lakh and a half gathered on that day on our big seashore. Do you know why so many people met that day, not only in Ahmedabad but in all places throughout India after fast and prayer? It may truly be said that on that day, a subject people came to understand that they had the strength to fight the mighty Government that was ruling them. Till then we had been thinking that fighting could be done only by opposing armies, but on that day, we felt and saw that we could fight against a strong Government, though entirely unarmed. Friends, not only was it a great day for India but it was a great day for the whole world. All oppressed nations saw how a people could fight even though they had no arms, or armies, with no weapons but Truth and Suffering. The 6th of April is therefore a memorable day worthy of being celebrated. A nation may discover a weapon, and it may itself not be able to use it, but others more fortunate than itself may be able to use it. On that 6th of April we gave to the whole world a new weapon, which it might use one day or other. Supposing Western nations could fix the day on which they discovered gunpowder, they would celebrate a grand day for it. The 6th of April is the day when we discovered our gunpowder. It is not merely a gunpowder day for us, but a sacred day because we discovered the strength of our own souls. You therefore see why it is that Mahatmaji wants you to meet every 6th of April.

Such was our condition before, that we had forgotten who we were, what stuff we were made of and what strength we still had. On that day we discovered we were men, and had infinite strength in us, and that we could not be ruled unless we agreed to be ruled. If it is true that knowledge is power, really on April 6th, we were made free for all time. Not being able to use our own knowledge, rather, not being willing to use our own knowledge, we have not yet realised freedom.

Those of us who are met here today, wearing foreign cloth, are doing something like celebrating vegetarianism by a great meat-dinner, or having a temperance meeting by distributing brandy at it. We are gathered on a day which Mahatmaji's greatness discovered. The very fundamental of that day is that we must be to our own cloth. It is the first step in emancipation and if done, it is likely to be the last step. After seven years of struggle, it is really painful to see that people have not yet realised the only political programme before them viz. Khadi. Not petitions, not speeches in Councils, not gatherings nor studying in Colleges, nor newspaper writing but Khadi work is the only true political programme before the country. And he who does not wear Khadi is not only not helping but opposing the only political programme in the country.

You are living in a great city. You do not really know the amount of poverty that has overtaken the country called India. As a matter of fact, in India there are thousands and tens of thousands of villages where men do not get more than Rs 2½ in a month. There is no use shedding tears for them if we won't wear a few yards of Khadi which they have manufactured and want us to buy so that they may find a meal. If our hearts were not made of stone, we would be all wearing Khadi. Khadi means employment for the poor and freedom for India. Britain holds India because it is a fine market for Lancashire. It is not the Viceroy's salary or the Commissioners' salaries, or the Collectors' salaries that tempt the English man to remain in India despite the heat and hostility. It is the cloth market. They have raised to their country huge monsters called factories and these monsters must be fed. By buying foreign cloth we only what their factory-demons' appetite and their grip is strengthened. We need not envy the lot of these men who have raised up these monsters crying to be fed thus. Supposing we were foolish and created huge factories in India to give employment to all the unemployed people of India, I tell you our monsters would be so big and revenous that we would have to conquer the whole world to feed them. Otherwise we would not be able to employ all the men that we would have to employ. Surely, you do not want to be in this horrible condition. We must be content with handmade cloth and thereby employ the 30 crores of people of India. We do not want to conquer other people. We want to be let alone, to live an honourable and peaceful life inside our own borders. There can be no peaceful or happy life for us unless all our thirty crores of people are employed in honourable occupations. And we cannot save them from idleness unless we revive the handspinning industry. Agriculture alone is not enough. As Mahatmaji has told you so often, agriculture is one long and splitting in the other long. Without Spinning, crores of our people would have to be idle and therefore to be hungry.

If our boys and girls take to this (referring to the *takli*) do you know what a great political demonstration it would be? Think about its political value for a moment. I tell you it would be a better demonstration than if all the people in Ahmedabad were to turn out, pistol in hand. A pistol may misfire, you may fail to hit your mark. But this will never fail. You will see for instance Mai Maheley Desai has now spun this yard of yarn. It is as much gain. If the youth of India take to this *takli* the British Government will realise where it stands. You may consider that this is a kind of black magic. But I tell you that the British come to India by a kind of black magic and their Government must go out in the same way as it has come in.

I would have told you about Hindu-Muslim unity but with the news from Calcutta, it won'd be idle for me to talk to you about it. Americans could not get rid of the Negroes, do you think that the Hindus can get rid of the Mussalmans or the Mussalmans of the Hindus? There is no way out of it but by peaceful working together. But God must find His own time for us to learn wisdom. There is no doubt that fighting on we are bound to learn wisdom one day. Mahatmaji tried to give us wisdom without the fight, but we are determined to learn wisdom at great cost. But while many things may be impossible now, Khadi is certainly possible. Therefore it is that I said it was the only political programme before the country.

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Pt. Nehru and Khaddar

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# Young India

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## The Story of My Experiments with Truth

(*By M. K. Gandhi*)

### Chapter XIX

#### The Canker of Untruth

There were comparatively few Indian students in England forty years ago It was a practice with them to affect the bachelor even though they might be married. School or College students in England are all bachelors, studies being regarded as incompatible with married life We had that tradition in the good old days, a student then being invariably known as a *brahmachari* But in these days we have child marriages —a thing practically unknown in England Indian youths in England therefore felt ashamed to confess that they were married There was also another reason for dissembling, namely that in the event of the fact being known it would be impossible for the young men to go about or daily with the young girls of the family in which they lived The dalliance was more or less innocent Parents even encouraged it, and that sort of association between young men and young women may even be a necessity there, in view of the fact that every young man has to choose his mate. If, however, Indian youths on arrival in England indulge in these relations—quite natural to English youths—the result is likely to be disastrous, as has often been found. I saw that our youths had succumbed to the temptation and chosen a life of untruth for the sake of companionships which however innocent in the case of English youths, were for them undesirable. I too caught the contagion. I did not hesitate to pass myself off as a bachelor though I was married and the father of a son But I was none the happier for being a dissembler Only my reserve and my reticence saved me from going into deeper waters If I did not talk, no girl would think it worth her while to enter into conversation with me, or to go out with me.

My cowardice was on a par with my reserve. It was customary for families like the one in which I was staying at Ventnor, for the daughter of the landlady to take out guests for a walk. My landlady's daughter took me one day to the lovely hills round Ventnor. I was no slow walker, but my companion walked even faster, dragging me after her and chattering away all the while I responded to her chatter sometimes with a whispered 'yes' or 'no', or at the most 'yes, how beautiful!' She was flying like a bird whilst I was wondering when I should get back home We thus got up to the top of a hill How to get down again was the question Despite of her high heeled boots this sprightly young lady of twenty-five dashed down the hill like an arrow I was shamefacedly struggling to get down She stood at the foot smiling and cheering me and offering to come and drag me. How could I be so chicken hearted? With the greatest difficulty and crawling at intervals, I somehow managed to scramble to the bottom. She loudly laughed 'brave' and shamed me all the more, as well she might.

But I could not escape scotchless everywhere. For God wanted to rid me of the canker of untruth. I once went to Brighton,—another watering place like Ventnor. This was before the Ventnor visit I met there at a hotel an old widow of moderate means. This was my first year in England. The courses on the *menu* were all described in French, which I did not understand. I sat at the same table as the old lady. She saw that I was a stranger and puzzled and immediately came to my aid. 'You seem to be a stranger, she said 'and look perplexed Why have you not ordered anything?' I was spelling through the menu and preparing to ascertain the ingredients of the courses from the waiter, when the good lady thus intervened. I thanked her and explaining my difficulty told her that I was at a loss to know which of the courses were vegetarian as I did not understand French

'Let me help you she said 'I shall explain the card to you and show you what yes may eat.' I gratefully availed myself of her help. This was the beginning of an acquaintance that ripened into friendship and was kept up all through my stay in England and long after. She gave me her London address and invited me to dine at her place every Sunday On special occasions also she would invite me, help me to conquer my backfulness and introduce me to young ladies and draw me into conversation with them. Particularly marked out for these conversations was a young lady who stayed with her, and often we would be left entirely alone together

I found all this very trying at first. I could not start a conversation nor could I indulge in any jokes. But the pat me in the way. I began to learn and in due time looked forward to every Sunday and came to like the conversation with the young friend.

The old lady went on spreading her net wider every day. She felt interested in our meetings. Possibly she had her own plans about us.

I was in a quandary. 'How I wished I had told the good lady that I was married!' I said to myself. 'She would then have not thought of an engagement between us. It is however never too late to mend. If I declare the truth I might yet be saved more misery.' With these thoughts in my mind, I wrote a letter to her somewhat to this effect:

'Ever since we met at Brighton you have been kind to me. You have taken care of me even as a mother of her son. You also think that I should get married and with that view you have been introducing me to young ladies. Rather than allow matters to go further, I must confess to you that I have been unworthy of your affection. I should have told you when I began my visits to you that I was married. I knew that Indian students in England dissembled the fact of their marriage and I followed suit. I now see that I should not have done so. I must also add that I was married while yet a boy, and am the father of a son. I am pained that I should have kept this knowledge from you so long. But I am glad God has now given me the courage to speak out the truth. Will you forgive me? I assure you I have taken no improper liberties with the young lady you were good enough to introduce to me. I knew my limits. You not knowing that I was married naturally desired that we should be engaged. In order that things should not go beyond the present stage, I must tell you the truth.

If on receipt of this, you feel that I have been unworthy of your hospitality, I assure you I shall not take it amiss. You have laid me under an everlasting debt of gratitude by your kindness and solicitude. If, after this, you do not reject me but continue to regard me worthy of your hospitality, which I shall spare no pains to deserve, I shall naturally be happy and count it a further token of your kindness.'

Let the reader know that I could not have written such a letter in a moment. I must have drafted and redrafted it many times over. But it lifted a burden that was weighing me down. Almost by return post came her reply somewhat as follows.

'I have your frank letter. We were both very glad and had a hearty laugh over it. The untruth you say you have been guilty of is pardonable. But it is well that you have acquainted us with the real state of things. My invitation still stands and we shall certainly expect you next Sunday and look forward to hearing all about your child marriage and to the pleasure of laughing at your expense. Need I assure you that our friendship is not in the least affected by this incident?'

I thus purged myself of the canker of untruth and I never thenceforward hesitated to talk of my married state whenever necessary.

*(Translated from Navajivan by* M. D.)

## Congress Work through Labour Organization

Any work, social or political, which helps the nation to come to its own is Congress work. But the work done by Sjt. Shankerlal and Srimati Anusuya-Ben through the organisation of mill labour in Ahmedabad is especially so, inasmuch as it is definitely work that the Congress has made its own *viz.* Khadi, Temperance and Removal of Untouchability. And as in ethical conduct the observance of one main principle necessarily means that of others, *e g.* the observance of truth means that of Non-violence and *vice versa*; even so in the constructive programme the solution of one of the items necessarily means that of others. We had an ocular demonstration of this fact during the National Week when with Sjt. C. Rajagopalachariar I had the pleasure and the privilege to be shown round most of the activities of the Labour Union of Ahmedabad.

I have more than once referred in these columns to the successful introduction of *takli* in all the schools of the Union. We had another demonstration this week on a much bigger scale than the previous ones. To see nearly five hundred little ones — mostly untouchables — sitting side by side with their teachers, some of whom were Brahmins, plying their *takles* with all their heart, was a feast for the eyes as well as the soul. Sitting in front of these children were those of a Jain Boarding Home who had obviously caught the wholesome infection from their less favoured companions. But of them more later. No wonder Sjt. Rajagopalachariar told the boys assembled that they helped Gandhiji and and his movement more than many big folk did and that they were making a political demonstration more effective than any he could name. I shall not trouble the reader with figures this time. Suffice it to say that there were many more this time who reached a speed of over a hundred yards per hour and one of the teachers achieved 150 yards of even well-spun yarn of fairly high count. It is not possible to expect all these children to be wearing Khadi, and Sjt. Shankerlal does not want to rush matters by insisting on all of them to wear it. He hopes to see all of them wearing Khaddar made out of their own yarn and to this end he is accumulating the yarn until it is enough for the needs of all.

But the joy of his work with the children had not been unmixed, for he has had to fight the evil of drink which was so rampant among the boys as the grown up ones, no doubt due to the influence of the latter. Sjt. Rajagopalachariar asked the taki-children how many of them had tasted liquor. Up rose a forest of hands, over two hundred, for truth is the first lesson they have learnt in these schools. 'Can this be? These tender children!' exclaimed Sjt. Vallabhbhai Patel, with a shock of horror. The question was repeated in the clearest Gujarati. Not one hand went down. Two more questions were put to them, as to when they tasted liquor last and whether they would taste it again. The results showed the work that has already been done, and the possibility of its future extension.

We saw the night schools, of which the number is 13, established right in the centres of the slum areas, in order that even after a busy day of hard toil people may be tempted to go to the schools lest as they would

while away an hour sitting in their verandahs. It was choking sitting in those little rooms with the young and grown up mill hands learning their three R's, and yet the houses selected for the schools were the best in the locality. Questions here also revealed the same story about extent to which drink had affected them. The grown ups spoke about it with disgust and loathing and were grateful that they were now free from it.

In addition to eight day-schools and thirteen night-schools, there are two model little institutions, one a boarding house which takes in picked boys of good character to be trained for work amongst their own kith and kin, and the other a sort of Montessori class for children between the age of 3 and 6. We saw these little ones at their afternoon meal heartily enjoying it and proudly calling themselves children of Maaben, a kindly Brahmin lady who is in charge—a real mother to them. This is meant to create a nucleus of children trained from their childhood up to good habits, cleanliness and godly life. The boarding school is situated amidst the cleanest possible surroundings and under an enthusiastic teacher who is a member of the Legislative Council in Baroda State. We saw their kitchen, their dormitory, and their weaving shed, all models of cleanliness and order, and they were clad in clothes of spotless white Khaddar.

Along with educative temperance among the little ones, Sjt Banker and Anasuya-Ben are carrying on a great temperance campaign among the grown-ups who are addicted to the habit. This is uphill work but they are facing all difficulties bravely, thanks to the missionary zeal of the Union Secretary Mr. Gulzarilal Nanda, a Punjab M. A., LL. B, who has given up the legal profession for the life-work he has chosen. He is initiating an elaborate enquiry among the workmen to be followed by 'Total Abstinence Pledges.' Thousands flocked to a special meeting held in Jamalpur, one of the workmen's principal mohallas and men and women all seemed eager to help in the good work.

But this is not all. For Sjt. Shankerlal is nothing if not thorough. The Union has a staff of twenty-eight men, and the schools have about forty teachers all drawing bare maintenance wages. Scarcely one of these does not wear Khadi and the whole staff of twenty-eight men meet every day at a club where they do their regular spinning. It may be said without fear of contradiction that possibly no Congress Committee has a staff so scrupulously carrying out the Congress programme as these good people working for the welfare of mill-hands.

Before I conclude I shall mention yet another thing which is a bye-product as it is no part of his labour activities. I call it a bye product as it is no part of his labour activities. We might credit it to his work as Secretary of the All India Spinners' Association. I mentioned Jain children sitting in front of the Labour Union school children, plying their *takhis*. They belong to a charitable boarding house which owes its existence to the charity of Anasuya Ben's uncle. They are housed in the palatial mansion of Sheth Ambalal Sarabhai adjoining to the house where Shankerlal stays. Being near neighbours they could not help coming under his influence and all the boys, including some College boys, spin and wear Khaddar. The Superintendent seemed to take pride in their manners and in their spinning, the result of which he showed us in the shape of a heap of neatly packed yarn.

'They used to wear mill cloth' he said, 'but thanks to Shankerlal I have got Khadi clothes for all of them. Pray ask them to stick to Khadi even when after finishing their studies they go back to their homes and wear their own clothes.'

M. D.

## 'The Takli Teacher'

This is the title of a booklet covering 30 pages issued by the All India Spinners' Association, Ahmedabad and prepared at its instance by Messrs Richard B. Gregg and Maganlal K. Gandhi. It contains 23 clear, well-thought-out illustrations showing the different forms of *takli* and the various positions in handling this simple little instrument of household use and national importance. It gives accurate hints on spinning by the *takli*, so that anybody who will read the booklet carefully can master the art of spinning by the *takli*. It also dwells upon the different uses to which the *takli* can be put and compares the advantages of the *takli* over the Charkha in some instances. It also teaches how to make a *takli* and winds up with historical information about this instrument which enabled the spinners of Dacca to spin the finest yarn, the like of which no machine has yet been able to produce. There are valuable hints which are useful to the spinner both on the *takli* and on the Charkha.

Of the educational value of the *takli*, the writers explain that it develops in the spinner patience, persistance, concentration, self-control, calmness, realization of importance and value of detail, ability to do more than one thing at a time, making one of these so habitual that its control and operation are almost unconscious, sensitiveness, sureness and delicacy of touch and of muscular control and co-ordination, realization of value of cumulative and sustained individual effort even though separate efforts be of short duration; thus a realization of the value of co-operative work, self-respect and self-reliance arising from recognition of one's ability to create something of economic value useful to oneself, to one's family, to the school and to the village, province or nation. There are several other values mentioned in this short chapter which the reader interested in the national spinning movement may see for himself in the book.

The publishers invite criticism of the book from those who are versed in the art of spinning on the *takli*, and they would welcome any suggestion, advice or information that may be sent to them so as to enable them to incorporate them in a future edition.

The book is being simultaneously published in Hindi with the same illustrations and the same get up. Whether in Hindi or English, the book can be had at the Ashram, Sabarmati on payment of As 7 including postage.

I hope that every *takli* teacher in municipal and national schools where *takli* has been introduced will procure the book for his own guidance and that of his pupils.

M K G.

### A Correction

The figures for cows under Rajshahi and Bakarganj districts in the last issue (Page 132, column 1) should read as 2,000 and 12,000 respectively.

V. G. D.

# Young India

## Pandit Nehru and Khaddar

*(By M. K. Gandhi)*

Pandit Motilalji has never been *persona grata* with the *Times of India*. The latest offence committed by him is that of hawking Khaddar in Allahabad where only a few years ago he could hardly be seen going anywhere except in his grand motor car. But in the elegant language of the writer: "Even in India it must be recognized that Pandit Nehru is making an ass of himself." It is to be wished that many leaders will follow Panditji and earn the title that has been so courteously bestowed upon Panditji by the *Times of India*. It is generally time to rejoice when one receives a cross from opponents. Their praise should make one cautious. The Romans feared the Greeks especially when they brought gifts.

The *Times* writer has out-done himself in showing his contempt for the Congress, Khaddar and Congressmen. I must let the reader to judge for himself. The writer says:

> "The completeness of the Congress collapse, the utter futility of the so-called Congress creed, and the total absence among Congress supporters of a single reasonable political idea are illustrated by a telegram dispatched in all earnestness from Allahabad."

The writer then proceeds:

> "If the British public learnt that Lord Birkenhead, wearing a Union Jack waistcoat, had been selling true blue Tory rosettes beneath the lions in Trafalgar Square, that Mr Baldwin had been promoting Empire industries by hawking trays of British toys in Piccadilly, that Mr. Ramsay Macdonald, attired in corduroys and a muffler, had been disposing of red flags among the workers in Limehouse, or that the Clydeside Bolshevists had set up a stall on Clydeside for the sale of miniature sickles and hammers, the unanimous conclusion of all classes would be that their leaders had gone mad."

The inference naturally is that the distinguished hawkers of Khaddar such as Pandit Nehru and Mr. Rangaswami Iyengar who accompanied him in his hawking have gone mad. The language used by the writer is not only insulting but it is also highly misleading. What possible comparison can there be between "true blue Tory rosettes" hawked by a British Tory and Khaddar which, rightly or wrongly, represents to thousands of Indians an emblem of a real bond between the classes, and the masses? For only by Khaddar the classes through whom the British Government holds sway over the toiling dumb millions, could make some little return to the masses, for the bleeding process which the latter have to undergo in order to feed the British Government. The insult has been possible only because the fashion has been set by the Liberal politicians to be-little Khadi and all it means. Who does not remember that at the time the war broke out young and old, men and women, great and small, in fact all who were not enlisted or could not be enlisted as soldiers, were expected to sew, as a matter of fact did sew, garments for the wounded soldiers who were received in the various hospitals? People at that time vied with one another in doing this little service and those who did not know how to stitch were thankful if they received preliminary training from their neighbours. All distinctions were erased in the face of the awful calamity that had overtaken the British people. I make bold to say that if it was patriotic and necessary for every one to do the sewing and hundreds of other odd jobs which in ordinary life they never did, it is a thousand times necessary and patriotic for every Indian to wear Khaddar to the exclusion of all foreign cloth and then find the only occupation, that is, of hand spinning, which is possible for the millions of India to undertake.

We read in English books that when a movement is ridiculed by its opponents, it may be said to be making headway and when it excites the anger of their opponents, it is said to be producing the desired effect. If the *Times of India* at all represents British public opinion, Khaddar is evidently producing the desired effect.

The writer of the article in question assures the readers that "the Allahabad public does not want the Congress grave-clothes", as he has called Khaddar "any more than they are wanted in any other part of India." If so it is difficult to understand all the contempt poured upon Khaddar. But it is for the Congress leaders to prove that Khaddar is not the 'grave-clothes' of the Congress but that it establishes an unbreakable link between the Congress and the masses and thus makes the former more representative than it ever has been.

In fairness, however, to Europeans, let me say that in the venomous abuse of Khaddar, the *Times of India* writer by no means represents the general European opinion. I know several Europeans in India who believe in the message of Khaddar and some who use it themselves. Its message has even reached Europe. Here is a letter from a professor from far-off Poland regarding Khaddar:

> "Do you not think it would be a good thing if an attempt were made to sell Indian tissues in Europe to friends of India? I might try on a small scale here if you send me tissues of your cloth with indication of prices in English currency and an English address to which the money could be sent. I think that even if the amount of sales would not be very great, it would be useful for propaganda and I hope that many people at least in Poland would be proud and happy to wear Indian cloth in order to show their sympathy with your work. . . . . This is perhaps the most efficient way to gain universal sympathy for the emancipation of India. I could not easily undertake to spin myself but I can undertake to go from house to house and encourage the buying of Indian cloth even if it is more expensive than our own products."

## The National Week at Satyagraha Ashram

The way in which the National Week was celebrated at Satyagraha Ashram deserves special notice for the unique zeal with which one and all put their best effort to render the week one of the greatest amount of work and prayer in the whole year. Measures were concerted in the previous week as to how best to celebrate it. It was decided not to disturb the Ashram routine in any way, the morning and evening common prayers and the special morning prayer for the school children continuing as usual, all fasting on the 6th and 13th, all doing their allotted task (excepting the children for whom the school was closed), and yet putting forth an extra effort to make the week of a distinctively national character. With this end in view, five groups decided in their respective quarters to work the spinning wheels day and night, from 4 A. M. on the 6th to 7 P. M. on the 13th, the rest working their own wheels and also working a loom day and night from the morning of the 6th to the evening of the 13th.

An analysis of the result shows the unprecedented success with which God has blessed our effort. The wheels and the looms worked away day and night without for a moment going wrong, or stopping, and without any one who attended to them at nights ever falling ill. Special enthusiasm was evoked on the day when a youngster of 10 one day worked at his wheel for 14 hours and registered his yarn score in the evening. It was 4444 rounds or 6925 yards! That spurred others to emulating his exploit with the result that there were five more champions who entered the lists, the most successful of them scoring as many as 9119 rounds (i. e., over 12,160 yards) of 17 counts, having been at his wheel for 22 hours and 20 minutes at a stretch, spinning at a sustained speed of 540 yards an hour!

But the pioneer was not to be baulked of the fruits of his first unique achievement. He did on the last day 7000 rounds thus topping the list in the whole week's total individual outturn, his score being 17,244 rounds or 22,992 yards that is nearly 3000 yards per day!

Though I have said above that the boys had a holiday so far as the school was concerned, it was no holiday from the point of view of work, for all the time that they did not spin they gave to cleaning, ginning, carding and silvering the cotton that they and their elders turned into yarn during the day.

But to return to the analysis.

For the purpose of comparison, I give this week's figures with the figures of spinning in an ordinary week:

| | AN ORDINARY WEEK | | THE EXTRAORDINARY WEEK | |
|---|---|---|---|---|
| | In rounds | Daily Average | In rounds | Daily Average |
| Men | 1,02,042 | 281 | 1,87,457 | 480 |
| Women | 54,288 | 295 | 1,61,114 | 638 |
| School children | 50,602 | 264 | 2,37,010 | 1037 |
| Infants | 11,102 | 160 | 35,274 | 349 |
| **Total** | **2,18,034** | | **6,10,845** | |
| General Average outturn per head, | | 271 | | 644 |

I also give below the result of the last day's spurt:

| | ROUNDS | AVERAGE | | |
|---|---|---|---|---|
| Men | 44,493 | 840 | Day's Total | 1,43,838 |
| Women | 27,488 | 887 | | |
| School Children | 63,486 | 2339 | Average Per Head | 1,170 |
| Infants | 6,432 | 585 | | |

The result of the day and night working of one loom, 5 men and women sitting at it in turns, was as below:

| | |
|---|---|
| Total hours of work | 180 |
| Total persons | 40 |
| **Total outturn** | **190 yards of 21" width** |

I now proceed to give interesting items from the figures already analysed:

HIGHEST WEEKLY SCORE

| | | Rounds |
|---|---|---|
| From men | Keshe | 17,135 |
| " Women | Krishnamaiya | 10,200 |
| " School children | Kanti | 17,244 |
| " Infants | Anandu | 7,281 |

The oldest members of the Ashram viz. Gandhiji and Kasturba Gandhi scored a total of 3,829 and 4,226 rounds respectively, and the youngest—a grand-daughter of the oldest—scored 4,323 rounds.

Out of 57 men *three* scored a total of over ten thousand and *three* of over 5000 rounds, out of 32 women *one* scored a total of over ten thousand and *eleven* of over five thousand and out of 29 school children *eight* scored over ten thousand and *fourteen* over five thousand.

THE HIGHEST INDIVIDUAL EFFORT OF A DAY

| | Rounds | Hours |
|---|---|---|
| Keshu | 9,119 | 22½ |
| Krishna | 7,285 | 20½ |
| Somabhai | 7,225 | 21 |
| Kanti | 7,000 | 20 |
| Keshavlal | 5,100 | 18 |
| Navin | 4,400 | 16 |

From the total number of 133 inmates, 18 (exclusive of the six mentioned above) scored a daily outturn of from two to three thousand rounds.

M. D.

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### What is it like?

An Englishman writing to his relatives in London thus gives vent to his feelings after having been in New York for 48 hours:

"It's all quite true,—skyscrapers, iced water, elevators express to the 25th floor, subways, negroes; I never quite believed it before. But that's all I know. I have been here 48 hours,—never such a 48 hours before,—I can't last much longer. I've been walked about, talked at, dined, lunched, theatred; I'm so tired.—I can hardly see. Incredible, inconceivable. My timetable is arranged to the minute,—I am telephoned to wherever I am to see that I am moving on the next engagement. By a subterfuge I have escaped. I am to go out to dinner in an hour or so. You must not expect anything more than postcards. It's very cold out,—freezing,—while it boils within.

My head goes into solution in these temperatures. Englishmen will sympathise with me when I say that I felt about as uncomfortable reaching London for the first time as the writer of the foregoing did on reaching New York. And I know that a villager going to Bombay feels similarly bewildered and lost in finding himself in the midst of the hubbub and bustle of Bombay.

M. K. G.

## Music in Life

[The following translation of a speech by Gandhiji at the Second Annual Function of the National Music Association, Ahmedabad, will be read with interest. M. D.]

There is a famous classical saying which has now become a proverb that the man 'that hath no music in himself' is either an ascetic or a beast. We are far from being ascetics, and to the extent that we are devoid of music we are near allied to beasts. To know music is to transfer it to life. The prevalent discord of today is an indication of our sad plight. There can be no Swaraj where there is no harmony, no music.

Where there is discord and every one striking his own tune, there is bad government or anarchy. Work for Swaraj fails to appeal to us because we have no music in us. When we have millions of people singing together in harmony or taking God's name in unison, making one music, we shall have taken the first step to Swaraj. If we cannot achieve this simple thing, how can we win Swaraj?

We have free music classes in Ahmedabad for the last three years conducted by one who is an expert. And yet we have to be satisfied to day with a roll-attendance of 10 and a regular attendance of four. It is poor consolation indeed, but we live in hope and Dr. Hariprasad who saw a ray of hope when he finds even one *pal* out of the hundreds in Ahmedabad close and tidy, might well feel satisfied that we have at least four regular music lovers.

Where there is filth and squalor and misery there can be no music. It implies an atmosphere quite the contrary. If we put a broad interpretation on music, i. e., if we mean by it union, concord, mutual help, it may be said that in no department of life can we dispense with it.

Music today has been degraded to mean the vocal effort of a singing girl. We fight shy of sending our sisters and daughters to music schools. There seems to be a superstition that their voice is best when it is devoid of sweetness. That explains why Dr Hariprasad has had to express satisfaction with an attendance of ten students.

Music, truly speaking, is an ancient and sacred art. The hymns of *Samaveda* are a mine of music, and no *ayat* of the Koran can be recited unmusically. David's Psalms transport you to raptures and remind you of the hymns from *Samaveda*. Let us revive this art and patronise the school of music.

We see Hindu and Mussalman musicians sitting cheek by jowl and partaking in musical concerts when shall we see the same fraternal union in other affairs of our life? We shall then have the name of Rama and Rahman simultaneously on our lips.

I am glad some of you here are patronising music. If many more send their children to the music class it will be part of their contribution to national uplift.

But to go a step further. If we would see music in millions of our poor homes, we should all wear Khadi and spin. The music we have had today was sweet indeed but it is a privilege of the favoured few. The music of the spinning wheel may be a free gift to all and is therefore sweeter. It is the hope and solace and majesty of the millions, and for me therefor the truly good music.

## Why there is Slaughter
### and How to prevent it.

(16) Darjeeling District.

Cows and bullocks killed 14,034. Buffaloes 2,938. Goats 3,759 Sheep 3,000. Pigs 6,408 Sadar Killed 7510 oxen, Kurseong 3225, Kalimpong 1342, Siliguri 760.

Darjeeling Municipality has installed a bone-crushing machine owing to good supply of bones there. Bhatias and Lepchas are successes as food, except where the animal has died from infectious diseases.

(17) Burdwan District.

Cows and bullocks killed 13 285. Goats 30,000 Sheep 27,018. Asansole killed 11768 cows and bullocks; Sadar 8,400; Katwa 2,500, Kalna 620.

(18) Howrah District

There are 13 slaughter-houses where are slaughtered 3 050 cows, 400 buffaloes, 30510 goats and 4,350 sheep. The Municipal slaughter house accounted for 1600 cows, Bantra for 750, Mundhirhat for 400, Panchala for 300 and Hakola for 100

(19) Faridpur District.

No regular slaughter house Goats killed 8,000

(20) Hooghly District

Slaughter-houses at Pandua, Bowshea, and Hooghly-Chinsura Municipality. Cows and bullocks killed 7,864 (Sadar 4,500, Serampore 3,364). Goats 30,000, Sheep 12,398

(21) Nadia District

Cows and bullocks killed 550 Goats 5000 Sheep 1,600. Krishnanagar killed 500 cows, Shantipur 50.

(22) Noakhali District.

Cows and bullocks killed 3,000 Buffaloes 2,000 Goats 2,000 Sheep 1,836.

(23) Tipperah District.

Cows and bullocks killed 4,000, Buffaloes 250 Goats 13,000. Sheep 100 Tickerchar killed 2000 and Chandpur 4000 cows No figure is available for Brahmanbaria.

(24) Dacca District

There are two slaughter houses in Dacca town, (i) Sajahanpur and (ii) Kasaitoli where were killed 10 800 cows and bullocks, 35,000 goats and 5,000 sheep There are no statistics for the rural areas

(25) 24-Parganas

Cows and bullocks killed 19,350, Buffaloes 2000. Goats 40,500 Sheep 800 Pigs 3000. Sonadanga killed 52000 animals Barrackpore killed 2000 cows, Barasat 500, Diamond harbour 480.

The *Bhagars* at Baranagar and Kamarhati are let out to Messrs. Shaw Wallace and Co., of Calcutta. Horns and hoofs are supplied to animal meal factories Blood is collected by Messrs Carlander and Co, Intestines are generally supplied to Government factories *e g.* Mr. Mayer's gut factory

(26-27) Birbhum and Jalpaiguri Districts

Killed 8 305 and 3, 518 cows and bullocks, 3,628 and 2,463 goats, and 280 and 30 sheep respectively. The latter besides slaughtered 1030 buffaloes and 1800 pigs.

(28) Rangpur

Cows and bullocks killed 13,200; goats 7,500; sheep 500 Kurigram killed 13000 cows and Nilphamari 200. No figure is available for the other subdivisions.

The obvious and irresistible conclusion to which we are driven by a study of all these facts is, that we

cannot save these animals when alive unless we utilise them when dead. Only the fullest possible exploitation of carcasses can arm us with the funds with which to buy up every living animal for sale. V. G. Desai

## Can It Be Prevented ?

The last measure for the prevention of war discussed by Mr Page is...

### Creation of an International Mind

The prevention of war depends, in the last analysis, upon new attitudes of mind. No plan or process can prevent war if the nations are bent upon fighting. The really important task before us, therefore, is the creation of a new state of mind which will transcend national boundaries...

We may take hope from what has already been accomplished in widening the area of law. It was not so many thousands of years ago — indeed, only a mere fraction of the total duration of man's existence upon the earth — that the family and the tribe were the extreme boundaries of goodwill. Less than five hundred years ago it was the city and in America little more than a century ago it was the State. And yet it is now universally admitted that loyalty to the United States Government does not in any sense make a man a less loyal citizen of the State of Ohio or of the City of Cleveland. Some of these days we shall learn a similar lesson with regard to international government. There is really no more reason why native-born citizens of Poland and Lithuania should hate each other than that Italian-born citizens of New York should hate Russian Born citizens of Pennsylvania. No section of Europe has more diverse racial population than has New York, Pennsylvania or Illinois. Experience has demonstrated that persons of different races can get along without fighting, if they are not spurred on by artificially created national antagonism.

The task before us, therefore, is to widen the area of good will so that law and orderly government may transcend national boundaries and include all humanity. Some call this a dream, as men in other days called national unity a dream. But as man dream, so they achieve. Citizens of a vast republic stretching across a whole continent, coming as they have by the million from every corner of the earth, and achieving as they have an imperfect but truly marvelous national unity; and, recognizing the manifold blessings of unity, should put forth every effort in making its realization on a world basis.

The concrete measures which should be adopted as means toward such an end are too numerous to receive detailed consideration in such a short discussion as this. Indeed, they are yet to be formulated in any comprehensive manner. Such an enumeration, however, would surely include a new evolution of tariff policies, an equitable immigration policy, with scrupulously courteous and fair treatment of all alien peoples, especial considerations for foreign students in our colleges and universities; the removal from our histories of all national propaganda and efforts to discredit other peoples, the establishment of a Department of Peace with the Secretary sitting in the Cabinet, and a large budget, private and governmental subsidies for foreign travel and study after the precedent set by our Government in making available, out of principal and interest of of the Boxer indemnity, a fund of more than 28,000,000 to be used for the education of from 50 to 100 Chinese students in American Colleges and universities each year until 1940, the strengthening of the efforts of educators, doctors and missionaries throughout the world.

If such means as these are rejected and the various nations seek to gain and maintain their own selfish interests by the assertion of military force, it is only a question of time until another world war breaks out, and concerning Western civilisation the verdict of history will be handed down: Weighed in the Balance and Found Wanting.

These then are some of the ways by means of which further war may be prevented: the abandonment of economic imperialism, disarmament, abolition of secret diplomacy, creation of international processes of justice, including the outlawry of war, a world court and the league of nations, and the creation of an international mind.

## Notes

### 'The Moral of Machinery'

'*The Current Thought*' for February has reproduced Mr Robert B. Gregg's letter to a friend on the 'Morals of Machinery' Mr Gregg is an ex-American lawyer with a wide experience of his own country. He has lived in the midst of the very things he describes in his letter and has at one time in his life contributed to their growth. He therefore writes with authority.

"Most people" he says, "accept machinism for its immediate results and are quite blind to the secondary results of slower growth. But these latter are the most important." He then recounts in detail the evils of multiplication of machinery. He pertinaciously concentration of material power and wealth in the hands of the few first in the last. "Machinery and modern industry" Mr. Gregg truly says, "have taken the money of millions of people and concentrated its management and control into relatively few hands and modern developments of banking and credit have concentrated the control of all the materials and factories and mills into still fewer hands." Do we not see this process going on even in our own country at the cost of the millions who are being bled white in order to support huge industries thousands of miles away from their cottages? "Probably" says Mr Gregg, "the real ultimate control of industry in Europe, America and most of Asia and Africa is concentrated in the hands of not over 1500 men, perhaps fewer still."

"Such tremendous power is a temptation which human nature cannot withstand. It involves tyranny, vanity, pride, greed, selfishness, ruthless competition on the one side, loss of liberty, insecurity, fears, loss of self-reliance and of independence, degradation, poverty, loss of dignity and self respect on the other."

"Deaths, maiming, and crippling by industrial accidents far exceed corresponding injuries by war. Diseases and physical deterioration caused directly and indirectly by modern industry are appalling. For, it is industry that has caused the development of large cities with their smoke, dirt, noise, bad air, lack of sunshine, and out-door life, slums, disease, prostitution, and unnatural living."

The waste in advertisements is truly 'appalling.' "The President of the British Incorporated Society of

Advertisement Consultants recently estimated that the annual expenditure on advertisements for the British Isles alone is £ 175,000,000. ! ! !

Another striking feature is 'parasitism.' 'Man is made to obey the machine. The wealthy and middle classes become helpless and parasitic upon the working classes. And the latter become so specialised that they also become helpless. The ordinary city dweller can not make his own clothing or produce or prepare his own food. The cities become parasitic upon the country. Industrial nations upon agricultural nations. Those who live in temperate climates are increasingly parasitic upon tropical peoples. Governments upon the peoples they govern. Armies upon civilians. People even become parasitic and passive in regard to their recreation and amusements. They want to be amused, instead of amusing themselves. They throng the cinemas and theatres and music halls. They watch others play cricket etc."

"Along with this parasitism has come a widespread irresponsibility. The industrial 'magnate' or banker issues an order in Europe which affects vitally the lives of negroes in Central Africa."

The consumers, too, fare no better. They too cease to feel the responsibility. "When I', exclaims Mr Gregg, "seated in a restaurant in France, put some pepper in my soup, do I stop to think what poor coolie in Java, purchasing, endured the hardship of gathering it, while subject to a fever, and perhaps to the indignities and brutality of harsh plantation supervision?"

I must however resist the temptation to quote more from this instructive letter. I must ask the reader to see the original if the samples I have put before him have whetted his appetite for more. The reader must not think that Mr. Gregg is against all machinery. He is against its uncontrolled multiplication. He would regulate and restrain its use as we regulate or ought to regulate and curb our passions. That use of machinery is lawful which subserves the interests of all.

## How to help?

An Indian Correspondent living in London writes:

"Every person asks me how people who live in America, Germany, France, Italy as well as England can help the Indian cause? What can they do to help us in our fight for Swaraj? They ask further what can India teach the world? Has she any message to the people who are fighting? And, if so, what can she contribute towards creating world peace?"

The first question is easily answered. If even God only helps those who help themselves, how would people, imperfect as they are, help one another unless they are prepared to help themselves? But after all there is something in creating a sane world opinion. There is no doubt that that opinion is daily growing in influence. The chapters, which I am reproducing in a somewhat condensed form from Mr Page's pamphlet, show clearly how people were led into error by our education. They were fed during the war on diabolical lies by their respective governments. I have therefore suggested to every European friend who has been good enough to visit the Ashram to study our movement, not from newspaper reports, which are ill-informed where they are not interested, but from original writings. It grieves me to have to say that the British Government agency, both public and secret, is spreading a wholly incorrect view of the situation. No Indian patriotic agency can possibly overtake the lies spread by this highly organized and lavishly paid secret service from whose attention even the great Poet of Asia, indeed of the world, has not been free. It is only impartial and sober representatives of the respective European countries and America who can, if at all, contravert the statements that are being broadcasted on behalf of the British Government.

The second question is more difficult to answer.

If the question had been, what has India taught to the world, I could have referred the questioner to Max Muller's book 'What can India teach us?' But the question here put is not in terms of the past of India but in terms of her present. I must then frankly confess that at the present moment India can teach the world little. She is trying to develop ability to vindicate her liberty by means strictly non violent and truthful. Some of us who are in the movement have an undying faith in those means, but it is not possible in an instant to transmit that faith to people outside India. It is not possible to say that that faith is even the common property of educated India. But there is no doubt that if India succeeds in regaining her liberty through non violent means, she would have delivered her message to the others who are fighting for it, and what is perhaps more, she would have made the largest contribution yet known to the world peace.

## Monthly Khadi Returns

The following are the figures for production and sale, so far as available, of Khadi during the month of January. I do hope that the other provinces or institutions which have not yet sent in their returns will do so without delay, so as to make the figures uptodate.

| | Production | Sale |
|---|---|---|
| Already noted | Rs 37,711 | Rs 42,872 |
| Andhra | Rs 1,610½ | Rs 19,503 |
| Bombay | [illegible] | Rs 41,492 |
| Bengal | Rs 33,143 | Rs 29,084 |
| Delhi | Rs 1,150 | Rs 656 |
| Tamil Nado | Rs 51,467 | Rs 81,754 |
| U. P | Rs 6,156 | Rs 9,917 |
| Total | Rs 1,45,719 | Rs 2,25,228 |

The figures of Andhra are incomplete, only 27 out of 61 organisations having sent their reports to the provincial office. Bombay figures include only the sales of the Princess Street Khadi Bhandar, and the Charkha Sangh Bhandar, 14, Dadi Seth Agyari Lane, Kalbadevi Road, and of the Rashtriya Stree Sabha. The figures for the Sandhurst Road Khadi Bhandar are not available. The Bengal figures include those of the Khadi Pratisthan and of the Abhoy Ashram. The Tamil Nadu figures are complete and the sale figures have been corrected so as to avoid duplication due to sales to branch depots and the like. U. P figures represent only those of the Gandhi Ashram, Benares, and Cawnpore Bhandar. The Allahabad Bhandar figures are not available but its average sales amount to about Rs 700 per month. In Delhi only the figures of Sjt Chiranjilal Pyarelal, Hapur are given, the figures of the Swaraj Ashram and the Khadi Bhandar of Sjt. Balambhar Dayal being not yet available. **M K G.**

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Drugs, Drink and Devil

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# Young India

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## The Story of My Experiments with Truth

*(By M. K. Gandhi)*

### Chapter XX

#### Acquaintance with Religions

Towards the end of my second year in England I came across two Theosophists,—brothers, and both unmarried. They talked to me about the *Gita*. They were reading Sir Edwin Arnold's translation—*The Song Celestial*—and they invited me to read the original with them. I felt ashamed as I had read the divine Poem neither in Sanskrit nor in the vernacular. I was constrained to tell them that I had not read the *Gita* but that I would gladly read it with them, and that though my knowledge of Sanskrit was meagre, still I hoped to be able to understand the original to the extent of telling where the translation failed to bring out the meaning. I had heard of Sir Edwin Arnold only in connection with his rendering of the *Bhagavad Gita*. I began reading it with them. The verses in the second chapter

If one
Ponders on objects of the sense, there springs
Attraction; from attraction grows desire,
Desire flames to fierce passion, passion breeds
Recklessness; then the memory—all betrayed—
Lets noble purpose go, and slips the mind,
Till purpose, mind, and man are all undone.

made a deep impression on my mind, and they still ring in my ears. The book struck me as one of priceless worth. The impression has ever since been growing on me with the result that I regard it today as the book par excellence for the knowledge of Truth. It has afforded me invaluable help in my moments of gloom. I have read almost all English translations of it, and I regard Sir Edwin Arnold's as the best. He has adhered to the strict meaning of the text and yet it does not read like a translation. Though I read the *Gita* with these friends, I cannot pretend to have studied it then. It was only after some years that it became a book of daily reading.

The brothers also recommended Sir Edwin Arnold's *Light of Asia*, which I read with even greater interest than I did the *Bhagavad Gita*. Once I had begun it I could not leave off. They also took me on one occasion to the Blavatsky Lodge and introduced me to Madame Blavatsky and Mrs Besant. The latter had just then joined the Theosophical Society and I was following with great interest the controversy about her conversion. The friends advised me to join the Society, but I politely declined saying, 'With my meagre acquaintance of my own religion I do not want to belong to any religious body.' I recall having read, at the brothers' instance, Madame Blavatsky's *Key to Theosophy*. This book stimulated in me the desire to read books on Hinduism, and dissipated me of the notion fostered by the Missionaries that Hinduism was rife with superstition.

About the same time I met a good Christian from Manchester in a vegetarian boarding house. He talked to me about Christianity. I narrated to him my Rajkot recollections. He was pained to hear them. He said, 'I am a vegetarian, I do not drink. Many Christians are meat-eaters and drink, no doubt but neither meat-eating nor drinking is enjoined by Scripture. Do please read the Bible.' I accepted his advice and he got me a copy. I have a faint recollection that he himself used to sell copies of the Bible and I purchased from him an edition containing maps, concordance, and other helps. I began reading it but I could not possibly read through the Old Testament. I read the book of Genesis and the chapters that followed invariably sent me to sleep. But just for the sake of being able to say that I had read it, I plodded through the other books with much difficulty and without the least interest or understanding. I disliked reading the book of Numbers.

But the New Testament produced a different impression, especially the Sermon on the Mount which went straight to my heart. I compared it with the *Gita*. The verses, 'But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man take away thy coat let him have thy cloke too' delighted me beyond measure and put me in mind of Shamal Bhatt's 'For a bowl of water give a goodly meal' etc. My young mind tried to unify the teaching of the *Gita*, the *Light of Asia* and the Sermon on the Mount. That renunciation was the highest form of religion appealed to me greatly.

This reading whetted my appetite for studying the lives of other religious teachers. A friend recommended Carlyle's *Heroes and Hero Worship*. I read the chapter on the Hero as a prophet and learnt of the Prophet's greatness and bravery and austere living.

Beyond this acquaintance with religion, I could not go at the moment, for reading for the examination left me scarcely any time for outside subjects. But I took mental note of the fact that I should read more religious books and acquaint myself with all the principal religions.

And how could I help knowing something of Atheism too? Every Indian knew Bradlaugh's name and his so-called Atheism. I read some book about it, the name of which I forget. It had no effect on me, for I had already crossed the Sahara of Atheism. Mrs Besant who was then very much in the limelight had turned to Theism from Atheism and that fact also strengthened my aversion to Atheism. I had read her book *How I became a Theosophist*.

It was about this time that Bradlaugh died. He was buried in the Woking Cemetery. I attended the funeral, as I believe every Indian residing in London did. A few clergymen also were present to do him the last honours. On our way back from the funeral we had to wait at the station for our train. A champion atheist from the crowd heckled one of these clergymen. 'Well sir, you believe in the existence of God?'

'I do' said the good man in a low tone.

'You also agree that the circumference of the Earth is 28,000 miles, don't you?' said the Atheist with a smile of self-assurance.

'Indeed.'

'Pray tell me then the size of your God and where he may be?'

'Well if we but know, He resides in the hearts of us both.'

'Now, now, don't take me to be a child' said the champion with a triumphant look at us.

The clergyman assumed a humble silence.

This talk still further increased my prejudice against Atheism. (*Translated from Navajivan by* **M. D.**)

### Warning to Yarn Collectors

Much of the yarn that is delivered to the All India Spinners' Association as subscription is collected by local voluntary collectors. Thereby much time, energy and expense are saved. But the collectors should be good spinners themselves. They must be able to distinguish good yarn from bad and know the different counts. For the value of the yarn can be immediately increased if the collectors know how to judge yarn and take the trouble of examining it before accepting it from sub scribers. They have to take only such yarn as is evenly spun and made into standard strands, *i.e.* 4 ft. in length. The greater the attention paid to these details, the greater the chance of producing stronger Khadi at cheaper rates. The spinners should bear in mind that the better they spin, the larger is their subscription to the Association. That is the beauty of having subscriptions in yarn. If collectors and subscribing spinners do their work carefully, they can double the value of subscription whilst it will mean no more work for the collectors or the spinners and certainly no more expense. Whereas, if the yarn is spun anyhow or packed any how, it throws a useless burden upon the spinners' Association and means avoidable waste of national energy and capital.

**M. K. G.**

## The World War

### How Can Religion help?

[His last chapter is called by Mr. Page 'How shall the Churches do about war?' I have given it a name more suited to the readers of *Young India*. They will note that much of Mr. Page's argument applies to all religions.

**M. K. G.**]

The effort to outlaw war legally is a step in the right direction, and should be continued until all war is declared to be criminal by the law of the nations. But history reveals clearly the improbability of this happening until the common consciousness of mankind has declared all war to be wrong. That is to say, ethical judgments precede and are the foundation upon which legal judgments are based. Law is only a codification of customary habits of thought and action. In the last analysis, then, the outlawry of war is an ethical problem.

Because of the predominance of the ethical aspect of this question, our concluding chapter is devoted to a consideration of the attitude of the churches toward war. What should the churches do about war? Should they refuse to bless any future war?

Before attempting to answer these questions, it is well to remind ourselves as to the essential nature of our problem, and thus avoid confusing the main issue with other issues which are irrelevant to the present discussion, although they may possess great importance in themselves. The real problem is this: *Should the churches turn away from war as a sinful method of dealing with other nations, that is, a method which no Christian should ever sanction or adopt?*

Interesting by-ways which might be followed with profit are: is the use of physical force ever justifiable? What should be our attitude toward police—local, national or international? These questions deserve more careful attention than they have received thus far. Whatever points of agreement there may be between the use of force, police and war, there are so many points of serious difference that to reason by analogy in this discussion is to follow an ineffective line of thought, one that may prevent a clear judgment.

It is not necessary at this point to discuss the question as to whether or not all past wars were sinful or to argue the matter as to whether some wars have resulted in greater good than evil. Upon these questions there is room for differences of opinion. We are here concerned with future wars.

If the sowing of hate and fear and armaments does bring forth another great war in a decade or a generation what sort of war will it be? What weapons will be used? What will be the consequences?

Since the whole history of war reveals its progressive destructiveness, it seems clear that if there is another great conflict it will be vastly more destructive than was the world war. Indeed, many of the weapons and methods of 1914 were out of date by 1918, so rapid were the strides in military science. Several books have recently appeared which indicate some of the probable changes in wars of the future and enable us to get a glimpse of what is in store for mankind if another great war comes.

There is general agreement that gases and chemicals will play the dominant part in any future war. This was true in the closing months of the last one. Gas

was the main reliance of the Germans in the great March assault in 1918, during which time, the German guns were firing more than 50 per cent of gas and shrapnels During the war France produced 2 000 tons of mustard gas and 17 million gas shells The total French production of chlorine and poison gas was 50,000 tons The British produced an equal amount During the weeks just preceding the Armistice, the American government was producing vast quantities of gas shells and other chemicals for war purposes Mr Will Irwin has described our own Lewisite gas as follows— "It was invisible; it was a sinking gas, which would search out the refugees of dugouts and cellars, if breathed it killed at once — and it killed not only through the lungs Wherever it settled on the skin, it produced a poison which penetrated the system and brought almost certain death It was inimical to all cell-life, animal or vegetable. Masks alone were of no use against it. Further it had fifty five times the 'spread' of any poison gas hitherto used in the last war Research is still going on however, and enormous strides in chemical warfare are being made every year.

A recent aeroplane trip from Cologne to London, during which we crossed the English Channel in exactly thirteen minutes, enabled the writer to understand more clearly the part aeroplanes will play in any future war. Every year a more complete mastery of the air is being gained. It is already possible to manipulate aeroplanes by wireless. Tens of thousands of planes will be available for use in another great war Civilian populations and soldiers alike will be within the zone of battle

Colonel Repington has painted a picture of a possible scene in the future "I believe that, in future warfare, great cities, such as London, will be attacked from the air, and that a fleet of 500 aeroplanes each carrying 500 ten pound bombs of, let us suppose, mustard gas, might cause 200,000 minor casualties and throw the whole city into a panic within half an hour of their arrival. Picture, if you can what the result will be London for several days will be one vast roring Bedlam, the hospitals will be stormed, traffic will cease, the homeless will shriek for help, the city will be a pandemonium "

It is quite possible that in a small war some of the most terrible weapons might not be used. But it seems unquestionable that even a small one would result in attitudes and practices which are a fundamental denial of Jesus way of life. It should be remembered that the aggressive or more guilty nation has the power to determine which weapons shall be used. There is an abundance of evidence to indicate that the introduction of new instruments of destruction by one nation is usually followed by the adoption of similar weapons by all belligerents, no matter how severely some of them may denounce the enemy for having introduced such diabolical methods of warfare. Moreover, there is always the danger of a small war becoming a great one. Insignificant incidents have often been the occasion for the outbreak of a great conflict.

The whole history of war seems to indicate that the next great war will be at least as destructive of physical and moral values as the last one, and in all probability will be even more calamitous. On a basis of the actual facts concerning the World War and in view of the probable nature of any great war in the future, what shall the churches do about it?

The writer believes that the churches should refuse to give their approval to any future war for three reasons: (1) Because war is inherently and essentially a supreme violation of Jesus way of life, (2) because war is inefficient as a means of furthering Christ's Kingdom and is self-defeating in its very nature (3) because the absolute repudiation of war by individuals, groups and corporate bodies is the most effective way of compelling Governments to abandon the war system and to discover more adequate means of securing safety and justice

## What to Do

Sjt. Sarat Chandra Bose sent me a message through Sjt. Mandal Kothari asking me to give some guidance as to what should be done or what Bengal in particular should do to secure the freedom of those who, without trial, without even being informed of the wrong they are supposed to have done, are kept under detention and treated as felons It is not the freedom of our countrymen that Sjt. Bose wants, so much as a tangible and effective demonstration of the nations sympathy for them. To him, rightly the honour of Bengal, if not of India, is at stake so long as these brave patriots are kept under duress. I had no better reply to send him than the following. I publish it because Sjt. Bose desired its publication

'Mandal Kothari has given me your message.

I wish I could send you something stirring, something decisive and rapid in reply. but I have no such thing in the present state of the country Meetings and resolutions of protests in the Councils have been overdone. We must do something tangible so that we can feel our power. I can think of nothing else, therefore, but boycott of foreign cloth, which is its turn is impossible without Khaddar. And, therefore for the ills, including these wretched imprisonments, I have nothing but Charkha. But, how can I convince the people that it is a sovereign remedy? My faith, however, is it remains undiminished. Day by day it increases. And, therefore, during this National Week we have some spinning wheels going on the whole of the week night and day at the Ashram. We are doing it with the implicit faith that some day it will raise a power that will enable us to realise our cherished desire.

I know that there is an alternative to the Charkha and that is rowdyism But I am useless at it and, what is more, I have no faith in it. And as a practical man I know that one rowdyism is nothing compared of the rowdyism of the Government I have, therefore, burnt my boats and staked my all on the Charkha. I invite all who are troubled by this knowledge of the many woes of the nation to join me in the effort Believe me, it requires all the skill, all the discipline, all the organising power that we can summon to its aid

"I hope *The Forward* and the Memorial Hospital are doing well.

M. K. G.

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# Young India

## Drugs, Drink and Devil

(*By M. K. Gandhi*)

Drugs and drink are the two arms of the devil with which he strikes his helpless slaves into stupefaction and intoxication. And according to an illuminating article in *The Survey* on the two Opium Conferences at Geneva, opium, the chief among the drugs, 'won'. The writer says "Out of all the marching and counter-marching, the drawing of swords and putting up them again, the rumours of defeats and famous victories, the traffic in opium and other narcotic drugs has gained a new lease of life" In the midst of confusion and chaos caused by the bewildering reports on behalf of the different nations the writer says' "The only people concerned who knew precisely what they wanted and did not want, and who were quite clear about and content with what they got, were those who in one way or another make profit out of the traffic in narcotics." "Especially during the world war," the writer adds, "the campaign has been going almost by default. In that five years of turmoil, so far as international interest or action was concerned the war against narcotics took its place with the war against Original Sin . . . . Indeed, the war itself materially aggravated the evil. The widespread use of morphine and cocaine in the armies as anodynes against human agony, and to some extent as a means of mental relief from the deadly despairs and fears, disgusts and monotonies of war, turned loose at the end in many countries a considerable army of addicted and more or less incurable addicts to continue and spread their addiction. For, one of the awful concomitants of this vice is a kind of perverted missionary impulse to propagate itself by making new addicts"

This is one of the most deadly by-products of the late war. If it has destroyed millions of lives, it has also hastened the soul deadening process. But Mr. Gavit, the writer, shows that during the thirteen years since the International agreement was registered in the Hague Convention "the character of the problem has changed greatly" Mr Gavit can only speak from the European stand point. Therefore, he says, "the evil is no longer an exotic affair of the Far East, of the eating, drinking and smoking of the raw and prepared opium after the time-entrenched fashions of India, China and other Oriental regions." It has now resolved itself into the use "of the more concentrated and far more injurious forms in the *high power drugs*, manufactured in the expensively equipped and scientifically-operated pharmacen tical laboratories of the lands which call themselves "civilized". Whereas in the former time the opium and the opium habits of the Far East were creeping out into the West, now the flow is the other way. And that is not all these drugs are equally deadly, and spreading continually, in the countries where they are made, and across their borders to their neighbours. . . . The threat is against the welfare of all mankind. To the devil a white addict is as useful as a black or yellow, . . His is a domain upon which the sun never sets."

The writer then touches 'the heart of the evil' which is in 'the *excess of production*' beyond the very *legitimate needs of medicine and science*. "These needs *per capita* are

Raw opium, 450 milligrams (about 7 grains)
Cocaine, 7 milligram (about .11 of a grain)

This works out for a population of 744,000,000 (out of the world's assumed total of 1,747,000,000) as accessible to Western-trained medical service, to a total "medical and scientific" need in *tons* about as follows:

| | |
|---|---|
| For medicinal opium | 100 tons |
| " morphine | 136 " |
| " Codeie | 84 " |
| " Heroin | 15 " |
| Total world need. | 336 tons." |

. . . Of cocaine, at the rate mentioned the requirements would be a little over 12 tons But the total output at the very lowest is 8,600 tons. Of cocaine there are no ascertainable figures but it is nowhere under 100 tons Thus the world's production of narcotics is more than ten times the most extravagant estimate of the world's legitimate needs."

The writer shows that some of the great powers including America and Great Britain has seriously tackled the problem. He charges them with having broken the promise made under Article 9, of the Hague Convention— "to limit the manufacture of these substances to the *bona fide* needs of medicine and science." He deplores that these civilized nations have failed not merely to check the over-production of raw and prepared opium but have failed to check even the manufacture of the deadly drugs in the huge laboratories which are subject to licence and inspection and whose control is the easiest thing possible if there is only the will.

The readers who have studied the Assam Opium report prepared at the instance of the Congress by Mr Andrews' labours know the evil wrought by the opium habit They also know how the Government has failed egregiously to deal with the growing evil and how they have thwarted the efforts of reformers who tried to deal with it It therefore did one's soul good to find that during the National Week speakers at public meetings, insisted upon the total prohibition of intoxicating drinks and drugs. It is a reform that is overdue. And, if it is at all worth going to the Councils, this total prohibition must be made a prominent plank in the electoral campaign Every member must be pledged not merely to support but to initiate and pursue the total prohibition campaign, the only way to bring about total prohibition, being to cut out from the military expenditure a portion equivalent to the revenue derived from this immoral source. The demand therefore for total prohibition must go hand in hand with the demand for reduction in the military expenditure. Nor must the solution be delayed by plans of taking referendums In India there can be no reason for any referendum because drink and drug habit are universally recognised as a vice Drink is not a fashion in India as it is in the West. To talk therefore of a referendum in India is to trifle with the problem.

## Notes

### Jallianwalla Bagh

A Karachi correspondent writes:

"You collected lacs for Jallianwalla Bagh Memorial years ago I was told that there would be a school building erected there Can you now tell me what has happened to the fund? Has that site been bought at all? When will the temple of freedom be built there?"

I was not prepared for the exhibition of ignorance which the foregoing questions betray. The writer should have known that the site where the massacre of the 13th April, 1919 took place was bought immediately after sufficient funds were collected The site has been cleared of all the rubbish heaps, levelled and there is to be a near a beautiful lawn there A care-taker is in charge of it. The balance is deposited in trustworthy banks and interest accumulates year by year It has not been possible to build anything upon it for the simple reason that there can be no temple of freedom built of bricks and mortar whilst we, Hindus and Mussalmans, are trying to cut each others' throats and undermining the very foundations of freedom. Monument, when it is erected has to be a monument to commemorate the unity of all races and religions represented in India. It will be when it comes a demonstration of the people of India to vindicate their liberty and honour in the face all odds At the present moment if an attempt was made to erect a building, I doubt not that it will be an additional ground for cleavage instead of being used by all for binding as firmer together

### February Returns

The returns of production and sale of Khadi for the month of February in several provinces are as follow:

| Province | Production | Sale |
|---|---|---|
| Andhra | Rs. 3,846-0-0 | Rs 15,957-0-0 |
| Behar | " 19,011-0-0 | " 22,241-0-0 |
| Bengal | " 22,100-0-0 | " 20,604-0-0 |
| Bombay | | " 26,029-0-0 |
| Burma | | " 1,705-0-0 |
| Delhi | " 679-0-0 | " 824-0-0 |
| Gujarat | " 7,012-0-0 | " 10,235-0-0 |
| Karnatak | " 3,420-0-0 | " 5,268-0-0 |
| N. Maharashtra | | " 4,730-0-0 |
| Central | | " 1,950-0-0 |
| S Maharashtra | | " 406-0-0 |
| Punjab | " 13,682-0-0 | " 6,434-0-0 |
| Tamil Nadu | " 55,915-0-0 | " 53 512-0-0 |
| U P | " 7,936-0-0 | " 7,965-0-0 |
| Utkal | " 4,227-0-0 | " 1,542-0-0 |
| | 1,37,823-0-0 | 1,89,118-0-0 |

The figures of Andhra are as usual incomplete, only 16 organisations having sent their report to the Provincial Office The Bengal figures are those of the Pratisthan only, the figures of the Abhoy Ashram not having been received Bombay is complete except for the Sandhurst Road Khaudar. In Delhi only the Hapur figures are given Punjab and Tamil Nadu are complete and their sale figures have been corrected so as to avoid duplication In Northern Maharashtra only the figures of the Jalgaon and Wardha Khaudars are given, and in Central Maharashtra only that of the Poona Khaudar.

The position in February is very much the same both as regards production and sale as in the previous month except in the case of Bombay which shows a large decrease in sales from Rs. 41448 to Rs. 26029. As compared with the figures for the corresponding month of the previous year, this year shows a notable increase especially in production The production figures of some of the important provinces are as under:

| | February 1926 | February 1925 |
|---|---|---|
| Behar | Rs. 19,011 | Rs 5,692 |
| Bengal (Pratisthan) | 22,100 | 15,388 |
| Punjab | 13,682 | 4,220 |
| Tamilnadu | 55,915 | 23,923 |
| Utkal | 4,227 | 442 |
| | 1,14,535 | 50,275 |

In sales while Punjab and Utkal figures are very nearly the same as in the previous year Bombay shows a decrease but in Bengal, Behar and Tamil Nadu the figures disclose remarkable progress. The figures are given below:

| | February 1926 | February 1925 |
|---|---|---|
| Behar | Rs. 22,241 | Rs 15,616 |
| Bengal (Pratisthan) | " 20 604 | " 11,894 |
| Bombay | " 26 029 | " 44,220 |
| Punjab | " 6,434 | " 7 152 |
| Tamil Nadu | " 53,512 | " 34 829 |
| Utkal | " 1,542 | " 1,645 |
| | 1,30362 | 1,15,351 |

I reiterate the hope that those centres that have not yet begun to send their returns regularly will do so without delay so as to enable the All India Spinners' Association to publish as accurate returns as possible.

The growing decrease in the sales in Bombay compared to the increase in the other provinces requires careful study. There was a time when Bombay was the largest feeder for all Khadi produced in India. It still retains an honourable position and second only to Tamil Nadu. The figures for Bombay are nothing compared to previous years — Rs 44,220 against Rs 26 029 during the February of this year whereas Tamil Nadu shows Rs 53,512 this year against Rs 34 825 last year

### Organizing Khaddar Sales

It is astonishing the way the Khaddar propaganda is evoking the faculties of the workers in all directions. Merely production is not enough The quality must progressively increase The cost of production has to be regulated and the sales must keep pace with production. Khadi Pratisthan is showing the way. I have already remarked upon the manner in which Bengal is trying to use up its own production locally. From January to 17th March, the Pratisthan workers sold by hawking Rs 23,000 worth of Khadi in 41 places in 14 districts. The workers have mapped out an all Bengal tour which they hope to be able to finish within a few months There will therefore, be presently no over-production but an under-production. And, it will be possible to say that if more capital can be invested, more Khaddar can be produced and sold. It will be an ideal condition when not only our sales are effected locally but financial help too is likewise raised. And it is bound to come, for sales must familiarise a large number of middle-class people with Khadi, and when they begin to take a lively interest in it, they will naturally find the necessary capital without any difficulty.

M K G.

# For and Against Khadi

## Against Khadi

A correspondent writes a Gujarati letter of which the following is a free rendering:

"I am a stenographer. I applied in reply to an advertisement by a well known European firm for the post of a stenographer at its office and I received a reply asking me to report myself at their office. As soon as I was ushered in the presence of the manager, he scanned my dress and seeing that it was all pure Khadi said, 'You are no use. Don't you know that those who wear Khadi dress need not expect any employment in European firms?' And with this he dismissed me leaving me to wonder what connection my dress had with my ability to take down correct notes. I returned home feeling thankful that I had the courage to withstand the temptation of giving up my Khadi dress for the sake of a comfortable employment. I hope that God will sustain that courage and that even when I am sorely tried, I shall not give up Khadi which I know binds me to the poor of the land. I send you this information in order that it may serve as a warning to others against relying upon getting employment in European firms except on humiliating terms."

I congratulate the young stenographer upon his self-sacrifice and join my hope with his that God will sustain his courage even though he might have a series of disappointments when he tries to get employed as a stenographer.

## For Khadi

But all European employers are not cast in the same mould. When I was in Calcutta last year, I came in touch with many European merchants and some of the leading ones amongst them not only had no objection to their employees wearing Khadi dress but they avowed sympathy with the Khadi movement and appreciated the sentiment that requires Indians and, indeed, those who make fortunes in India, to use cloth spun and woven by the toiling millions. Here is a letter from an Indian employee which the readers of *Young India* will read with pleasure:

"I am an ordinary employee of a European firm in Bombay, which firm I joined in 1918. Being a stenographer I have always been in close touch with my European officer. In the year 1920 I was drawn towards the Gandhi cult and the Non-cooperation movement which was then spreading the country and I could feel the slow and steady change that my mind was undergoing till in 1921 I became a convinced non-cooperator. Placed as I was, I found the only way in which I could satisfy my thirst for the uplift of the country and the righting of my country's wrongs was through Khadder. No other practical step could be found. Driven from my village in Southern India by poverty in search of fortune elsewhere, I had just entered a life of contentment in the sense that I was getting enough to carry on and put by something for my old age, and a fierce struggle now ensued within me, the mind bringing prominently in view the danger of losing the appointment through the displeasure of my European officer at my wearing Khadder and the heart pointing to my duty to the country and the poor. Thanks to the then atmosphere of India which was saturated with the spirit of sacrifice, courage and self respect, I felt ashamed within me that I should not have the courage to use the cloth manufactured by my starving brothers and sisters. My spirit began to revolt against my baser self and on a happy day I put on a Khadi coat and entered my office trembling within and resolving within myself that I would rather risk it than be a slave bound down without a chain. I sat at my desk and in a few minutes my officer entered and took his seat just 4 feet from my table. I wished him 'Good Morning' full of fear, not looking straight in his face but slyly observing whether he was noting the change in my dress. Soon I was called to his side and my eyes were secretly observing his features when I was taking notes from him. I spent the whole day ill at ease, struggling with my cowardice within, and you can imagine my surprise when I found at the end of the day that he seemed not to care at all for my dress which could at first sight be recognised as khadder. Then I concluded that my officer was really good and being already attached to me could not entertain any bad feeling on the score of Khadder. Slowly therefore I picked up courage and began to dress myself in full khadder. My joy knew no bounds. The immediate effect of all this was that I began to take pride in national dress and ever after have been attending office in my national costume. There was still another disillusionment awaiting me. I thought, justly or unjustly, that my superiors did not object to my dress because they did not want to face the scandal that would assuredly follow my dismissal on this score but that they would show their displeasure in office by refusing to give me any promotion thereafter. Experience taught me that this was also wrong for they did give me increases, but then I thought they were giving me small increases and if I had not taken this step they would have given me more encouragement. Then a higher post fell vacant which I could very well fill, but I felt shy and thought that my simple national dress would not be liked by the officer in whose gift the appointment was, as being a big and influential man himself he would have many illustrious visitors and he might consider it below his dignity or prestige to have a Gandhi man (as some would call it) by his side as an assistant. I therefore never entertained any hope of being promoted to that place and felt contented thinking that as long as they did not interfere with my way of life I should not much care for any promotion on conditions of slavery. A month passed, some candidates were tried, and to my surprise at last I was informed that I was to be promoted to that post. God's ways are inscrutable. That which was not aspired or tried for was offered to me irrespective of my Khadi, knowing of course that I could handle the work satisfactorily. The curious thing is that the higher officer too under whom I now came proved extremely kind and loving never caring for my Khadi dress or Indian fashion. He wants his work done and that is all. When I was promoted, some of my colleagues sincerely thought that I would not be so impertinent as to continue my simple dress in Khadder and thus lower the prestige of my sahib,

and my assurance that I was determined to continue so didn't seem to convince them until some months passed. It is not still unusual for friends to query me as to whether my European officers really tolerate my simple Khadi dress. Two years have passed since I was promoted to my present post and not once have I had occasion to feel that my Khadi has any way impressed my superiors badly. Though I know of many white European employers have dismissed their servants for wearing Khaddar at the time when it was to them as red rag to the bull, and granting that perhaps in my case luck has played its part over and above the generosity of the particular officers, I cannot but feel that in most cases the fear entertained for using Khadi in European offices is baseless and is like mistaking a rope for a snake. I feel also that had I not of fear refrained from taking to Khadi I would have doubly sinned, firstly for neglecting my duty to the country and secondly for holding wrong and uncharitable notions about the character of my European officers."

I congratulate the European firm upon their breadth of vision for it was no doubt something for them not to be moved away by prejudice when Non-co-operation was at its height and when Khadi dress was mixed up by so many Europeans with violent intentions.

M. K. G.

## Why there is Slaughter
### and How to prevent it

V

We have yet to consider what is perhaps the most serious and perfectly scandalous aspect of the question, namely the export of our finest cattle from cattle-breeding districts to large cities like Bombay, Calcutta and Madras, and their wholesale destruction within a year of their migration. But before we take that up, we will dispose of the allied factor of export to foreign countries.

Cattle, and sheep and goats were not separately recorded before 1912. Figures for the export of cattle from 1912 onwards are as follows:

| Year | Number | Value in Rupees | Average value of animal in rupees (roughly) |
|---|---|---|---|
| 1912-13 | 30,188 | 15,71,160 | 52 |
| 1913-14 | 29,905 | 18,58,500 | 62 |
| 1914-15 | 17,708 | 9,45,060 | 53 |
| 1915-16 | 14,241 | 6,50,535 | 46 |
| 1916-17 | 14,651 | 8,51,400 | 58 |
| 1917-18 | 9,977 | 7,22,205 | 72 |
| 1918-19 | 9,951 | 9,31,455 | 94 |
| 1919-20 | 18,085 | 19,49,910 | 116 |
| 1920-21 | 19,088 | 20,44,680 | 107 |
| 1921-22 | 21,179 | 16,74,382 | 79 |
| 1922-23 | 13,875 | 8,28,912 | 61 |
| 1923-24 | 12,597 | 8,78,304 | 70 |

Government officers with their traditional bias in favour of free trade and *laissez faire* are apt to cooke light of the suggestion of an embargo upon or at least a restriction of this export. There can cannot be better put than has been done by Lieutenant Colonel J. Matson, Assistant Controller of Military Farms in an excellent article which first appeared in the *Pioneer* for 26th June 1922 and was then reprinted in the *Agricultural Journal of India* (Vol. XVII, Part V, September 1922), and it will be observed that even his opposition is subject to an important qualification. Says he:

"It would be useless to stop export, as is so often suggested. On the contrary in a country where the stock of cattle is excessive, it should receive every encouragement. Export trade enhances values, and the breeders are encouraged to feed their stock well and to breed the best, and thus tends to raise the quality of all the stock in the country. This is subject to one qualification in the matter of export beyond India, namely, it is possible that restriction of the export of females would tend to a more lasting and profitable trade in the long run."

Whatever economists might say no humanitarian can view with equanimity the transfer of a single head of cattle from the hands of people who are pledged to evince their gratitude to animals for services rendered by earning them in old age, in disease and in accident, into the hands of others who will slaughter them as soon as they find that they cannot exploit them any more. Again many of the animals exported are expressly intended for breeding beef cattle as for instance the Ongole breed of cows in the Madras presidency is exported to Java for breeding for meat. As humanitarians therefore we stand for the absolute stopping of this traffic in blood.

Even from the economic standpoint export might so enhance prices as to place the animals beyond our purchasing power. Breeders might prosper, but their prosperity is no compensation for the suffering entailed on the country as a whole as a result of the deficiency of plough and milk cattle. The free export of cow might be supposed to be profitable to the cultivators who raise it, but one inevitable consequence flowing therefrom is that the nation is underfed. Even the Government stopped the export of food-stuffs during the great war when it was afraid of bread riots breaking out in the country.

"India is pre-eminently an agricultural country. Nearly three-fourths of people depend upon agriculture for their maintenance. Cattle constitute the ministry of our agricultural operatives. The number of cattle in the country is insufficient for her needs and they are poor too in quality. The number of cattle per 100 of population in India is only 59, while it is 74 in Denmark, 76 in the United States, 80 in Canada, 120 in Cape Colony, 150 in New Zealand, 289 in Austria, 323 in the Argentine Republic and 500 in Uruguay.

"The maximum area which a pair of Indian plough cattle can till during a season is 5 acres, the cultivated area in British India is about 223 million acres and the total number of plough cattle is about 40 millions; deducting 25 per cent for draught and such other purposes, and 25 per cent as old, infirm, sick and immature, there remain only about 24 millions of cattle available for cultivating about 228 millions acres, that is to say one pair of cattle has to till about 19 acres, whereas this would require in the ordinary course four pairs of cattle. This largely accounts for the poor outturn of crops in India as compared with that of other countries. The rate of outturn in bushels per acre under wheat cultivation is 11.5 in British India, 13.5 in France, 13.7 in Italy, 14 in Spain and the United States, 17 in

Canada, 28 in Sweden and Norway, 29 in Egypt, 29·8 in Great Britain, 30 in the Netherlands 32 in Japan, 32·5 in Switzerland and 35 in Denmark.

"The number of milk cattle is scarcely enough to supply one-eighth of the population with a fair quantity of milk, taking the average yield of milk of the Indian cow to be 2 pints per head per day for 7 months, the milk that is produced by 50 million of milch cattle per day for the 254 million people comes to about 60 million pints per day, that is to say, each individual gets less than ¼ of a pint whereas the need per individual is reckoned at 2 pints a day" (Memorial of Sir John Woodroffe, President, All-India Cow Conference Association, Calcutta and others to Lord Chelmsford.)

According to the Survey and Census of the Cattle of Bengal by J. R. Blackwood, Director of Agriculture, Bengal, 1915, "The average consumption of milk per head of the population works out to a figure from 20 to 40 seers approximately per annum" This means from a little over .087 pint to about .175 pint per individual.

The *per capita* consumption of milk per day in a wealthy and largely vegetarian city like Bombay is only 34 ounces, while the corresponding figure for the United States is 20 ounces and for the United Kingdom 10 ounces (Zal Kotherala's note submitted to the 1st Cattle Conference, Bangalore, January 1924)

The average production of dairy cows in the United States is 5,412 pounds of milk per cow per year, in Holland 7,585 pounds, in Switzerland 6,950 pounds and in Denmark 5,666 pounds (South Dakota State College of Agriculture Bulletin No. 195) The United States produce from their cows an average of 145 pounds of butter every year Denmark 224 pounds and Holland 250 pounds (N. F. Hall's *Making the Dairy pay*) According to another estimate the average daily yield of milk per cattle per day is 2 pounds in India as against 10.2 pounds in the United States and 20 pounds in the United Kingdom.

Indian milch cattle in Akbar's time (according to the *Ain i Akbari*) used to give 20 quarts of milk a day and draught cattle could walk faster than horses Only 25 years ago, as older inhabitants of India can testify, country cows used to give about 5 seers of milk per head per day on an average, while they now give only a seer; bullocks also could do about double the work that they do now (Woodroffe Memorial).

The deficiency of the cattle in quality as well as in numbers has led to "an abnormal rise in the price of cattle, ships, milk and milk-products on the one hand and on the other to the poor physique of the people, prevalence of disease and an abnormal death-rate, especially amongst women and children. While in the course of the last sixty years the price of food-grains has risen 5 to 7 times, that of milk has risen more than 40 times. According to Lala Sukhvir Sinha's address on the 2nd All—India Cow Conference, Delhi, 1918, wheat which sold in 1857 at 39 seers per rupee sold at 5½ seers per rupee in 1918, while milk which sold in 1857 at 4 maunds or 160 seers a rupee sold at 4 seers per rupee in 1918. In Akbar's time twenty giving twenty quarts of milk a day used to sell at Rs 10, twenty years ago such cows could be had for about Rs. 150 whereas they are hardly available now for Rs. 400, and similar has been the rise in the price of bulls and bullocks as well." (*Ibid.*)

"While the price of most other commodities in England and in the United States is double and sometimes even 4 times that of the same in India, milk sells there at a cheaper rate than here According to Mr. Kothewala's note already cited, the price at which milk is sold in Bombay is 13 times dearer than in the United States and 12 times dearer than in the United Kingdom.

"Infant mortality in India is appalling, being nearly double that of the United Kingdom, Denmark and Japan, about thrice that of Norway and Sweden, about 5 times that of Holland and the United States and nearly 9 times that of New Zealand In cities like Bombay one out of every two children born dies during the first year of its existence. The general rate of infant mortality in the country is 260·7 per mille, the corresponding figures for New Zealand being 32, Holland 50, U. S. A. 58·8, Sweden and Norway 102, Denmark 135, Ireland 153, Scotland 145, and England and Wales 172. Col MacTaggart, Sanitary Commissioner U. P., pointed out that, by cheapening the price of milk so as to bring it within the reach of the poorer classes, more would be effected towards reducing infant mortality than the presence of any number of trained *dhais* would accomplish." (*Ibid.*)

The death-rate amongst Indians is 38·2 per mille, while it is 9·5 in New Zealand and below 14 in the United Kingdom The average expectation of life in India is 24 years, while it is 40 years in the United Kingdom (Sir M Vishveshwarayya at the Economic Conference.)

The number of reported tubercular cases among human beings in 1902 was 38 435 and rose to 1,00,182 in 1919, an increase of nearly 200 p.c. (Woodroffe Memorial)

In view of all these facts, export of cattle is nothing short of a crime The result has been that in the words of the Government Board of Agriculture in India 1911 the best breeds of cattle have been seriously depleted. Such export would have given a stimulus to good breeding if the industry were well organised and if the number of cattle were greater than needed for the country. But such is not the case. Again Indian cattle owners are not well aware of the true value of well bred cattle and part with them at a price which represents hardly half their value they are also often obliged to part with their best cattle on the temptation of getting ready money, which they are always in need of even if it be to their ultimate ruin Therefore the indiscriminate export from the country of the best breeding bulls and milch cattle, without any prospect of replenishment, is against the highest economic interests of the country (*Ibid.*)

V. G. Desai

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Inland complaints for non-receipt of any current issue must be made within two weeks of the date of issue, after which time they will not be attended to.

Remittances through cheques will be credited only when the latter are cashed and all commissions charged by the banks concerned will be deducted from the remittances before they are credited as subscription.

All letters of inquiry must always be accompanied with postage for reply. *Manager Y. I.*

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# A. I. S. A. Yarn Contributions

## A. Class

### 2 Andhra (2909–2947)

375 G. Brahmayya Ghantasala
376 K. Narsinharao ,,
377 Qasim Baigh Guntur
378 A. P. David ,,
379 S Narsinham ,,
380 J. Narsinha Rao ,,
381 A. Divanamma ,,
382 Suryanarayana ,,
383 O Venkataram Dixitulu ,,
384 R. Prakasamma ,,
385 K Hanumant Rao ,,
386 J. Sheshgiri Rao ,,
387 C John ,,
388 V. Kanakamma ,,
389 Silar Bi ,,
390 P. Suryanarayana ,,
391 Abdul Karim ,,
392 K Venkat Subba Rao ,,
393 R. Venkiah ,,
394 V. Subba Rao ,,
395 P. Narayana Rao ,,
396 Syed Ismail ,,
397 V. Venkat Lakshmiamma ,,
398 Shekh Ahmed ,,
399 Rabeea Bibi ,,
400 G. Gopalan ,,
401 P. Venkatapparao ,,
402 Y. Brahmayya ,,
403 S. Pundaru ,,
404 G. Isack ,,
405 P. Venkata Subbaya ,,
406 K. Kottaya ,,
407 Mohammad Ummer ,,
408 D Subhadramma ,,
409 G. Savartamma ,,
410 V. Lakshmana Rao ,,
411 H. Samual ,,
412 P. Savartamma ,,
413 B. Venkat Subbamma Seetanagaram

### 4 Behar (2948–2953)

200 Jugal Kishorsingh Benares
201 Dhruvanarayan Tripathi ,,
202 Lal Behari Shaha Kurnool
203 Jannulal Singh Siwaipatta
204 Bhalal Bhagat Sahebpurkamal
205 Behari Bhagat ,,

### 5 Bengal (2954–2958)

464 Sushirchandra Ghosh Calcutta
465 Amarnath Mitra ,,
466 Haridas Bhattacharji ,,
467 Atulyacharan Ghose Jajpur
468 Bhagawati Saran Sheme Calcutta

### 6 Berar (2959–2960)

9 Shankar Y Khapali Ahmednagar
10 D. N. Deshpande Benare

### 9 C. P. Marathi (2961–2964)

60 Shivaji Khare Wardha
61 Ramchandra D Barve Nagpur
62 Lakshman M. Markandewar ,,
63 Umakant K. Apte ,,

### 12 Gujarat (2965–2979)

386 Bhailalbhai B Patel Umalla
387 Maganbhai M. Patel Borsad
388 K umansingh Gahabhai ,,
389 Bhailalbhai J. Amin Baroda
390 Ranchhodbhai N. Brahmbhat Borsad
391 Kalibai Lala ,,
392 Bhailalbhai Shyamalbhai ,,
393 Fakirbhai Dhanjibhai Vasad
394 Chaturbhai Bhailalbhai Gana
395 Lakshmansingh Mahijibhai Borsad
396 Ravjibhai Chhotabhai ,,
397 Shankarbhai Khushalbhai Bhadran
398 Jhaverlakshmi Chhaganbhai Borsad
399 Trimbaklal M Shukla Ahmedabad
400 Javentis No 12 (20) transferred here

### 13 Karnatak (2980)

171 V. R Nagur Khanapur

### 14 Kerala (2981–2982)

57 P. S. Venkatachariar Olavakkot
58 K. Shekhar Kharodi ,,

### 15 Maharashtra (2983–2992)

209 Shankar B. Kulkarni Sholapur
210 Raghunath K Sumant Kurduwadi

211 Achyat V. Vankar Narsinhapur
212 Shankar S. Pardesi Jalgaon
213 Narhar B Joshi Baramati
214 Ramchandra T Date ,,
215 Shivram M. Joshi Chakan
216 S. H. Patwardhan Talegaon
217 Navasherwan N. Satha Ahmedfagar
218 Chunilal J. Bohra ,,

**18 Tamil Nadu (2593–3000)**

458 K. Kambalingam Siravayal
459 Srinivasa Naicker Kumbakonam
460 S. Venkat Ramayyer Sardapet
461 T. Ramchandran Badarpur
462 V. K. Janagam Chidambaram
463 M. K Rathnavlu Alangiem
464 M P. K. Kandayya ,,
465 S. Nagasundaram Matunga

**19 U. P. (3001–3007)**

106 Janardanpati Tripathi Benares
107 Chandra Dutt Pande ,,
108 Shree Sant ,,
109 Rupanarayan Tripathi ,,
110 Kamalapati Tiwari ,,
111 Bandeo Sharma ,,
112 Sheoram Dwivedi Sitapur

## B. Class

**2 Andhra**

699 P. Gurunadhan Ghantasala
700 G. Rattayya ,,
701 K Sitaramdas ,,
702 V. Bhramaracharyulu ,,
703 L. Gurunadha Rao ,,
704 T. Narsayya ,,
705 K. Verlakshmamma ,,
706 G. Narsaham ,,
707 Y. Brahmanandan ,,
708 V. Venkatratnam ,,
709 T Venkat Ramayya ,,
710 K. Anjanayulu ,,
711 C. Sundarayudu ,,
712 K. Sitaramayya ,,
713 V. Sitaramayya ,,
714 G. Venkat Subbayya ,,
715 V. Nagayya ,,
716 M. Kavaratnam Guntur
717 G. Rudrayya Seetanagaram
718 K. Narsayya ,,
719 K. Ravanayya ,,
720 G. Ramamurthy ,,
721 G. Rama Rao ,,

**5 Bengal**

722 Sarma Gupta Faridabad
723 A. K. Gupta Calcutta
724 Nagendranath Adhya Khagra

**8 C. P. Hindi**

725 S. S. B Rai Nanaji Taradehi

**12 Gujarat**

726 Bhikhabhai S Patel Bodal
727 Rambhai R. Patel Sandesar
728 Narayanbhai N. Patel Borsad
729 Somabhai Kishabhai Sunav
730 Paravatibai Thakkar Nadiad

**13 Karnatak**

731 K. H Kulkarni Bijapur

**15 Maharashtra**

732 Gulabchand K. Doshi Kurdawadi
733 Ranganath M Bangala Poona
734 Trimbak S. Pande Talegaon
735 Vithal R Joshi Alandi
736 Janardan V. Dandhar Chakan
737 Ramchandra B Hiray Ahmednagar
738 Gouribai N. Satha ,,

**18 Tamil Nadu**

739 S. Shambhagam Kilavur

**19 U. P.**

740 Kuber Prasad Shohratganj
741 Kamala Prasad Sharma ,,

**20 Utkal**

742 Chintamani Bhanjan Cuttack

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**Correction**

Roll No. 2(197) is P.Venkatarayudu and not P. Venkata Naidu

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South Africa

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# Young India

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## The Story of My Experiments with Truth

*(By M. K. Gandhi)*

### Chapter XXI

### निर्बल के बल राम*

Though I had acquired a nodding acquaintance with Hinduism and other religions of the world, I should have known that it would not be enough to save me in my trials. Of the thing that sustains him through trials man has no inkling, much less knowledge, at the time. If an unbeliever, he will attribute his safety to chance. If a believer, he will say God saved him. He will conclude, as well he may, that his religious study or spiritual discipline was at the back of the state of grace within him. But in the hour of his deliverance he does not know whether his spiritual discipline or what else saves him. Who that has prided himself on his spiritual strength has not seen it knocked to the dust? A knowledge of religion (as distinguished from experience) seems but chaff in such moments of trials.

It was in England that I first discovered the futility of mere religious knowledge. How I was saved on previous occasions is more than I can say, for I was very young then, but now I was twenty and had gained some experience as husband and father.

During the last year, as far as I can remember, of my stay in England, that is in 1890, there was a Vegetarian Conference at Portsmouth to which an Indian friend and I were invited. Portsmouth is a sea-port with a large naval population. It has many houses with women of all fains, women not actually prostitutes, but at the same time not very scrupulous about their morals. We were put up in one of these houses. Not that the Reception Committee purposely fixed up such a house for us. It is difficult in a town like Portsmouth to find out which are good lodgings and which are bad, for occasional travellers like ourselves.

We returned from the Conference in the evening. After dinner we sat down to play a rubber of bridge, in which our landlady joined, as is customary in England even in respectable households. Every player indulges in innocent jokes as a matter of course, but here my companion and our hostess began to make indecent ones as well. I did not know that my friend was an adept in the art. It captured me and I also joined. Just when I was about to go beyond the limit, leaving the cards and the game to themselves, God in the good companion uttered the blessed warning: 'Whence this devil in you, my boy! Be off, quick!'

I was ashamed. I took the warning. I expressed within myself gratefulness to the friend. I remembered the vow I had taken before my mother and fled from the scene. To my room I went quaking, trembling, and with beating heart, like a deer escaped from its pursuer.

I recall this as the first occasion on which a woman, other than my wife, moved me to lust. I passed that night sleeplessly, all kinds of thoughts assailing me. Should I leave this house? Should I run away from the place? Where was I? What would happen to me if I had not my wife about me? I decided to act thenceforth with great caution not only to leave the house, but somehow leave Portsmouth. The Conference was not to go on for more than two days and I remember I left Portsmouth the next evening, my companion staying there sometime longer.

I did not then know the essence of religion, or of God, and how He works in us. Only vaguely I understood that God had saved me on that occasion. On all occasions of trial He has saved me. I know that the phrase 'God saved me' has a deeper meaning for me today and still I feel that I have not yet grasped its entire meaning. Only richer experience can help me to a fuller meaning. But in all my trials—of a spiritual nature, as a lawyer, in conducting institutions, and in politics,—I can say that God saved me. When every hope is gone, 'when helpers fail and comforts flee,' I experience that help arrives somehow, from I know not where. Sapphanition, worship, prayer are no superstition; they are not mere real than the acts of eating, drinking, sitting or walking. It is no exaggeration to say that they alone are real, all else is unreal.

Such worship or prayer is no flight of eloquence; it is no lip-homage. It springs from the heart. If,

* 'Nirbal Ke Bala Ram' — The refrain of one of Tulsidas' famous hymns. Its meaning is, 'He is the help of the helpless, the strength of the weak.'

therefore, we achieve that purity of the heart when it is 'emptied of all but love', if we keep all the chords in proper trim, they 'trembling pass in music out of sight.' Prayer needs no speech. It is in itself independent of any sonorous effort. I have not the slightest doubt that prayer is an unfailing means of cleansing the heart of passions. But it must be combined with the utmost humility.

*(Translated from Navajivan by* M. D.)

## The Cow—the Mother of Prosperity

### VI

[Mr Hayne now deals with a few general items, concluding this part of his subject with a discussion of cow testing. V. G. D.]

### Cows need exercise

*Don't keep the cows tied up all the time.* Turn them out in the yard for a while if it is not storming, or turn them loose in a shed or covered yard.

Some good dairymen allow the cows to run loose in a covered yard or large barn all the time, except when being milked or fed grain. This is a good plan when the yard or barn is sheltered, warm and clean. On pleasant days the cows should go out in the sun for a while.

### Give the cows water

The cow's body is 70 p. c. and her milk is 87 p. c. water. *What one thing does she need more than water?*

A big heavy milking cow should drink from 8 to 15 gallons of water a day, depending largely upon the kind of feed she eats.

It pays to provide clean drinking places and clean water. Considering the percentage of water in the cow's body and milk, *do* you think she should get along on one drink a day?

### Give the cow a chance

*Many a cow is a poor milk producer because she gets abuse and not enough to eat.*

It takes a certain amount of feed to keep a cow living, and she will use feed, first to live on and then if there is any extra, she will make milk of it, if she is a good dairy cow.

A cow that is exposed to storms, or kept standing in a cold draught in the stable in winter, or forced to drink icy cold water will not make milk, as she is too busy trying to keep warm and using her feed to that end.

### Here is what feed and good care will do

A poor cow, that is her old home probably gave 2,000 pounds or less milk a year, gave 4 976 pounds of milk and 253 pounds of butter fat at the Iowa Experiment Station when she was well fed.

*One-half the cows in this country would almost double their milk production if only they got enough to eat.*

### What takes the profit out of the dairy business

Let the dog bring the cows in on the run throw rocks at them as they go by. There is no surer way to cut down the milk yield.

Another sure way to make dairying a losing game is to leave the cows out to browse fodder in a blizzard, or let them wait outside all afternoon in a cold rain. It will not take long to do the milking in the evening.

The man who is responsible for his wife's having to milk a cow out by the straw stack all winter, should be arrested for wife-beating and cruelty to animals.

Rough and hot tempered fellows should be set to taming lions, not to keeping cows. They will not get much more milk from the cows than they would from the lions.

### Test Every Cow.

We cannot tell whether or not a cow is worth having unless we know *how much milk she gives, how much butter fat there is in her milk, and how much feed she eats.*

The man is not living who can 'guess' this correctly. It is easy to find out about a cow.

(i) *Weigh the milk.* The milk of each cow should be weighed at each milking and recorded on a sheet fixed up in the barn in the most convenient place.

Some weigh each cow's milk once a week and estimate how much she is giving. This is better than not weighing at all but not so reliable as *to know what the cow is giving each day.*

(ii) *Test the milk* with a Babcock tester at least once a month to find how much butter fat there is in it.

(iii) *Weigh each cow's feed*—grain, silage and hay—and keep a record so as to know what each cow is eating.

(A bushel of good corn silage weighs from 35 to 40 pounds.)

The feed need not be weighed every day but should be weighed whenever a change is made, so that we can *feed according to the amount of milk,* and can *figure the worth of the feed.*

When we know how much milk and butter fat a cow produces and how much feed she eats, a little arithmetic will tell us whether she is a money-maker or a money loser.

### Does cow testing pay?

Does it pay to keep books in a bank or hardware store?

One question is as wise as the other.

The day is coming when dairymen will no more think of keeping cows without keeping records than a banker will think of loaning money and trusting to his memory and luck to collect interest.

Here are five advantages of cow-testing and there are many more.

(i) We will take better care of the cows.

Many a man, when he began testing his cows, also began taking greater care of them and surprised himself with how good his cows were.

(ii) We will find out which are profitable cows and which are 'boarders' eating up the profit.

(iii) Our good cows will be worth more when we know how good they are. A good cow will bring $ 50 more if we can show her record when we want to sell her.

(iv) The calves will be worth more. A wise man will give $ 100 or more for a good calf from a good cow with a good record and $ 35 or less for a good calf from a cow with no record.

(V) We can improve our herds.

When we know by actual weights and figures that we have high producing cows, we would be fools if we did not keep heifers from those cows. The best way to judge the value of a young heifer or bull is by the records of its ancestors. The way to tell the breeding value of a mature cow or bull is by the records of its offspring. Without records we cannot make much improvement.

### Cow Testing Associations.

There are thousands of such associations working that have made thousands of dollars for dairymen with but little cost. All that is needed is a combination of 25 progressive dairymen and a reliable young man or woman for tester who must stand one day a month with each herd. He is worth five times his salary to any dairy neighborhood.

You cannot afford to guess. Illinois Experiment Station a few years ago, found by testing — that one cow in their herd made more profit in a year than the other 40 cows combined.

Mr Ragsdale of Missouri tried to sell a cow for $ 75 but nobody would have her. He put her in a cow testing association, and she broke the state record by producing 527 pounds of butter fat after the first four months of her milking season were over, and she cleared $ 267 39 above the cost of her feed. The cows has been offered $ 175 for her but she is not for sale.

## The World War

### How Can Religion help?

In the sections in which chapter IV subdivided Mr. Page has examined in his own able manner the different reasons summarised by him, the first being '*War is inherently and essentially a supreme violation of Jesus' way of life*' Though for the orthodox Christian there is much in the section that is worth reading, the average reader will not understand the reference summarised by the writer. But the writer shows that modern war is a calamity which no man with any moral sense can contemplate with equanimity and quotes the following from Winston S Churchill's writings

"It differed from all ancient wars in the immense power of the combatants and their fearful agencies of destruction, and from all modern wars in the utter ruthlessness with which it was fought. All the horrors of the ages were brought together, and not only armies but whole populations were thrust into the midst of them. . . Every outrage against humanity or international law was repaid by reprisals often on a greater scale and of longer duration.. When all was over, torture and Cannibalism were the only two expedients that the civilised, scientific, Christian States had been able to deny themselves and these were of doubtful utility."

The second reason why men of religion should oppose war is that it is *ineffective as a means of furthering Christ's Kingdom and is self-defeating in its very nature.*' And, he proceeds

"Not only is war a violation of Jesus way of life, it is a method which cannot be used successfully to build the kind of a world which he sought to establish This is certainly true of any great war today, no matter what may have been the case with small wars in the past.

"Christians have frequently had an uneasy conscience about war They have usually justified it, however, on the ground that it was the lesser of two evils, and have hoped that its net result would be good, rather than evil, Is such a hope justifiable in this day? Consider the World War. It would be difficult to devise higher aims than those for which millions died in this war: the protection of the helpless, the destruction of militarism, the ending the war for ever and making the world safe for democracy. Not only were these the real aims of the multitudes, half the world poured out blood and treasure in seeking their realisation If war is a method by means of which these holy ends may be achieved, surely success should have crowned the sacrificial efforts of these millions But did it? Did the war accomplish these things?

"The evidence leaves absolutely no room for doubt. Did military force protect the helpless? The answer is found in the summary given in a former chapter 13 million dead soldiers, 13 million dead civilians, 20 million wounded, 9 million war orphans, 5 million war widows, 10 million refugees, untold millions doomed to hunger, malnutrition and sweated labour, a ruined continent, shattered morals, blasted faith, wholesale misery and despair.

"Did the war destroy militarism and end war forever? It crushed Germany in a military and economic way more completely than has fallen to the lot of any other great nation in many centuries. But this did not destroy militarism The evidence at this point is overwhelming. In the entire history of mankind there have never been as many men enrolled in peace-time armies as during the period since the close of the World War Moreover, there has never been a time when more reliance was placed in military force or when more threats of war were made than during this same period

"Did the war make the world safe for democracy? Indeed, did the war make the world safe for any of the higher values of life? Here also the answer is complete and convincing "Recent events", says Lord Grey, former British Minister of Foreign Affairs, "have shown us with horrid clearness Europe sliding surely, though it may appear slowly, toward the abyss Do we realise how far down the slope we have already gone? How does liberty stand in Europe today? — that liberty our generation was brought up to believe could be secured only by popular representative government? Russia is as far from it as ever she was – not even an elected Duma. Now Italy has practically a dictatorship. So has Spain. Germany is either under a dictatorship or in chaos." It has been a long, long time since the world was in unsafe for human life, democracy, truth or virtue as at this very hour.

"Is it not supreme folly to say that a great war is the lesser of the two evils? It is a combination of all the major evils of contemporary life. There is no sin of man that is not intensified by war Dr Homer Folks has well said: "We may select from all those other enemies of human life their worst famines, combine them into one quintessence of horror, intensify this to the nth degree, scatter it continent-wide, and that is war."

M. K. G.

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*Manager Y. I.*

# Young India

## South Africa

(*By M. K. Gandhi*)

The Government of India has every reason to congratulate itself upon the diplomatic victory it has gained in South Africa. I have shown elsewhere that nothing could have been done in South Africa but for the extraordinary faith and labours of C. F. Andrews. Never the less had the Government of India been at all remiss in its prosecution of the Indian claim, the Areas Reservation Bill would certainly have been passed by the Union Parliament. It is a great gain that the Bill has been postponed and a conference agreed upon.

But there is a fly in the ointment. The Union Government's condition and its acceptance by the Government of India that the resolution must 'safeguard Western standards of life by just and legitimate means' may make an equitable solution impossible. What is the meaning of 'safeguarding Western standards of life' or of 'just and legitimate means'? The safeguard may mean, for instance, that the indentured Indian working on the plantations and getting perhaps 30 shillings per month should live like the European artisan in a five-roomed brick built cottage and wear the European costume from top to toe and eat European food; and 'just and legitimate means' may be compulsory deportation of those indentured Indians who do not conform to the impossible safe guard, or, 'safeguarding by just and legitimate means' may mean reasonable sanitary and economic laws of somewhat elastic nature, insuring on the part of all a standard of life in keeping with sanitary and hygienic requirements and regulation of all businesses in conformity to the European standard. Indians would have and should have no objection to the latter interpretation. Never have objections been raised to general sanitary or economic requirements.

But the correspondence just published enables me to understand what the Union Government will want. That Government wants repatriation, not reformation. It would not be party to the holding of a conference if the Government of India would not consent to that question being favorably considered at the Conference. Lord Reading cleverly got out of the difficulty by saying he had no objection to voluntary repatriation as limited by the Indian Relief Act being discussed. The Union Government could not very well insist upon the precise terms of repatriation being previously accepted. They therefore discovered the new formula of conformity to 'Western standards of life'. On the face of it, the condition is harmless enough. But it can be made to cover, as I have shown, impossibilities. Much will therefore depend upon what mentalities both parties bring to the conference and what strength the Government of India shows. Hitherto it has surrendered the Indian claim every time there has been a tussle and has claimed it as a virtue that it has not yielded all the Union Government has aimed at. This is as much as to say that the judge in a case did not permit the thief to retain all he had stolen. It must never be forgotten that every time the South African Government has admittedly without just cause sought to deprive the Indian settler of his just rights as a peaceful citizen of South Africa. The Government of India to be true to its trust should therefore have been able to show a record at each tussle of recovery of lost ground. The fact however is that had not the settlers in 1907 taken the law, as it were, into their own hands, they would have lost all, the Government of India being prey to it. For the Indian and the Imperial Governments had already consented in 1907 to the brutal Asiatic Act—the same that was in 1906 vetoed by Lord Elgin, the then Secretary of State for the Colonies. Though, therefore, the postponement of the Bill and the Conference is a tremendous step gained in the present campaign, if the Government of India weaken to the final heat the present advantage will be counted as a wasted effort.

The public has thus as great need to be watchful as ever if the advantage is not to be lost. The breathing time must be fully utilised for a close study of the problem and for stimulating the fact that the only crime provable against the Indian settler is his Asiatic birth and the possession of a coloured pigment. It is statutory crime. For, the South African constitution in effect says 'there shall be no equality between whites on the one hand, and coloured and Asiatic races on the other.' South Africa believes as much in hereditary caste as we do in India.

Lastly, I must not omit to reiterate the opinion given in these columns that the salvation of the settlers has finally in their own hands. The Government of India, public opinion, and even the Union Government and the white people of South Africa will help them if they will help themselves. Let them remove the slightest cause of complaint against them whether on grounds of hygiene or economics. In all things not immoral let them do 'in Rome as the Romans do'. Let them be and remain absolutely united. And above all let them be resolute in suffering for the common good.

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### March Figures

The returns of production and sale of Khadi for the month of March in several previous are as follow:

| Province | Production | Sale |
|---|---|---|
| Bombay | | Rs. 37,686 |
| Burma | | " 1,719 |
| Delhi | Rs 621 | " 2,370 |
| Karnatak | " 1,922 | " 3,920 |
| C. Maharashtra | " 120 | " 2,846 |
| S. Maharashtra | | " 2,488 |
| Punjab | " 10 893 | " 6,475 |
| Tamil Nadu | " 58,094 | " 51,590 |
| U. P. | " 3,159 | " 9,128 |
| Utkal | " 4,370 | " 3,416 |
| Total | Rs. 79,079 | Rs. 1,21,620 |

The figures of Karnatak are incomplete. There is no noticable change in the position from February except in the sales of S. Maharashtra, Bombay and Utkal which show an increase over the February figures. The comparatively large sales in S. Maharashtra are due to the fact that the figure includes the sales effected in the Khadi Exhibitions that are being organised by Mr. Patwardhan.

As compared with the figures for the corresponding month last year wherever figures for comparison are available there is a general increase both in production and sales. The comparative figures are given below

| Province | PRODUCTION March 1926. | March 1925 |
|---|---|---|
| Punjab | Rs 10,893 | Rs. 5,857 |
| Tamil Nadu | " 52,094 | " 53,242 |
| Utkal | " 4,370 | " 169 |
| | SALES | |
| Bombay | " 87,686 | " 28,918 |
| Punjab | " 5,475 | " 4,937 |
| Tamil Nadu | " 51,590 | " 70,101 |
| Utkal | " 3,413 | " 2,840 |
| Total | Rs 1,72,524 | Rs. 1,56,404 |

The Tamil Nadu Sale figure for the month of March 1925 is exceptional, owing to Mr. Bharucha's hawking tour.

### Not Quantity but Quality

Times without number have I been asked, 'what can be done if we are so few. See how few spinners we have in the Spinners' Association? How few civil resisters? How few *pucca* non-co-operators? How few prohibitionists?' All this is, alas, too true. But when we come to think of it, what is there in numbers? The more relevant question is, how many true spinners, true civil resisters, true non-co-operators, true prohibitionists are there in the country? It is character, determination, and courage that will count at the end. And I wish I could say that we have 4,000 true spinners. What is a true spinner? A true spinner is not one who merely spins. In that case we have not four thousand but probably four hundred thousand spinners. It is not enough to spin. It is necessary to spin even and strong yarn regularly for the sake of India's paupers. Spinning, therefore must not be a task but it must be a pleasure. It is not enough to belong to the Association but it is necessary to invite others to do likewise. And a true spinner revolutionizes his life. He therefore understands the gospel of simplicity appreciates the dignity of body-labour, recognises that the greatest need of India is self reliance and therefore work for the millionaire their own homes which they can do with the simplest tools.

One is told that the revolution in Japan was brought about not through thousands of men but at the head of it were only 12 men who fired the real of fifty-five. And, probably, amongst these 12 was only one man who was the author of the whole plan. If a true beginning is made the rest is simple. We therefore arrive at the astonishing conclusion, which is none the less true, that one true man is enough for any reform no matter how impossible it may appear in the beginning. Ridicule, contempt and death may be and often is the reward of such a man. But though he may die, the reforms survive and prosper. He secures their stability with his blood. I wish therefore, that workers will think less of numbers irrespective of strength but more of the strength of the few. It is depth more than the width that is wanted. If we lay a stable foundation, posterity will be able to erect a solid structure upon it, whereas, if the foundation is built of sand, there will be no work for posterity except to dig out the sand to lay the foundation anew.

M. K. G.

## On Brahmacharya

(*By M. K. Gandhi*)

I am being inundated with letters on Brahmacharya and means to its attainment. Let me repeat in different language what I have already said or written on previous occasions. Brahmacharya is not mere mechanical celibacy, it means complete control over all the senses and freedom from lust in thought, word and deed. As such it is the royal road to self-realisation or attainment of Brahman.

The ideal Brahmachari has not to struggle with sensual desire or desire for procreation; it never troubles him at all. The whole world will be to him one vast family, he will centre all his ambition in relieving the misery of mankind and the desire for procreation will be to him as gall and wormwood. He who has realised the misery of mankind in all its magnitude will never be stirred by passion. He will instinctively know the fountain of strength in him, and he will ever persevere to keep it undefiled. His humble strength will command respect of the world, and he will wield an influence greater than that of the inspired monarch.

But I am told that this an impossible ideal, that I do not take account of the natural attraction between man and woman. I refuse to believe that the sensual affinity referred to here can be at all regarded as natural, in that case the deluge would soon be over us. The natural affinity between man and woman is the attraction between brother and sister, mother and son, or father and daughter. It is that natural attraction that sustains the world. I should find it impossible to live, much less carry on my work, if I did not regard the whole of womankind as sisters, daughters or mothers. If I looked at them with lustful eyes, it would be the surest way to perdition.

Procreation is a natural phenomenon indeed, but within specific limits. A transgression of these limits imperils womankind, emasculates the race, induces disease, puts a premium on vice, and makes the world ungodly. A man in the grip of the sensual desire is a man without moorings. If such a one were to guide society, to flood it with his writings and man were to be swayed by them, where would society be? And yet we have the very thing happening today. Suppose a moth whirling round a light were to record the moments of its fleeting joy and we were to imitate it, regarding it as an exemplar, where would we be? No, I must declare with all the power I can command that sensual attraction even between husband and wife is unnatural. Marriage is meant to cleanse the hearts of the couple of sordid passions and take them nearer to God. Endless love between husband and wife is not impossible. Man is not a brute. He has risen to a higher state after countless births in brute creation. He is born to stand, not to walk on all fours or crawl. Bestiality is as far removed from manhood, as matter from spirit.

In conclusion I shall summarise the means to its attainment.

The first step is the realisation of its necessity.

The next is gradual control of the senses. A Brahmachari must needs control his palate. He must eat to live, and not for enjoyment. He must see only clean things and close his eyes before anything unclean. It

is thus a sign of polite breeding to walk with one's eyes towards the ground and not wandering about from object to object. A Brahmachari will likewise hear nothing obscene or unclean, small no strong, stimulating, things. The smell of clean earth is far sweeter than the fragrance of artificial scents and essences. Let the aspirant to Brahmacharya also keep his hands and feet engaged in all the waking hours in healthful activity. Let him also fast occasionally.

The third step is to have clean companions—clean friends and clean books.

The last and not the least is prayer. Let him repeat *Ramanama* with all his heart regularly every day, and ask for divine grace.

None of these things are difficult for an average man or woman. They are simplicity itself. But their very simplicity is embarrassing. Where there is a will, the way is simple enough. Men have not the will for it and hence vainly grope. The fact that the world rests on the observance, more or less, of *Brahmacharya* or restraint, means that it is necessary and practicable.

(*From Navajivan by* **M. D.**)

## Notes

### The Good Samaritan

I received the following cablegram from the Secretary, South African Indian Congress, Durban, before the decision of the South African Government was known:

> "Congress meeting assembled tender you grateful thanks for sending Mr. Andrews to South Africa, who nobly and strenuously worked bringing great change feeling both communities. May he enjoy long life, continue his noble work cause of humanity."

I have withheld from the public similar cablegrams received during Mr Andrews' strenuous tour in South Africa but I felt I could no longer withhold the foregoing especially in view of the results attained. I am aware that the services of this selfless Englishman have not been always properly understood. He is no diplomat and therefore he sends cablegrams faithfully recording his opinion and feelings from day to day. He is therefore at times despondent, at times optimistic, but if one were patiently to collect all the cablegrams that he has been sending during the past few months, one would trace in them all a never-to-be-missed ring of hope when to the sceptic there was no ground for hope. His last cable to me on the eve of his departure from South Africa told me not to lose hope because he was hopeful. If he had faith in the righteousness of the Indian cause, he had faith also in the South African statesmen. Andrews is a humanitarian pure and simple and therefore he trusts everybody. The whole world is free to deceive him and he would still say "Humanity! With all thy faults I love thee still." And this love of his enables him to surmount all barriers and set his way straight to the hearts of people. He made himself heard in South Africa where perhaps, others would have been hissed. He paved the way for the Paddison deputation.

The mention of the Paddison deputation enables me to add the testimony I have received from South Africa to the one that Sjt. C. Rajagopalachariar gave in favour of Mr Paddison when the deputation left. This is what a correspondent has written from South Africa. "He is an Englishman by birth and an Indian in outlook. In fact, I see no difference between him and Mr. Andrews. It is a surprise that man of his talents should have risen no higher than the Labour Commissionership of Madras. Whether his strong Indian sympathies are responsible for this is more than I know at present." All accounts received by me show that the members of the deputation discharged their trust faithfully and well. But even this deputation could not have done half as well as they did, without the spade work that was done by Andrews and incessant toil put by him into it.

### In the Grip of Untouchability

We have heard much about untouchability and unapproachability of Travancore because there was Satyagraha there. The lamp of suffering brought the Travancore dirt to light but it seems that there is much more of it in Cochin than in Travancore. There the repeated attempts to bring even a resolution before the Cochin Legislative Assembly asking the Cochin State to remove the ban on the use of public roads by untouchables was disallowed.

An anxious member enquired in the Cochin Legislative Assembly "how many tanks and wells maintained by Government or Municipal funds were closed to untouchables?" The reply was that 61 tanks and 123 wells were so closed. It would have been interesting if a supplementary question had been asked to elicit how many wells and tanks were accessible to untouchables.

Another question asked was "On what ground was the use of certain roads constructed and maintained by the Public Works Department prohibited to untouchables, euphemistically called by the questioner 'non-Hindus'?" Reasons given without any sense of shame on behalf of the Cochin Government were "the roads are in close proximity to temples and palace. There cannot be a sudden break with the past. Longstanding customs have to be respected." The reader must note the word 'palace'. One may suppose, therefore, that the Panchama has no right of personal petition, for, he cannot traverse roads near the palace, much less can he enter them. The officials who gave the heartless answer are able, educated and cultured men, in other walks of life even liberal minded; but they justify a cruel, heartless and irreligious custom on the grounds of antiquity.

One learns in law books that crimes and immoralities do not enjoy the benefit of prescription. Their antiquity cannot make them respectable. But it is evidently otherwise in the Cochin State. Who can deny that the custom of untouchability is immoral, barbarous and cruel? Thus the laws of Cochin State are in a way much worse than those of South Africa. The common law of South Africa refuses to admit equality between white and coloured races. The common law of Cochin bases inequality on birth in a particular group. But the incidence of inequality in Cochin is infinitely more inhuman than in South Africa, for, an untouchable in Cochin is deprived of more human rights than the coloured man in South Africa. There is no such thing as unapproachability or invisibility in South Africa. I have no desire to single out Cochin for its disgraceful treatment of untouchables; for, it is still unfortunately common to Hindus all over India more or less. But, in Cochin, besides the so-called sanction of religion, untouchability has the sanction of the State. Mere levelling up of public opinion, therefore, can be of no

avail in Cochin unless it becomes so strong as to compel the State to abolish the barbarous custom.

### Room for Improvement

The Manager of the Technical Department of the All-India Spinners Association has handed me the following scores of spinners who have sent to their yarn regularly, whose counts are over 25 and whose strands are well and neatly made

| Names | Place | Province | Strength | Count |
|---|---|---|---|---|
| R T. Bapponna Chettiar | Kambakkanam | Tamil Nad | 60.7 | 46 |
| T. C. Chelam | Madura | " | 66 6 | " |
| Pallour Narayse | Salem | Karnatak | 58.6 | 69 |
| K. Venkatachari | Erode | Tamil Nad | 58.3 | 42 |
| Sudhama | | Bengal | 57 1 | 98 |
| Chandoba Sirkar | Madras | Tamil Nad | 55 8 | 53 |
| H. Rama Rao | Ellore | Andhra | 54.7 | 43 |
| B. Mavalink | Masulipatam | " | 53.4 | 84 |
| S. Narayanswami | Madura | Tamil Nad | 53 9 | 58 |
| S. Ramalingam | " | " | 46 1 | 46 |
| P. S. Minakshisundaram | " | " | 44.3 | 64 |
| Ushabala Debi | Khulna | Bengal | 43.3 | 37 |
| K. Suryanarayanamurthy | Rajahmundry | Andhra | 41.8 | 41 |
| P. Narayana Rao | Podar | " | 41 5 | 54 |
| Srish Chandra Sen | Khulna | Bengal | 49 2 | 43 |
| K. Subramanyam | Coimbatore | Tamil Nad | 37 5 | 28 |
| N. S Vardachari | Tirapati | Tamil Nad | 34.5 | 64 |
| Jogeshwar Chattopadhyay | Calcutta | Bengal | 32 8 | 51 |
| Aparna Debi | | " | 60 | 113 |
| R. D. Subramanyam | Salem | Tamil Nad | 26 7 | 61 |
| P. Venkatappa Rao | Guntur | Andhra | 26 6 | 40 |
| Murugan Alias M. Chockalingam Chettiar | Melaiyur | Tamil Nad | 26 5 | 53 |
| Polin Behari Paul | Kalsara | Bengal | 22 | 53 |
| S Ambujam | Kumbakonam | Tamil Nad | 21 8 | 43 |
| E Ikkanda Warrior | Trichur | Kerala | 21 3 | 47 |
| P. Subbaraju | Ellore | Andhra | 17.5 | 140 |
| Chhabildas J. Patel | Ahmedabad | Gujarat | 17 1 | 98 |

It will be observed that in this list the first place is given to the spinner who has spun 46 counts. The highest count comes last but one. Aparna Devi who at a time occupied the first place stands 19th on the list despite of her 113 counts. This is the note that accompanies the list:

"These yarns have been singled out for evenness and evenness. But even the best does not come up to the mill yarn standard."

It is therefore not without difficulty that these fine counts can be woven. The foregoing list therefore has been published more for the encouragement of these very spinners than as an example for others to copy. As these spinners have been sending in their quota more regularly and have shown considerable industry they are urged to put greater art into their work so that they may draw stronger threads than they have done hitherto

Experiments are now being made by Sjt. Laxmidas Purshottam to demonstrate that given good cotton and good carding, it is possible to draw fine thread that would beat the strongest mill yarn of the same count. I hope to publish the results of his experiments at an early date. Meanwhile let the 27 spinners make their own experiments and send stronger yarn than they have been sending I hope they realise that the twist should be given as they draw the yarn and not at the end of every draw and that the yarn should be sprayed and all oiled to absorb the moisture before it is taken off the winder.

### Total Prohibition.

A correspondent writes:

"Ever since the advent of Non-co-operation movement for the past five or six years steps were continually being taken by the people of these villages—Illar-Kallamadi-Tarimela group, for the permanent closure of intoxicating drink-shops in these villagers It will occupy many columns to trace the history. Suffice it to say that this year it has been ratified by the authorities to the great satisfaction of the villages that the arrack shops of these villages have been permanently closed and the names removed from list-lists.

This information having been received only yesterday, today (11th Maha Sivaratri) the people of this village i. e., Tarimela, went in a procession attended by music and *Bhajan* to all the main temples of the village and offered cocoanuts to Gods. To perpetuate this incident in the memory of the villagers *sherbet* (out of 5 maunds of jaggery) was prepared and served among the villagers 24 seers of green-gram was also cooked and served to the Sudra and other classes of people from 4 O'clock in the evening till late in the night. After this 'Harischandra' drama was enacted by the actors of the village"

I congratulate the villagers on the closing of their liquor shops. But if there had been a *referendum* probably very few, as in the Punjab, would have taken the trouble of registering their votes unless there had been personal canvassing.

M K. G.

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*Manager Y. I.*

## The Bengal Relief Committee

[A correspondent sends me a cutting from *Welfare* commenting upon the operations of the Bengal Relief Committee. The article reviews the report of the Committee. The correspondent says

"As it seriously questions the utility of Khaddar organisations as relief measures, I would beg you to request Sir P. C. Ray or the Khadi Pratisthan to offer their explanation with facts and figures. I might add that I am a habitual wearer of Khadi though I am sorry I am not a self-spinner; some of the ladies of my family are. I mention this to assure you that I am not prejudiced against Khaddar."

But the explanation was unnecessary. Anything mentioned in Sjt Ramananda Chatterjee's magazine would naturally command weight and deserve attention. I therefore immediately passed the cutting and the letter on to Sjt Satis Chandra Das Gupta and he has promptly sent the following signed by Dr. Ray and himself I need not reproduce the *Welfare* article as the crux of the *Welfare* objections is summarised in Dr Ray's reply M K G.]

In the April issue of the '*Welfare*' there are a few observations on the Bengal Relief Committee, which require explanation The points dealt with mainly are the total earning to the villagers and the money spent so distributing the earning to the villagers or the total deficit on account of the operation.

The total earning is Rs. 38,010 and not Rs. 17,000 This latter figure is given in a paragraph where the working of the Committee in a particular affected patch is described.

The total expense for distributing this earning is Rs 23,000 which is clearly mentioned on page 4 of the report The writer has arranged figures variously to show that the expense for Khadi work is Rs. 45,323 and again higher still. The writer says, "The Bengal Relief Committee has spent Rs. 62,595 to enable some villagers to earn altogether Rs 38,000."

The expenditure of Rs 62,595 in the year 1924 includes cash expenses as gratuitous relief Rs 8,021, Medical relief Rs 5,025, writing off of thatched huts and equipments, amounting to Rs 5,490 and Rs 6,826 respectively ( these were made and rendered useless before Charkha work was undertaken as explained in the Report), expenses on Charkha Rs. 3803 ( which though written off in the year they were made were of full value to the Committee ) and a sum of Rs. 12,393 which is the proportionate expenses under the item of general management carried up for both Khadi work and Relief work. This was apportioned as 60 % for Khadi and 30 % for general and medical relief. When all these expenses amounting to Rs 40,360 are deducted from the total expenses, a sum of Rs. 22,235 is left chargeable to Khadi work which has been mentioned as Rs 23,000 in round figures in the report and referred to above.

The Khadi Pratisthan has been mentioned by the writer in this connection. The mention was unnecessary. As the Pratisthan is only a selling agent, the expenses and incomes are those of Pratisthan and the paragraph is wholly wrong The Pratisthan did not spend Rs 1 43 364 to earn Rs 80,765 Page 4 of the report explains the relation of the Pratisthan as sales agent.

All the facts have been clearly stated in the Report. It may be asked whether the expenditure of Rs 23,000 even was justified. The expenditure was fully justified. The Committee at one time could have spent away every pie in its hands in gratuitous distribution and in the erection of huts But instead of that it chose to reserve some amount to be spent for productive work. Instead of giving alms it decided to provide work for the people. At first the Committee provided work by giving paddy to husk. These operations cost the Committee about Rs 43,000 This was in 1923 After that the Committee provided labour in the shape of spinning and weaving wages. The Committee has done this work successfully. Not only has the Charkha relief become a great success but the Committee's activities have brought in a new era in Bengal. From the experience gained in the relief operations the great hand-spinning industry of Bengal is on its revival. In Bengal there is a monthly production of about Rs 40,000 worth of Khaddar now Two-thirds of this amount goes to villages. The villages of Bengal are now getting a quarter of a lakh monthly where there was nothing The Committee has worked with foresight in adopting Charkhas as a relief measure. The people of the area where Charkha work is going on are able to resist effects of crop failures more successfully than ever before The average earning per active Charkha is less than a rupee per month. Still this amount distributed so largely does a great deal of good to the poor Charkha stands for small earnings very largely distributed.

The Charkha work of the Committee has enabled the training of a batch of men who are the pick of the Khadi workers. The Relief has given us a Charkha which has made high-speed spinning easy. It has given a system which has enabled the Khadi work of Bengal to be conducted precisely, efficiently and under a central control. When all these are considered the expense does not appear to be heavy.

The Bengal Relief has the privilege of being the pioneer in a work in Bengal which is fraught with very great possibilities Khadi work is now self-supporting in many districts of Bengal. In the Relief area it has not been self-supporting up till now. We have to pay some toll for reviving an industry so ruthlessly destroyed. The Committee has borne a share of the toll

The real point at issue is whether the people have become fitter to resist a famine by the introduction of the wheel or not When it is considered that in whichever family a Charkha has been introduced all the women and children have learnt to earn by spinning, it is not difficult to decide that the operations of the Committee have left the people fitter to fight natural calamities.

P. C. RAY
SATISH DAS GUPTA

## The A. I. C. C.

A meeting of the Working Committee of the A. I. C. C. will be held on the 4th May at 9 A. M at Satyagrahashram Sabarmati, and the A I C C. will meet in the Vidyapith buildings on the 5th and 6th.

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# Young India

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## Notes

### Prohibition and Madras Government

Sjt. C. Rajagopalachar has unearthed a Government order which is simplicity itself but which conveys a world of meaning. In a note accompanying a copy of the order Sjt. Rajagopalachar writes to the press

"Among the many post Reform additions to our recurring charges are the new Health Officers and their Staff. They are appointed to educate the people about cholera, malaria etc.

Some of the members of the staff seem to have enquired whether they should carry on propaganda against the drink habit also and the laconic reply received was

"The Government consider that the Public Health Staff should not carry on anti-drink propaganda'

It is to be noted here that there is no reason assigned for the ban on anti-drink propaganda. On the contrary one would expect explicit instructions to these conservators of health to instruct the people about the evil effects of drink on the body under a popular Government. They would be required to tell the people how deadly the effect of alcohol is upon the human body and show by magic lantern slides in a graphic manner the ruin that alcohol brings wherever it finds a place. But it is madness to expect the existing Government to do any such thing One may as well expect the keeper of a public house to warn its visitors against running into the death trap Is not the Government the keeper of all the public houses of India? It is the 25 crores revenue that enables us to give University education to our children It enables the Government to impose *pax Britannica* upon us Not till the people realise their duty and develop strength to resist the Government in its pro-drink policy will it be possible to have a dry India

### Prohibition in America

One hears so much about prohibition being a failure in America that it is refreshing to find references which prove the contrary. The cuttings that a correspondent has sent show that delegates to the Middle-West Students' Conference representing 123 thousand college students in the South-East and Middle-West of America passed resolutions opposing liquor drinking by students.

The February issue of the journal of the Locomotive Engineers contains the following:

"The railroad brotherhoods as well as hundreds of thousands of sober, industrious workingmen in the American Federation of Labour, are opposed to drink because they know it never made any man a better citizen, a better worker, or a better husband or father. We do not believe the remarkable growth of labour co-operating banks in this country would have been possible if the workingmen were still putting their savings over the bar We are further convinced that the progress of the American labour movement depends upon leaders with clear, cool heads and not upon those whose brains are addled by alcohol. Perhaps it is worth noting that the leaders of British labour, who have made much substantial progress economically, and politically, since the war, are overwhelmingly dry '

"The progress made by industry in the United States during the last five years toward the elimination of waste has brought about 'one of the most astonishing transformations in economic history."

It is not my purpose to make the reader believe that prohibition in America has been wholly successful, I have read enough literature on the gigantic experiment to know that there is another side to the picture But allowing for all the exaggerations on either side, there is little doubt that prohibition has been a great boon to that wonderful people. It is yet too early to state results with certainty. The problem is much simpler in India, if only we have all the bars and distilleries closed

### Charkha in Andhra Schools

Here is an extract from the report prepared by the Bhimavaram Taluk Board, West Godavari District:

"There was a competition in spinning amongst the Board school teachers on 19-8-25. It was conducted in the village of Rajakudaru 30 teachers participated and four prizes were awarded These prizes were given by the Board members and by the sympathisers The highest count reached was 27. On 7-3-27 another competition was held in the village of Lankalakodur 13 prizes were awarded. The expense was borne by the Taluk Board members and sympathisers. This time 70 teachers took part in the competition The highest count was 80. Twice exhortations were sent to the teachers and pupils and the Board schools that they should wear Khaddar. At present all the Board members and teachers are wearing Khaddar Every month 30 lbs of yarn are being produced The board is prepared to appoint an inspector to further the cause of Khadi. At present 200 Charkhas are working in 40 Board schools.'

A report from Tirupati Municipal Council shows figures of spinning in its schools

"Spinning was introduced 3 years ago in the Municipal schools but the work became regularised only in 1924. At the end of 1924, the children had spun sufficient yarn to give 54 square yards of

cloth. The average speed per hour is not more than 100 yards and the count varies between 5 to 30."

I would like to draw the attention of the teachers and organisers of spinning in schools that it is in every way better to introduce *Takla* instead of the spinning wheels. For co-operative spinning in schools *Takli* will be found to be more efficacious, more economical and more productive in the end.

M. K. G.

## Charkha in Bengal

In the course of a letter to the Charkha in Bengal, Babu Hardayal Nag writes:

Loyalty to the dress civilisation of the West, and for the matter of that, to textile industry of Lancashire is a dangerous canker in the Indian polity; and one of its malignant symptoms is Khadi phobia. A large section of the middle class people is affected by this fell disease. Fortunately it is confined to the *Bhadralog* class only. "Conscientious objection" is raised against the wearing of Khadi even when it is made compulsory for a Congress member. "There are", it is said, "people who consider the compulsory wearing of Khaddar as nothing less than tyranny and who cannot conscientiously remain in or enter the Congress, as long as that rule is in force." When one country conquers another for the purposes of exploitation, the territorial conquest is generally followed by cultural conquest which is absolutely necessary to make predatory trade of the conquerors lucrative. For instance the culture of passion for fashionable dress is an essential concomitant of the cloth trade of Lancashire. Cultural conquest produces in the mind of the subject people a sort of sub-consciousness that makes them infatuated with the customs, habits, manners, etiquettes and mode of life including the dress of their foreign masters, and this sub-consciousness is maintained by something like an imported aversion, if not hatred, against almost everything that is indigenous. The sub-consciousness is wholly responsible for the "conscientious objection" that is raised against the compulsory wearing of Khadi by a Congress member. There was a time when the middle class people adored the Charkha and entirely depended upon it for their textile accoutrements, and their textile refinement and grandeur too. Now that temperament of theirs towards Charkha is completely changed in favour of the Lancashire spinning mill. This temperamental change is due to the cultural conquest that followed the territorial conquest of India by the British. This perverted temperament has to be changed again in favour of Charkha. Certainly there are difficulties in the way. These difficulties must be overcome. The first that is set forth is the economic difficulty. It is to be remembered that when Charkha supplied the textile equipments not only of India but of the civilised world, it was the foundation of India's economic greatness also. Charkha was the main pillar of cottage economy. No machine has yet excelled Charkha in producing fine yarn. The difficulty about the production of finer Khadi is more imaginary than real. It is only a question of time. Charkha that once produced the finest cloth in the world cannot fail to do so, if only time is allowed to recover its former efficiency. Of all the difficulties against the revival of Charkha, the sub-consciousness, produced by foreign culture, offers the hardest one.

The spinning and weaving machine is certainly one of the grand achievements of the capitalists, but it is at the heaviest cost of the labour people. In destroying the textile industries of the cottage the capitalists have not only placed the labour people of the cottage at their mercy for their textile requirements, but also for their food and other necessaries of life. The situation is aggravated in India by reason of the fact that India is ruled by foreign capitalists. The Indian cottager works hard for his raiment, food and shelter, but after paying for the scanty wearing apparel for his body, very little is left to satisfy his stomach, and to provide himself with suitable shelter. "And he that earneth wages earneth wages to put into a bag with holes". The cottage man, the very producer of food and builder of house, suffers terribly for want of food and shelter, while their foreign exploiters are simply rioting in luxury. In this economic degradation most of the middle class people of India are helping the foreign depredators and in doing so they are offending against the Law of Nature. The middle class man should remember that it is the peasant worker who supplies him with food and many other necessaries of life, builds his house and serves him in every sphere of his life. What does he do in return for that service? He can no longer help the exploiters of the cottage man with impunity. He must, for his own safety, withdraw his helping hand from these exploiters and extend it to his real benefactor, the cottager. He must know that Nature's revenge is already overdue and he must do something in return for his invaluable services. The only thing he is capable of doing at present is to ply Charkha. That will help the cottage man a good deal in ameliorating his physical and moral condition. Instead of co-operating with the exploiters the middle class people should co-operate with the much exploited cottager by taking to Charkha."

## The World War

### The Methods

[We are now nearing the end of Mr. Page's valuable pamphlet. I omit the last three sections as not being sufficiently interesting for the readers of *Young India*. The third section of the last chapter is an attempt to show that "*the absolute repudiation of war by individuals, groups and corporate bodies is the most effective way of compelling Governments to abandon the war system and to discover more adequate means of securing safety and justice.*" The following paragraphs are useful for all religiously minded men and for all reform.

M. K. G.]

There has always been two primary methods of seeking to abolish a practice or an institution which has come to be recognised as evil by individuals and groups. An excellent illustration of these two methods is found in the case of slavery. There were slave-owners who recognised that the institution was throughly bad and should be abolished, but who saw little value in freeing their own slaves until other owners were prepared to do likewise. Some of these men argued that they could be more effective in their efforts to abolish slavery if they did not alienate themselves from their fellow slave-holders. They maintained that it was more effective "to work from within."

The other method was that of the abolitionists who were uncompromising in their repudiation and denunciation

of the whole system of slavery. The length to which they went is revealed in these memorable words of William Lloyd Garrison, "I will be as harsh as truth and as uncompromising as justice. On this subject, I do not wish to think, to speak, or write with moderation. No! No! Tell a man whose house is on fire to give a moderate alarm, tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen—but urge me not to use moderation in a cause like the present. I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and I will be heard. The apathy of the people is enough to make every stone leap from its pedestal, and to hasten the resurrection of the dead!"

In the struggle for the overthrow of slavery we find a clear illustration of the two methods of social reform, (1) working from within, and (2) working from without. *The writer believes that there is a place for both methods.* In his opinion the test as to which method should be adopted in a given situation is found here. Have we reached the point where individuals and groups are certain that the given practice or institution is beyond reform and one that should be completely abandoned? If so, it seems clear that the method of the abolitionist is more effective than the method of the slave holder who says that the institution is bad and should be uprooted, but who refuses to free his own slaves until there is a general proclamation of independence for slaves.

It is not often that a generation is confronted with a social problem where the issue is as clear cut as in the case of slavery. Social practices and institutions are not usually wholly black or altogether white. Light grays and dark browns seem to predominate. In the case of light grays or even light browns the method of working from within may prove to be more effective than the method of outright repudiation. In the case of a social practice, which we feel certain is not gray or brown but *black*, it would seem that immediate repudiation and a positive refusal to sanction it or participate in it is not only the most consistent but also the most effective method to adopt.

Much of the weakness of the churches in this generation is due to the frequency with which they compromise with major social evils. "The greatest blot on the history of the Church in modern times,' says Canon Streeter "is the fact that, with the glorious exception of the campaign to abolish slavery, the leaders in the social, political and humanitarian reforms of the last century and a half in Europe have rarely been professing Christians; while the authorised representatives of organised Christianity have, as often as not, been on the wrong side." So far as the great sections of the Church in America are concerned we cannot even make an exception in the case of slavery, although we do not find other exceptions.

Can there be any doubt as to the imperative need for vision and courage on the part of the churches—vision to discriminate between gray and brown and black, and courage to repudiate immediately and utterly those attitudes and practices which are unmistakably black?

In the minds of an increasing number of men and women there is a conviction that we have now reached this phase with regard to war. To many of us war is not gray nor even brown, it is dead black—it is a way of leading with disputes between nations which is an absolute violation of the teaching and example of Jesus and is an institution which must be totally abolished if civilization is to endure.

As in the case of slavery, so with war today, two methods are open to those persons who regard it as black. They may think it more effective to work for the ending of war without alienating themselves from their fellows who believe in war as a means of defending home, liberty and the higher values. There is certainly much to be said for this point of view.

The other method is that of outright complete renunciation of the whole war system and an absolute refusal to engage in it or to sanction it under any circumstances. The persons who take this position point out that the weapons of war instead of being effective means of protecting the helpless and of promoting the higher values of life are the greatest of all menaces to civilisation. Can there be any doubt that the world would be a vastly safer place in which to live if there were no armies and navies? Would not the security of the people of the earth be more adequately safe-guarded if all armies were disbanded and all navies were sunk or converted into merchant-ships, provisions for protection from bandits and highwaymen being assured by whatever extension of the police forces is required?

The writer must be included in that group of people who believe that war is absolutely black, that is to say, it is essentially and inherently unchristian, is ineffective as a means of furthering Christ's Kingdom, is self-defeating in its very nature, and should, therefore, be completely abolished at the earliest possible moment. He is convinced that the most effective way to accomplish this end for individuals, groups and churches is to renounce the whole war system and seek immediately and vigorously to induce Governments to adopt this policy.

To many persons this will seem to be a highly dangerous procedure. It may prove to be so. It is fair to ask, however, do armies and navies guarantee security and freedom from all danger? The fact of the matter is that there is no such thing as absolute freedom from danger in the kind of the world in which we are living. On grounds of relative danger the writer is convinced that armies and navies are a greater menace than they are a means of protection. One thing seems certain, if military force is permanently our most effective means of protection then humanity is doomed and all efforts to build an enduring social order will come to naught.

If we assume for the moment that the churches should renounce all war, how shall their leaders go about the task of getting this idea accepted by the rank and file of church members? Let us be under no illusions as to the enormous difficulties in the way. The war system is so deeply embedded in our social structure, peoples have so long depended upon war for protection and justice, and the whole question is so closely related to current conceptions of patriotism and loyalty to the state, that the task of securing popular approval for this proposal is perhaps the most difficult social reform which the churches have ever undertaken. The task of over-throwing human slavery or the liquor traffic presented fewer difficulties than does this effort to renounce all war.

(*Concluded.*)

# Young India

## From Far-off America

(*By M. K. Gandhi*)

Some time ago I answered some questions put by a correspondent in America. He now returns to the charge and puts several further questions, the first being:

"What good is that brave and fearless mentality when it cannot save the things you love? You may not be afraid to die, but what is it that will keep a band of robbers from taking away from you what you cherish if you are going to remain non-violent to the end. If the victim of a robber do not offer violent resistance it is so much easier for the robber to loot them. Robbery has been going on and it will go on in the world till the victims are easy. The strong will rob the weak, resistance or no resistance. To be weak is a sin. Not to prepare by all means to get rid of this weakness is a crime."

The writer forgets that retaliation does not always succeed. The robber is likely, if stronger, to defeat the protector and vent his wrath, kindled by the resistance received, on the unfortunate victim whose plight would therefore be the worse for the resistance offered on her behalf. It is true that the protector will have the satisfaction of having done his best for his charge. But the same satisfaction will be available to the non-violent protector. For he too will die in the attempt to rescue the victim. What is more, he will have the additional satisfaction of having tried to soften the heart of the robber by his pleading. The writer's difficulty arises from the fact of his having assumed that the non-violent protector is to be a mere passive helpless spectator of the robbery. As a matter of fact, however, in my scheme, love is presumed to be a more active and potent force than brute force. He who has not the love and remains passive is a coward. He is neither man nor brute. He has proved himself unfit to protect.

The writer obviously cannot realise, as I have done, the tremendous power that non-violent resistance has over one's adversary. Non-violent resistance is the resistance of one will against another. That resistance is possible only when it is freed from reliance on brute force. Reliance on brute force as a rule presupposes surrender when that force is exhausted. Does the writer know that a woman with a determined will can successfully resist her ravisher however powerful he may be?

I admit that the strong will rob the weak and that it is sin to be weak. But this is said of the soul in man, not of the body. If it be said of the body, we could never be free from the sin of weakness. But the strength of soul can defy a whole world in arms against it. This strength is open to the weakest in body. A weak-willed Zoloo though strong as a giant in body, surrenders to a little white child. Who has not seen strong-bodied bullies surrendering helplessly to their frail mothers? Love conquers the brute in the son. The law that subsists between mother and son is universal in its application. Nor need love be reciprocal. It is its own reward. Many a mother has turned by her love her erring defiant children. Let us all prepare to get rid of the weakness of love. There is chance of success there. For rivalry in loving is conducive to health. The world has been trying all these ages to become strong in the wielding of brute force and it has miserably failed. Rivalry in generating brute force is ruin outside.

The writer adds:

"The British rulers seem to have as much soul force as you have, but they have military force and practical knowledge of human nature besides. The result is obvious."

Military force is inconsistent with soul-force. Frightfulness, exploitation of the weak, immoral gains, insatiable pursuit after enjoyments of the flesh are utterly inconsistent with soul force. The soul-force that the British rulers have is therefore subservient to the brute force if it is not subsep altogether.

The writer then puts the eternal conundrum:

"There are certain greedy persons in the world and they are doing mischief. They have power in their hands. They may be mad, but they are doing harm nevertheless. It will not do for us to stand by with folded hands and let them go on with their devilish work. We must take the power away from them even at the cost of non-violence, so that they may not do any more harm."

History teaches one that those who have, no doubt with honest motives, ousted the greedy by using brute force against them, have in their turn become a prey to the demons of the conquered. If it be better to be slaves than slave-drivers, if this is no mere copy-book maxim, we can easily afford to let the slave-drivers do their worst, whilst, being weary of the brutal tug of war, so unbefitting our human nature, we try to explore the possibilities of catching the brute force of the greedy exploiters and the like with soul force.

But the writer is met with this difficulty at the threshold of the experiment:

"Mahatmaji, you admit that the people of India have not followed your creed. You do not seem to realise the sense of it. The truth is that the average person is not a Mahatma. History proves this fact beyond doubt. There have been a few Mahatmas in India and elsewhere. These are exceptions. And the exceptions only prove the rule. You must not base your actions on the exceptions."

It is curious how we delude ourselves. We fancy that one can make the perishable body impregnable and we think it impossible to evoke the hidden powers of the soul. Well, I am engaged in trying to show, if I have any of these powers, that I am as frail a mortal as any of us and that I never had any thing extraordinary about me nor have any now. I claim to be a simple individual liable to err like any other fellow mortal. I owe, however, that I have humility enough in me to confess my errors and to retrace my steps. I owe that I have an immovable faith in God and His goodness and unconsumable passion for truth and love. But is that not what every person has latent in him? If we are to make progress, we must not repeat history but make new history. We must add to the inheritance left by our ancestors. If we may make new discoveries and inventions in the phenomenal world, must we declare our bankruptcy in the spiritual domain? Is it impossible to multiply the exceptions so as to make them the rule? Must man always be brute first and man after, if at all?

# The Story of My Experiments with Truth

*(By M. K. Gandhi)*

## Chapter XXII

### "Called"—But then?

I have deferred saying anything up to now about the purpose for which I went to England *viz.* being called to the bar. It is time to advert to it briefly.

There were two conditions which had to be fulfilled before a student was formally called to the bar—'Keeping terms'—twelve terms equivalent to about three years, and passing examinations. 'Keeping terms' meant eating nine terms, *i. e.* attending at least six out of about twenty-four dinners in a term. Eating did not mean actually partaking of the dinner, it meant reporting oneself at the fixed hours and remaining present throughout the dinner. Usually of course every one ate and drank the good commons and choice wines provided. A dinner cost from two and six to three shillings and six pence that is from two to three rupees. This was considered moderate, inasmuch as one had to pay that same amount for wines alone if one dined at a hotel. To us in India it is a matter for surprise, *i. e.* if we are not 'civilised,' that the cost of drink should exceed the cost of food. The first revelation gave me a great shock and I wondered how people had the heart to throw away so much money on drink. Later I came to understand, I often ate nothing at these dinners for the things that I might eat were only bread, boiled potato and cabbage. In the beginning I did not eat these, as I did not like these, and later when I began to relish them I also gained the courage to ask for other dishes.

The dinner provided for the benchers used to be better than that for the students. A Parsi student who was also a vegetarian, and I applied, in the interests of vegetarianism, for the vegetarian courses which were served to the benchers. The application was granted and we began to get fruits and other vegetables from the benchers' table.

Two bottles of wine were allowed to each group of four, and as I did not touch them, I was ever in demand to form a quartet, so that three might empty two bottles. And, there was a 'grand night' in each term when extra wines like champagne in addition to port and sherry were served. I was therefore specially requested to attend and was in great demand on that 'grand night'.

I could not see then, nor have I seen since, how these dinners qualified the students better for the bar. There was once a time when only a few students used to attend these dinners and then there were opportunities for talks between them and the benchers and speeches were also given. These occasions helped to give them knowledge of the world with a sort of polish and refinement and also improved their power of speaking. No such thing was possible in my time, the benchers always sitting at a respectable distance from the students. The institution had gradually lost all its meaning, but conservative England retained it never-the-less.

The curriculum of study was easy, barristers being humorously known as 'dinner barristers'. Every one knew that the examinations had practically no value. In my time there were two—one in Roman Law and the other in Common Law. There were regular texts prescribed for these examinations which could be taken in compartments, but scarcely any one read those books. I have known many to pass the Roman Law Examination by scrambling through notes on Roman Law in a couple of weeks and the Common Law Examination by reading notes on the subject in two to three months. Question papers were easy and examiners were generous. The percentage of passes in Roman Law examination used to be 95 to 99 per cent and of those in the Final examination 75 per cent or even more. There was thus little fear of being plucked, and examinations were held not once but four times in the year. These convenient examinations could not be felt as a difficulty.

But I succeeded in turning them into one. I felt that I should read all the text books. It was a fraud, I thought, not to read these books. I invested much money in them. I decided to read Roman Law in Latin. The Latin which I had acquired in the London Matriculation stood me in good stead. And all this reading was not without its value later on in South Africa where Roman Dutch is the common law. The reading of Justinian therefore helped me a great deal in understanding the South African Law.

It took me nine months of fairly hard labour to read through the Common Law of England. For, Broom's *Common Law*, a big but interesting volume, took up a good deal of time. Snell's *Equity* was full of interest, but a bit tough to understand. White and Tudor's Leading Cases (from which certain cases were prescribed) was full of interest and instruction. I read also with interest William's and Edward's *Real Property* and Goodwin's *Personal Property*. Williams' book read like a novel. The one book I remember to have read, on my return to India with the same unflagging interest, was Mayne's *Hindu Law*. But it is out of place to talk here of Indian law books.

I passed my examinations, was "called" to the Bar on the 10th of June 1891, and enrolled in the High Court on the 11th. On the 12th I sailed for home.

But notwithstanding the study there was no end to my helplessness and fear. I did not feel myself qualified to practise law.

But a separate chapter is needed to describe this helplessness of mine.

*(Translated from Navajivan by* **M. D.**)

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Remittances through cheques will be credited only when the latter are cashed, and all commissions charged by the banks concerned will be deducted from the remittances before they are credited as subscription.

Inland complaints for non-receipt of any current issue must be made within two weeks of the date of issue, after which time they will not be attended to.

All letters of inquiry must always be accompanied with postage for reply. *Manager, Y. I.*

## How the News Came Through

*(By C. F. Andrews)*

Before leaving Durban, I had specially requested Abdullah Kajee, the indefatigable Congress Secretary, to send me news on board the R. M. S. *Kurangala*, if possible, as soon as ever the Select Committee had presented at Cape Town their report. It may be remembered that the report had been delayed from April 1st to April 23rd. There was some slight doubt if it would be ready even at that date. Nevertheless, Dr. Malan was known to be doing his very best to get it published, and the news could be eagerly awaited on April 23rd.

One of the difficulties, in any news reaching me, was that on April 23rd, I should be in mid-ocean, and a radiogram might fail to reach me, either from Mombasa, or from Karachi. On the afternoon of April 23rd, I went to enquire, whether Mombasa was still 'calling'. It was out of range, but the operator told me that they were likely to pick up Karachi that same night, if the atmospheric conditions were favourable.

All through the day of April 23rd, the ship was rolling heavily and I found it almost impossible to do any writing. The sky that evening was flooded by moonlight as the darkness increased, and I looked out across the great Arabian Sea in the direction of Arabia itself, whose coast was not very far distant. The Mussalman stokers and firemen had finished their evening devotions on the deck aft. It was always with awe and reverence that I saw them, each evening, after their ablutions, forming their different lines of worshippers, one after another, behind the leader of their prayers. With Arabia itself so near, the thought of all that the religion of Islam had meant to the countless millions who have lived and died in the faith of God, since the Prophet prescribed that evening act of prayer, came vividly to my mind and his own burning faith seemed to me repeated down the ages in that very act of prayer itself as I saw it performed so devoutly by those stokers and firemen on the ship's deck on the Arabian Sea. The vast expanse of sky above and the vast expanse of waters all round seemed to be saying 'God is Great.' 'God is Great.'

It was a very long time, that evening, before I left the ship's side, as I watched the moonlight on the waters, and meditated upon God and eternity and the littleness of man in everything except his faith. There he was immortal.

Even after I had retired, I could not sleep for an hour or two, but lay awake thinking over the whole scene in Cape Town and those simple native Africans in their millions, whose fate, just as much as that of the Indians, was hanging in the balance. The cabin was very hot and at last I went off into a troubled sleep. Suddenly in the night a knock came at my cabin door and I opened my eyes and saw a messenger standing at my bedside with a radiogram in his hand. I signed for it with eager haste and at once my mind was alert; for I knew that it must contain our fate. It came from Durban, via Karachi, by cable, and the Karachi wireless station had 'called' our steamer and put the message across.

The words ran,—"Bill officially postponed pending Conference. Kajee." The news seemed too good to be true, but the words "Thank God" came to my lips and I lay my head back on my pillow again and was about to rest, when I remembered that an answering message could be sent. So I went up the ladder to the bridge, and along the boat-deck to the 'wireless' room. The whole ship was bathed in the glorious moonlight and the ancient words of the Psalm came to my mind:

"The heavens declare the glory of God,
And the firmament showeth His handiwork."

Then as I looked across the sea in the direction we were travelling, the memory of Arabia returned, and when I came to the 'Wireless' room the words of my answer were already framed. I wrote them down:

'God is Great. Thank God.'

## Why there is Slaughter
### and How to prevent it
### VI

We are now ready to consider the atrocious treatment to which cattle are subjected in big cities, and which literally prepares them for the finishing stroke of the butcher's knife.

In the words of Sir (then Dr.) Harold Mann, D.Sc., Director of Agriculture, Bombay Presidency, (See his Report on Mich cattle stables in Bombay 1919), "the collection of animals housed together, the accumulation of dung even for a few hours, the smell which cannot be avoided when large numbers of animals are packed into a confined space in a thickly populated area, the collection of milk in large quantities in the dusty and possibly disease-infected air of towns,—all these tend towards the lowering of the standard of milk produced, lead to the creation of a nuisance in the neighbourhood and may result in the possible dissemination of disease by means of the flies which inevitably follow cattle stables."

The cattle are kept in wretched, as natural, unhealthy conditions, and all manner of brutal torture is inflicted upon them by the owners in order to extract the last drop of milk from them, so much so that in an overwhelming majority of cases they become sterile and therefore, as it happens, fit for nothing but slaughter.

Dr. Newell, Health Officer, Lahore, speaking before the third All-India Sanitary Conference, Lucknow (1914), said, "Many dirty practices prevail and one of the dirtiest is that of putting the tail into the rectum with the idea that the udder would be pressed upon and so more milk exude. I have seen a young man proceed to milk a buffalo after thus filling up the rectum, without washing hands."

Babu M. C. Maitra, Deputy Superintendent of the Calcutta Society for the Prevention of Cruelty to Animals, in his note on the *Phooka* process practised by *Gwalas* in Calcutta, said "*Phooka* means, as the name indicates, the process of blowing air into the vagina of a cow. A similar process is practised on she-buffaloes which consists in inserting into her vagina either the tail of the animal and the hand of a man, or a bundle of straw about 4 inches in diameter and 18 inches in length. Both the processes are more or less cruel and cause harrassment of the animal. Counsel on behalf of the accused in many cases argued that the process did not produce pain, but the court in such case held otherwise. The following effects produced on the animal at the time of *phooka* as observed by me will convince any one that the process is painful: (1) The animal groans

most pitifully, (ii) The back becomes arched (iii) The eyes bulge out as if in extreme pain, (iv) The animal starts thivering, (v) Such an animal fights shy of any one approaching its tail

"The object of *Phooka* is to get milk from the cow when there is no calf and also to get the milk which the animal instinctively retains for her calf In many cases by practising *Phooka* the quantity of milk is slightly increased

"There are about 300 cattle sheds in Calcutta and the suburbs containing nearly 10,000 cows. Out of this number 5,000 cows are daily subjected to the *Phooka* process 45 cases were detected during the last 15 months in the Sealdah division.'

Dr H W. B Moreno, in the course of a paper read before the Calcutta Parliament, said "The manufacture of *gaura* a kind of dye is another evil practice *gwalas* resort to By feeding the cow only on mango leaves with no other form of feed nor even water to drink, the animal passes in the form of urine a dye which is sold at high rates in the bazar. The animal so treated does not last long and dies in agony for want of real food in eat and water to drink."

Any one who reads this may fairly imagine that India is not a land inhabited by men, much less by Hindus

If the issue were fairly placed before them, the cattle would no doubt prefer to be slaughtered once for all to suffering in the stables from day to day and hour to hour, and the proprietors of the stables, mostly Hindus, would be guilty of a less heinous sin if instead of these stables, they actually maintained slaughter-houses.

So much for the first class cattle which alone are brought to big cities. But what about their valuable calves? These are in some places sold to the butcher and in others left by the owners to starve in the open, exposed to all the inclemencies of the weather, as they would not feed them with any part of their mothers' milk, nor rent a stall in order to accommodate them. Bombay Municipality charges a fee of eight annas for disposing of the carcase of a calf which has not grown horns and of one rupee eight annas in the case of its having grown horns, this is a further incentive to the owners to get rid of the calves at the earliest opportunity. On an average about 20,000 carcases of calves are brought to Tardeo flats for disposal every year.

Lakhshanker Laxmidas, the well-known Nagar humanitarian of Junagadh, advocating the use of vegetarian milk, quotes in one of his numerous leaflets the following letter from a 'lover of animals' published in the *Times of India* for 16th July 1916 —

"May I draw the attention of S. P C. A. officers to the number of buffalo calves, which are too young to eat solids, being abandoned to die of starvation in public streets, and often when they fall down through sheer exhaustion, being obstructed by trams, motor cars or carriages?

"These animals are generally driven out from the cattle stables at night, and I think it is one the most revolting deeds that the human mind can conceive This is done simply to save all the milk the mother has for sale"

Mr. A. Carruth, in his survey of the Madras Dairy Trade, says, "Buffaloes give their milk without the calf, and on that account the calves are looked on as a nuisance and practically starved to death. Calves four or five months old are little heavier than when they were born Undoubtedly the buffalo calves are the most neglected class of stock in the city. It is well known that they cannot stand the sun and one finds that they are usually tied in the sunniest part of the yard. The dairymen appear systematically to use these methods to kill off the young stock."

Mr. W. S Hamilton, Director of Agriculture, Punjab says; "the vast majority of male buffaloes seem never to emerge from the category of 'Young stock' but and their career thereon"

Mr. W Reeves has the following in an article contributed by him to the now defunct *Journal of Dairying and Dairy Farming in India* (Vol. V, Pt. 4 July 1918), "The destruction of calves to avoid cost of rearing is a diabolical practice of most of the *gwalas* of this country. It is an everyday sight in Bombay to see cart-loads of dead calves being removed from the public byres This wanton destruction of valuable stock is a disaster and a degradation to the country and would not be permitted in any other civilised country in the world."

Now hear a distinguished visitor to this country in the person of Dr Voelcker, Consulting Chemist to the Royal Agricultural Society of England, who was asked by the Government of India to report on the improvement of Indian agriculture over 35 years ago Wrote he:—

"Going about the country as I did, and noticing buffalo cows in abundance, and only here and there a buffalo bull or bullock, I was often led to inquire what becomes of the young bull calves.

"In Gujarat, the he-calf is simply starved off by witholding milk from him In other parts he is driven away to the forests to become the prey of wild beasts. In Bengal he is often tied up in the forest, and left without food either to starve or to be devoured. And yet the people who do this are those who would not allow an animal to be killed outright even if it were in extreme suffering!"

According to Professor Bhalal Shankarlal Patel, writing in *Krishi-jnana*, the hand-written magazine of the Gujarati students at the Poona College of Agriculture, between the years 1915-16 and 1919-20 the number of bulls and bullocks in the Bombay Presidency, thanks to a failure of rains in 1917-18, diminished by 4 per cent, cows by 16 per cent., and young stock by 17 per cent. The average diminution in the number of livestock was 11 per cent. This shows that in spite of all our professed veneration for the cow, she constitutes our first offering to Famine because we can afford to lose her most of all. Even buffalo bullocks suffer much less than the cow Buffalo cow suffer only half as much as the buffalo bullocks, and the less among bullocks is only a fourth of the loss among the cows Bullocks are protected because they are a *sine qua non* of agriculture, buffalo cows of their heavy yield of milk and *Ghi*. Even the buffalo bullock is useful for cultivation in wet regions and therefore receives more attention than the cow As for the cow, no one cares for her, as she is such a poor producer And yet we will pose as protectors of the cow and quarrel with Mussalmans in her sacred name, the net result being that her last condition is worse than her first

V. G. Desai

## Khadi Work in Kathiawad

Sjt. Laxmidas Parshottam who was on a tour in Kathiawad during the National Week visited three Khadi centres and has submitted to Gandhiji a report of absorbing interest which is published in the last issue of *Navajivan* with a long note by Gandhiji. Intended as it is chiefly for workers in Kathiawad, there are certain things in it which are of interest to all concerned in the progress of Khadi.

Sjt. Laxmidas not only made inquiries about the number of spinners and the daily outturn of yarn and Khadi at each centre, but made minute inquiries of numerous spinners, examined and tested their yarns himself and showed them, what could be done to improve the defects in them, and made a number of very useful suggestions to the workers in charge of each centre.

The first point that he has made is that the yarn that is brought to these centres is very inferior to mill yarn of the same count, and necessarily therefore Khadi woven out of the same yarn is inferior to corresponding mill cloth. Not that there has been no improvement during the last four years; whereas four years ago the yarn that was brought to be woven used to be no higher than of 4 counts, it is from to 6 to 10 counts today and the texture is also very much better. But Khadi cannot compare favourably today with mill-cloth woven out of yarn of the same count. He collected together a number of hanks, and as he had no testing instrument with him, improvised one by making a strand in each case of sixteen threads of four feet each, of handspun yarn and mill yarn and hanging a particular weight by them, he found that whereas a strand of handspun yarn of 4½ counts could not support a weight of 10 lbs a corresponding strand of mill yarn supported a weight of 24 lbs. The defect lay not in spinning alone; the initial one was in bad cotton and then in bad carding by professional carders. He carried with him his own carding-bow, his own slivers and providing the spinners with them got them to compare the results with the yarn drawn out of the new sliver. He could easily bring home the wastefulness of paying a rupee per maund to the carder who did his work but indifferently, and successfully persuaded the spinners to possess hand bows of their own and make their own slivers. The revelations about the test of different yarns—of some of the "best" spinners—published in *Young India* last week combined with these, point urgently to the necessity of every Khadi centre in India having a testing instrument, making itself sure, from time to time, that yarn under a particular test is not received, and thus ensure a "standard" quality of Khadi. But more urgent than this is the necessity,—emphasised by Sjt. Laxmidas and reiterated by Gandhiji, of every Khadi worker:

(1) cleaning and carding his own cotton and making his own slivers;

(2) spinning yarn of the highest test,

(3) being able to direct every spinner in cleaning, carding and slivering his or her cotton, and

(4) hawking Khadi.

The second point of equally great importance made by Sjt. Laxmidas is that Khadi work has been a real boon to the people in famine-affected areas in Kathiawad, that inspite of the present quality of Khadi not being of a high order, it has taken root in the soil, for the simple reason that it was a godsend in areas where there was no other work, and that all those who have the interest of the hungering famine stricken at heart should buy the Khadi, although it may not compare favourably with millspun cloth. He went to villages which keep these Khadi centres going, made friendly inquiries of many families and discovered that in some villages the women earned not more than three pice a day, in some twelve annas a week, and that even the best agriculturist was in such straits that he allowed his womenfolk to turn the wheel for eighteen hours a day, getting the women's other duties done by the men! Little children walked miles carrying bundles of yarn spun by their mothers to the Khadi centres, whilst their mothers worked away at the wheel expecting the children to return home in the evening with a fresh stock of slivers for the morrow! Any one who has been at these centres or has seen these spinners cannot honestly or conscientiously wear anything but cloth woven out of yarn that fills their hungry mouths. Sjt. Laxmidas' picture is as telling as it is dispassionately drawn and if any proof of the efficacy of Khadi as a means of famine relief was still needed, the inquiries might be told, 'go and look around.'

It is in the fitness of things that just at the present juncture Sjts Abbas Tyabji and Ramdas Gandhi are touring Kathiawad hawking Khadi. They get a splendid response wherever they go, and the aged (?) Sjt Abbas—he feels insulted if any one describes him as "old" because his energy and vigour are the envy of a youth of twenty—feels that he has found his work. In his own unassuming way he gives a telling picture of what is happening today in the famine affected areas of Kathiawad:

> "You were quite right in relying on my 'white beard.' When that was referred to by my companions the world he purchasers ceased to finger the cloth to examine its texture."

Sjt. Abbas adds that the people were told that the Khadi was not the best that would be made nor was the price comparable to that of mill cloth of similar size, but that it was made by the famine-stricken people and that it was the duty of the people to buy what their poor neighbours could give, not to neglect them in search of something better or cheaper. M. D.

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The fresh remittances for subscribers intending to renew their subscription should reach here at least *few days* before the expiry date of which due intimation is given them. They otherwise run the risk of V. P.s from this office crossing their money orders. Foreign subscribers will be given intimation of the expiry date three months ahead.

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All subscriptions are payable strictly in advance and no credit or days of grace are allowed. *Manager Y. I.*

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# A. I. S. A. Yarn Contributions

## A. Class

### 2 Andhra (3008-3012)

414 K Kuruvatamma Masulipatam
415 A Chinkkamma ,,
416 T Narayanamurty Ellore
417 D Satyavatamma ,,
418 M Venkatamamba Vizagapattam

### 4 Behar (3013)

206 P. Sureschandra Misra Gogri

### 5 Bengal (3014)

469 Kalichankar Chakravarty Chittagong

### 6 Berar (3015-3019)

11 Nanabhai Ichchharam AKola
12 Purushottam D. Kulkarni ,,
13 Vijaya Lakshmi Mashruwala ,,
14 Sridhar Sakharam ,,
15 Nilkanth Ishwardas Bombay

### 7 Burma (3020)

5 Nanalal Kahdas Rangoon

### 9 C P Marathi (3021-3022)

64 M. R. Avari Nagpur
65 Gopalsingha Thakadar ,,

### 12 Gujarat (3023-3034)

401 Kirchand Shivlal Kothari Wadhwan
402 Hariprasad Purushottam Kalol
403 Dalpatrai Dahyabhi Surat
404 Bhagwatprasad Jotiram Navsari
405 Parikshit L Majmudar ,,
406 Shantilal M. Dave Wadhwan
407 Ukajibhai Lalbhai Vedchhi
408 Bhikhabhai Damji ,,
409 Gulbabhai Mansingha ,,
410 Panchabhai Dajibhai Karodi
411 Gulabchand Dahyabhai Sachin
412 Pambai Malshi Mandvi

### 14 Kerala (3035)

59 T. S. Vishwanath Iyer Trichur

### 15 Maharashtra (3036-3038)

219 Bhimji Ramdas Borivli
220 Mahadev B. Mayankar Vengurla
221 Purshottam N Mokash Dindori

### 16 Punjab (3039-3045)

48 Thakardas Kot-Ada
49 Lala Beheridas Agrawala Sialkot
50 Ambalal Amthabhai Patel ,,
51 Omkarnath Tikku ,,
52 Vidyavati ,,
53 Lakshminarayn Chimanlal Sirsa
54 Atmaram ,,

### 18 Tamil Nadu (3046-3047)

466 Govind Chettiar Karuntutankudi
467 K. Subramaniam Coimbatore

## B. Class

The figures against the names of provinces will show the total number of members enrolled therefrom :—

### Bengal (58)

743 Surendranath Chaudhary Firozpur
744 Jogendrabhushandas Gupta ,,

### Berar (5)

745 Mangalmurti Kashinath Akola
746 Kashinath V. Sahasrabuddhe ,,

### Burma (3)

747 T. G. Desai Rangoon

### C. P Marathi (20)

748 Janardan H. Apte Nagpur
749 Lakshmanarao Tiwari ,,

### Gujarat (151)

4 §Jamnadas Dhanjibhai Jambusar
750 Makaben Govan Vedchhi
751 Chhagadabhai Lakaria ,,
752 Somabhai Mandabhai ,,
753 Vajiria Songlia ,,
754 Jethabhai Narottam ,,
755 Chimanlal Manekla Baroda
756 Gordhanbhai Mangalbhai Patel ,,

* Lists Dtd 8th and 22nd April were by mistake numbered as XIII and XIV instead of XIV and XV

§ Former name transferred to A class

**Karnatak (34)**

757 Srinivas B Kukarni Bijapur

**Kerala (8)**

758 K. Krishna Menon Mankara
759 V. K Raman Nair ,,
760 K. Tambonni Nair ,,

**Maharashtra (33)**

761 Raghuba Narayan Tanda Vengurla
762 Balkrishna Pandurang ,,

## Juvenile Members

**4 Behar (49-56)**

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9 Amalchandra Ghose ,,

**5 Bengal (37-59)**

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9 Tapendranarala Sen Gupta ,,
10 Adhirchandra Bose ,,

**6 Berar (60-61)**

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2 Pushpabala Nalkanth ,,

**8 C. P. Hindi (62)**

1 Gocular Harda

**12 Gujarat (63-71)**

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37 Suryakant G. Desai ,,
38 Manasukhlal D Parikh ,,
39 Purushottam G Parmar ,,
40 Mahendra G. Desai ,,
41 Nanalal Khimchand ,,
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# Young India

A Weekly Journal

Edited by M. K. Gandhi

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## The Story of My Experiments with Truth

(*By M. K. Gandhi*)

### Chapter XXIII

#### My Helplessness

It was easy enough to be "called", but it was difficult to practise at the bar. I had read the laws, but not learnt how to practise law. I had read with interest 'Legal Maxims', but did not know how to apply them in my profession. '*Sic utere tuo ut alienum non laedas*' (Use your property in such a way as not to damage that of others) was one of them, but I was at a loss to know how one would employ this maxim for the benefit of one's client. I had read all the leading cases on this maxim, but they gave me no confidence in the application of it for my future clients.

Besides, I had learnt nothing at all of Indian law. I had not the slightest idea of Hindu and Mahomedan Law. I had not even learnt how to draft a plaint, and felt completely at sea. I had heard of Sir Pherozeshah Mehta as one who roared like a lion in law courts. How, I wondered, could he have learnt the art in England? It was out of the question for me ever to acquire his legal acumen, but I had serious misgivings as to whether I should even be able to earn a living by the profession.

I was torn with these doubts and anxieties whilst I was studying law. I confided my difficulties to some of my friends. One of them suggested that I should seek Dadabhai Nauroji's advice. I have already said that when I went to England, I possessed a note of introduction to Dadabhai. I availed myself of it very late. I thought I had no right to trouble such a great man for an interview. Whenever an address by him was announced, I would attend it, listen to him from a corner of the hall, and go away after having surfeited my eyes and ears. In order to come in close touch with the students he had founded an association. I used to attend its meetings, and rejoiced at Dadabhai's solicitude for the students, and the latters' respect towards him. In course of time, I mustered up courage to present to him the note of introduction. He said 'You can come and have my advice whenever you like.' But I never availed myself of his offer. I thought it wrong to trouble him without the most pressing necessity. Therefore I dared not venture to accept my friend's advice to submit my difficulties to Dadabhai at that time. I forgot now whether it was the same friend or some one else who recommended me to meet Mr. Frederick Pincutt. He was a Conservative, but his affection for Indian students was pure and unselfish. Many students sought his advice and I also applied to him for an appointment, which he granted. I can never forget that interview. He greeted me as a friend. He laughed away my pessimism. 'Do you think', he said, 'that every one must be a Pherozeshah Mehta? Pherozeshahs and Badrudins are rare. But assume it takes no unusual skill to be an ordinary lawyer. Common honesty and industry are enough to enable him to make a living. All cases are not complicated. Well, let me know the extent of your general reading.'

When I acquainted him with my little stock of reading, he was, as I could see, rather disappointed. But it was only for a moment. Soon his face beamed with a pleasing smile and he said, 'I understand your trouble. Your general reading is meagre. You have no knowledge of the world—a *sine qua non* for a vakil. You have not even read the History of India. A vakil should know human nature. He should be able to read a man's character from his face. And every Indian ought to know Indian History. This has no connection with practice as a lawyer, but you ought to have that knowledge. I see that you have not even read Kaye and Malleson's History of the Mutiny of 1857. Get hold of that at once and also read two more books to understand human nature.' These were Lavater's and Shemmelpennick's books on Physiognomy.

I was extremely grateful to this venerable friend. In his presence I found all my fear gone, but as soon as I left him, I again began to worry. 'To know a man from his face' was the question that haunted me as I thought of the two books on my way home. The next day I purchased Lavater's book. Shemmelpennick's was not available at the shop. I read Lavater's book which I found more difficult than Snell's *Equity*, and merely interesting. I studied Shakespeare's physiognomy, but did not require the book of finding out the Shakespeares walking up and down the streets of London.

Lavater's book did not add to my knowledge. Mr. Pincutt's advice did me very little direct service, but his

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**Correction**

Roll No 9 (57) should be M. B. Dolke in place of M. V. Dolke.

No. 15 (192) is Mahadev T. Walavalkar and not Mahadev K Walavalkar

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affection stood me in good stead. His smiling open face stayed in my memory and I trusted his advice that Pherozeshah Mehta's acumen, memory or ability were not essential to the making of a successful lawyer, honesty and industry were enough. And as I had a fair share of these last I felt somewhat reassured.

I could not read Kay and Malleson's volumes in England, but I did so in South Africa as I had made a point of reading them at the first opportunity.

Thus with just a little leaven of hope mixed with my despair, I landed at Bombay from S S *Assam*. The sea was rough in the harbour, and I had to reach the quay in a launch.

(*Translated from Navajivan by* **M. D.**)

## Why there is Slaughter
### and How to prevent it
### VII

In the last section we have managed to touch only the fringe of the cattle problem as it presents itself in large cities. The subject is fraught with such far-reaching importance, that I propose to bring here together every single piece of testimony concerning it, which I have come across, so that the criminal negligence of the Government and of the nation may be discovered in all its hideousness. The Government may, in a sense cut meant by King Janaka, say

मिथिलायां प्रदीप्तायां न मे दह्यति किञ्चन ।

But to the nation the manner in which it has permitted things to drift is an unpeasable disgrace and theme.

I take the following from Mr. H. C Sampson's Report on Cattle Survey, Madras, 1912 a valuable document to which I have already had occasion to refer more than once:

"It may be estimated that the imports of milch cattle into Madras are not less than 5,000 annually, the bulk of which are sold to butchers when dry, while the calves mostly die of starvation. Thus the progeny of the best milking stock of the presidency are lost to the country.

× × ×

"Madras city makes the biggest drain on milch cattle of any other town in the presidency, and the pity of this is that the majority of the Ongole cows, which are brought down here, are heifers with their first calf, *i. e.*, animals which have not yet reached anything like their full milking capacity. If these could be bought up when dry, taken care of and served by a good dairy bull, instead of being sold, as at present, to the butcher, it would be possible greatly to check the present drain on the country for milch cows. Mr Robertson, the late Principal of the Saidapet Agricultural College, mentions the case of a Nellore cow, purchased in worn out from a Madras milkman, which afterwards became one of the best milkers in the farm herd, and many thousands of equally good animals have probably been lost to the country since then, being sold as worn out cows to butchers when really they have never reached their prime. It might be possible for the Corporation to do this on their sewage farm. Or they might even start their own Municipal dairy for the supply of milk, and the male stock could be utilised for town work. This would to some extent interfere with private enterprise, but in this case the health of the community is at stake, which is a much more serious consideration. If such a venture proved successful, other municipalities of the larger provincial towns might also carry on their own dairying, and with such dairies as a base, it should in time be possible to raise up a better milking strain of cattle."

Mr. R. C. Wood, Director of Agriculture, Madras, in his *Note on Cattle* says, "Most of these cows (brought to Madras) go to the slaughter-house as soon as they run dry, and their calves are allowed to die of neglect."

As regards Calcutta, we read as follows in a volume on dairy farming in India by Majors D. J. Meagher and R. E. Vaughan published by the Government of India in 1904:

"Large numbers of milch cattle pass down yearly to Calcutta, chiefly from the Kosi district and are sold to local *gwallas*, the purchase money being usually paid by instalments. At the end of the cold weather, when the cows are beginning to run dry and the sales of milk tend to decrease, they are sold to the butchers for slaughter, to avoid the expense of feeding through the summer months in a place where pasturage is scarce and stall rent high, and also because from the effects of climate they fail to hold when put to the bull. This rapid exhaustion of stock ends in scarcity of supply and consequent rise in prices in the breeding districts. The cattle dealers themselves bear universal testimony to these facts, though it may be questioned whether they are entirely correct in their conclusions. The heavy strain on the breeding districts points clearly to the need for making every possible effort towards successful home-breeding, wherever the surroundings are in any way suitable. The small milk yield of the cattle indigenous to many districts is conclusive evidence of want of care in breeding, and it is from greater attention to this matter that improvement will first come, the most fatal consequences spring from indiscriminate in-and in breeding. The plan adopted to encourage horse breeding by making chosen Government sires available for selected dams must have a favourable effect if applied to cattle. The steps which have proved so successful in the one case will be equally so in the other."

Messrs. S. Milligan and C M Hutchinson in their *Note on Darjeeling* write "There is little doubt that the town dairies are producing a serious drain on the best milking cattle of the country. The percentage of good milkers is so small that this may in the end bring serious results."

Here is an extract from a paper on the Calcutta milk supply by Mr. C. F. Payne, Chairman, Calcutta Corporation, 1917:

"The Calcutta *gwala* with his ignorant and wasteful methods causes a perpetual drain on the best cows in the country. The evidence tendered before the Corporation Committee shows conclusively that good milking cows are harder to procure every year, and the price is steadily going up. The *gwala* usually buys his cows at the beginning of their second lactation period. He then practises the abominable process of *phooka* upon them and obtains milk from them for from 6 to 8 months at the most. By the end of that time the cow is, if not permanently sterile, at least useless for breeding for milking purposes for two or three years, and is sold

to the butcher. The result is, that instead of having a useful life of 8 or 10 years she is milked for less than 2 years and only bears two calves, one of which is also probably sold to the butcher. And this is a process which is constantly going on with the best cows in the country. The cruelty of it will probably appeal strongly to my hearers, but what appeals to me even more strongly is the abominable wastefulness of the system."

The following is taken from the report of the Special Committee of the Calcutta Corporation appointed in 1910 to consider the question of the Calcutta milk supply and reconstituted in 1914, which is signed by Mr Payne as Chairman, and Messrs. R. Brancfeld, Serajul-Islam, C. Banks, G. P. Shelteo, and Sitanath Ray as members:

"There are various reasons why the *goala* sends his dry cows to the butcher. The space in his shed is limited and he can accommodate only a fixed number of cows. He keeps that number, and as soon as they are off milk, he sells them to the butcher and replaces them by cows in milk. His capital is also limited, and whenever he needs to buy a new milking cow, he has to sell a dry one. For similar reasons he cannot afford to keep the calves, which, accordingly, he also sells to the butcher, and as cows in this country are generally of poor milking capacity and do not give milk without their calves, the *goala* has resort to *phooka*, a process, which, as the evidence shows, is not only painful but tends to make the cows sterile, at least for some considerable time. The *goala*, therefore, finds it profitable to dispose of his dry cows, though undoubtedly the slaughter of cows, which in different conditions would continue to bear calves and give milk much longer, results in the long run in the permanent deterioration of the breed and seriously affects the milk supply of the country, which is already deficient both in quantity and in quality. The town dairies draw to themselves year after year the best milking animals in the country, and there is already a deficiency of such cattle in the up-country markets."

Mr. W. Smith, the Imperial Dairy Expert, sent on request a note on cow protection to the Goraksha Mandal, Calcutta, which was reprinted in the *Agricultural Journal of India* (Vol XVII, Part I, January, 1922). We will close this section with a few extracts from that important writing:

"The first and most needful form of cow protection urgently wanted in India is the stoppage of the slaughter of young cows and female buffaloes in the large cities.

"In Calcutta and Bombay, and to some extent also in other large cities, practically the total fresh milk supply of the city is produced from cows fed housed and milked right within the city limits. These cattle are purchased in the prime of life, and generally with their second calf at heel, they are milked for one lactation period only, say 9 months, and then immediately slaughtered to make room for another cow just calved, which of course shares the same fate as her predecessor, and so the pernicious system goes on.

"Within the last 15 years it may be taken that this cow feeding system of milk production in our four largest cities has caused the slaughter of not less than 2,50,000 young cows and female buffaloes. Cattle breeding in India is not in a highly organised condition and the country cannot stand this strain. This can be stopped by organising the milk supply of our large cities on business lines and producing the milk under healthy conditions on the land where the cows will spend the whole of their natural lives. This milk must be pasteurised, cooled and transported to the cities and sold there in proper sanitary packages by well organized business auts.

"A city milk supply produced under the cow-feeding system cannot be satisfactory. The crowded lanes and back alleys of a great city not only militate against the production of clean milk of good quality, but milk, produced by cattle housed in the heart of a great city where land is worth rupees per square foot, where taxes are high and where the cost of labour, feed and water is a hundred per cent. over rural areas, must be expensive. It is very expensive, and therein lies the solution of both problems, i. e., the continuing slaughter of young cows, and the poor and expensive milk supply of our large cities. If public-spirited businessmen in India can be induced to take up the question of dairy farming and produce milk under natural conditions in suitable rural areas and offer such milk to the public in the large cities, they will be able to sell at such a price as the city cow-feeder cannot compete with, and in a very short time drive this cow-feeding business out of existence, as has already been done in other large cities of the world.

"The milk supply of Calcutta and Bombay is not only the worst in existence, but it is the most expensive and so an adequate supply of clean pure milk is an absolute necessity for the health of the country, the introduction of dairy farming methods and the transportation and sale of rurally produced milk in these cities not only is the best means of 'cow protection', but what is even more important, it is a sound method of 'man protection' and will have a real effect on the health of generations to come.

"The Calcutta Panjrapole spends some Rs. 1,50,000 per annum in prolonging for a short period the life of say a couple of thousand cattle, many of which have already nearly reached the end of their natural existence. If the merchants who support it put ten years' subscriptions into a soundly organised and properly equipped dairy farm, they not only would prevent the slaughter of say 2,000 young cows annually, but they would provide the citizens of Calcutta with cheap, clean and pure milk, and at the same time earn for themselves a handsome dividend on their money."

**V. G Desai**

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*Manager Y. I.*

# Young India

## A Diehard

(*By M. K. Gandhi*)

Prejudices die hard. Though the atrocious injustice done by the Hindus to the suppressed classes is admitted generally by even the orthodox Hindu society, there are men, otherwise liberal minded, so blinded by prejudice that they see no injustice in the treatment meted out to our suppressed countrymen. Thus a correspondent writes:

"I am a very humble follower of yours though I do not claim to belong to the front rank. On the untouchability question I am sorry to confess that I do not feel as strongly as you do. I do not agree with people who say that the untouchables are oppressed and suppressed. I feel it my duty to submit to you that the so-called untouchables have been enjoying their freedom and were well off before. If I survey the past and the present of the Panchamas, I cannot well congratulate them upon their consciousness because it has taken them nowhere. The thirst after the so-called education and for the leaves and fishes of office is being copied by them only to make them worse helots. Any man who abandons manual labour and takes up office or service always changes for the worse. That has been the painful experience of ex Brahmins. I well remember the day when the Panchama was considered to be one of the members of the family, he being provided every month for his maintenance and clothing. But all this is now gone. Most of the untouchables have either migrated to the other parts of the world to slave under foreigners or have become an unconscious tool of the bureaucracy to serve the military for the princely salary of Rs. 15. I am afraid that your mission to elevate them, to place them on an equal footing with other communities of the country, is doomed to failure. Personally, though I feel that much should be done to elevate them socially, it cannot be done as if by magic in a single day. Millions of money will have to be spent to educate them, to free them from economic distress, to persuade them to abandon the vices of drinking and killing cows and eating dead animals which have been their age-long custom and which were alone mainly responsible for confining them to a corner in each and every village. If this is not done and if the other classes are asked to embrace the untouchables, it will be a degradation of society which I do not think you would like."

Degradation lies in not touching the 'untouchable'. What though a man drinks, kills cows and eats carrion? He is no doubt an evil doer though no greater than the one who commits secret and more deadly sins. But he is not to be treated as an untouchable even as society does not treat the secret sinner as one. Sinners are not to be despised, but prized and helped to rid themselves of their sinfulness. The existence of untouchability among Hindus is a denial of the doctrine of *Ahimsa* on which we pride ourselves. We are responsible for the evils among the 'untouchables' of which the writer complains. What have we done to wean them from their ways? Do we not spend a fortune to reform members of our own families? Are the untouchables not members of the great Hindu family? Indeed, Hinduism teaches us to regard the whole of humanity as one indivisible and undivided family and holds each one of us responsible for the misdeeds of all. But if it is not possible to set up to the grand doctrine for its vastness, let us at least understand the unity of the 'untouchables' with us since we regard them as Hindus.

And what is worse, eating carrion or thinking carrion? We daily create, harbour and nourish millions of untouchable thoughts. Let us shed them, for they are the true untouchables deserving to be hated and cast out. And let us do penance for our past injustice towards the 'untouchable' brothers by lovingly embracing them. The correspondent does not question the duty of serving the untouchables. How are we to serve them if their very sight offends and pollutes us?

### Further March Figures

Here are the figures of production and sale of Khadi for the month of March from some centres. I hope that all those who are not yet regularly sending their returns would begin to do so.

| Provinces | Production | Sale |
|---|---|---|
| Ajmer | Rs. 1,233 | Rs. 1,021 |
| Andhra | " 5,935 | " 17,363 |
| Bihar | " 20,548 | " 17,465 |
| Bengal | " 31,669 | " 34,558 |
| North Maharashtra | " 984 | " 4,320 |
| Total | Rs. 60,369 | Rs. 74,727 |

The Andhra figures are as usual incomplete. Bengal figures include those of the Khadi Pratishthan, Abhoy Ashram, and Arambagh Khadi Kendra.

COMPARATIVE FIGURES

The Abhoy Ashram authorities have sent the following comparative figures of Khadi production and sales under its auspices:

PRODUCTION

| Period | 1923-24 | 1924-25 | 1925-26 |
|---|---|---|---|
| October to December | 1,910 | 8,825 | 30,746 |
| January to March | 2,120 | 9,340 | 29,821 |
| April to June | 3,494 | 15,969 | |
| July to September | 6,574 | 32,524 | |

SALES

| Period | 1923-24 | 1924-25 | 1925-26 |
|---|---|---|---|
| October to December | 617 | 9,731 | 28,102 |
| January to March | 1,968 | 10,730 | 24,140 |
| April to June | 3,018 | 13,417 | |
| July to September | 7,012 | 18,678 | |

Thus it will be seen that in 1925-26, the quarterly production in the Abhoy Ashram was 25 times as much as during the corresponding period in 1923-24. This is a remarkable rise. I would ask all the chief Khadi organisations in India to favour me with similar comparative statistics. If they show a rise at all like the Abhoy Ashram, they will be a complete answer to those who tell us that Khadi has progressively gone down instead of rising during the past five years. Progressive figures like those of the Abhoy Ashram should hearten Khadi workers for greater effort. For the work before them is not to manufacture Khadi worth lacs. They have to manufacture crores of rupees worth of Khadi. **M. K. G.**

## The Cattle Problem

*(By M. K. Gandhi)*

Some months ago the Collector of Ganjam Mr A. Galletti sent me a sheet, being a reprint of his notes contributed to the *Statesman*, in which he gave his opinion based on his Italian experiences, (1) that the agriculture of India depended upon good cattle, (2) that the cattle of India were ill kept and therefore worse than elsewhere, (3) that they could be improved only by India *growing cattle crop instead of merely depending on common pastures*, and (4) that by the system of rotation cattle crop could be grown side by side with food grains without diminishing the returns of the latter.

I had difficulty in applying the Italian conditions to the Indian peasants as we have such small holdings even as little as two acres and some times even less. To my objection which I conveyed to him, Mr. Galletti sent me the following reply

"Many thanks for yours of the 26th February, received to day in my camp in my Agency hills. I will reply to your objection from experience.

"*Small holdings*— My father had 11 farms the largest 49 hectares odd, the smallest 1.7 hectares, or say 120 acres and 4 acres. The 4 acre farm was rotated precisely in the same way as the 120 acre farm, 1 acre wheat, 1 acre maize, 2 acres fodder in turn; and this is the point I make to answer to you. Even small holdings can and must be rotated. Our small ryot kept only one pair of bullocks but fed them with the utmost care. He managed to live with his wife and two or three young children on his 4 acres of dry land. He lived in rude comfort because, as my father used to say, his little farm was a garden, every inch fertilised by his sweat, which is the best manure. He had his little kitchen garden, he had his olive trees, he had mulberry trees in the fields with vines creeping up them; he had fig and cherry trees. His wife spun and wove his clothes in the winter and kept silk worms in the summer. He had some bee-hives and in the off season would take his bandy and bullocks out on hire. He kept sheep and pigs and fowls.

"The 120 acre farm was run by a joint family of 4 brothers with their wives and children and elders, altogether between 40 and 50 persons. It was 30 times as large. But it did not use 30 pairs of bullocks instead of one. It had only 8 pairs of bullocks. It did not put 30 times as much manure and 30 times as much sweat into the land. It did not produce 30 times as much wheat or maize or fodder or hand spun yarn or cloths. I know what the produce of each of these farms was for about 20 years. We keep accurate accounts because we share everything, down to the eggs and fruit and cloths equally with our ryots (though out of our half share we pay the heavy taxes, repairs to house and farm buildings and half the cost price of cattle, implements and chemical manures.) On my father's death I had to sell and I worked out the nett average value of each farm to us and multiplied by 25 to get the selling price. I remember that I fixed the selling price of the 120 acre farm at 60,000 lire and of the 4 acre farm at 6,000. Therefore the small farm had been yielding us three times as much as more as the 120 acre farm. These price figures imply nett incomes of 2,400 and 240 lire to the owner. The ryot's share is not subject to the heavy deductions for taxes and repairs and is actually rather more than twice as much. So the 4 acre ryot made some 600 lire out of his farm and then there were the profits on silk-worms, hire of bandy and spinning and weaving. Probably his income was 900 lire which is Rs. 600 or Rs 50 a month. The land is ordinary clay on a hill-slope 1000 feet above the sea and only valuable because labour of man and beast has made it so.

"Let your small holder in India put his sweat and that of really good cattle into the land, let him keep silk worms, go out on hire with his bandy, keep a kitchen garden and fruit trees, and spin and weave; and keep half his land for fodder for his cattle and he will prosper and his cattle will thrive. If the holding is even smaller than 4 acres and in little pieces here and there, it is wrong for him to keep half-starved cattle at all. Let him work his land with the hoe instead of the plough, as the Japanese do.

"My whole point is that if he keeps cattle at all, he must keep them as he does his own children and see that they have their food daily and he cannot do this unless he keeps half his land at least, but better three fifths, to grow fodder, and when he next plants a cereal where the fodder grew, he will find it yields three times as much and he will not diminish human food by reducing the area he grows it on, he will increase the amount of human food.

"Indian poverty does not stand in the way of rotation of crops. Rotated crops require no more expenditure of money than stable crops. In Java the Dutch forced paddy rotation on the people a century ago by the Sysstbok. The population of Java has increased from 2 million to 30 million during their rule and the yield of the rice and sugar fields has increased proportionately. The change was brought about not by capital expenditure but by an intelligent Government using force. In India there is no question of using the Sysstbok to drive or ideas and make people work. We wish to convince not to compel. Here my hope is that the directing class will undertake the work of persuading the people and that you, the spiritual director of the directing class, will be the first to put your hand to the plough. Your support will make all the difference. 10 crores of cattle are mately appealing to you."

The appeal of the crores of India's cattle has not to me alone, but to every Indian who can think for himself, more especially perhaps to every Hindu who prides himself on being the special protector of the cow. I hope that the readers have been perusing the carefully prepared notes by Sjt. V. G. Desai on the slaughter of India's cattle. They give a graphic description of the condition of the cattle in the cities of India. Mr. Galletti paints the condition of farm cattle and prescribes in detail the remedy for improving them. The question of improving the breed of cattle and preserving them is a question as well of first rate economics as of religion. How far Mr. Galletti's remedy is applicable to Indian conditions, I do not know. Practical farmers

alone can give an authoritative opinion. But one difficulty is obvious. Millions of farmers are too ignorant to adopt new and revolutionary methods. Assuming the truth of Mr. Gellettie's prescription, its application depends upon the agricultural education of the large mass of Indian humanity. But those who know anything of agriculture and who have a patch of land under cultivation should try Mr. Gellettie's remedy and publish results. For such, I give below the relevant extracts from the sheet sent by Mr. Gellettie.

"We irrigate the meadow in Lombardy, as well as the paddy field. We still keep there bullocks strong to the plough and cows that yield 1000 seers of milk a month. We sow fodder crops for them by the hand. We devote half our land by rotation to pasture for them.

"When paddy was first introduced and grown year after year in the same fields, the cattle had to be driven away to the hills in the summer, which is our season there for the growing of paddy. But sowing paddy year after year in the same fields has been given up long ago. 'Rotation paddy-fields are far more productive than the stable paddy-fields,' says an Italian text-book, 'and their productive capacity is great in proportion to their freshness' . . .

"If paddy is only grown one year in three or two years in five, you divide up your paddy land into three parts or five parts and each year are using two-thirds or three-fifths of your land for other crops, mostly grass, trefoil, lucerne which cattle eat, or oats, which are also only cattle food in Italy. The greater part of your paddy land will accordingly be producing all the time feed for your cattle and it is no wonder that the Lombard ploughing bullock is a sleek, well-fed animal four times the weight of the little starved abortions used in India, and the average Lombard cow yields, I am afraid to say how many times as much milk of better quality than the Indian. When I went over the paddy-farm of Car Stabilini near Milan not long ago, it was his cows that he was most anxious to show me and he told me that he made much more by them than by his paddy. He sends his milk, his butter, his cream, his cheese into Milan. The paddy-farmer of Bengal has no milk or cream or butter or *ghee* to send into the great market of Calcutta, which would so willingly pay him high prices for pure products of the cow. Car Stabilini's cows not only have beautiful meadows and lucerne and clover hay made for them and corn but palatial stables and all the latest appliances for cleaning and milking. Where the cow is a valuable possession, she is tended with care and love, and crops are grown for her and palaces are built for her. Here she is merely an object of exploitation, she is left to stand and starve in the public standing and starving grounds which are misnamed grazing grounds in India. India should abolish these places of torture and breeding-grounds of disease and abortion, and every Indian should devote three-fifths or two-thirds of his land to growing grass and fodder for his cattle.

"I assure him he will not be a loser. Apart from the fact that the milk crop, at any rate near large centres of population, is more valuable than the paddy crop and better food, rotated and manured paddy will yield him two or three times as much as the exhausted and unmanured. I do not think the soil or climate of Lombardy are superior or even equal to those of the Deltas of the Ganges, the Godavari, the Kristna or the Cauvery for paddy-growing. The season in Lombardy when it is hot enough is so short that it is with difficulty they can accumulate out one crop a year. But what are the figures for the yield? The official figures for the average yield in North Italy is 45 quintals a hectare (4½ tons), i.e. nearly two tons per acre. The official figures for most parts of India is well below 1,500 lbs. an acre. In my own district of Godjam, where one million acres are cultivated and there is nothing to be seen but paddy, the yield is about 1,200 lbs. If we reduce the average to 4,00,000 acres taken in rotation and manured properly and weeded properly as they do in Italy, and get a yield of 4,000 lbs. an acre instead 1,200, the 4,00,000 acres would yield one third more paddy than the million acres do now, and we shall have in hand 6,00,000 acres on which to raise crops of grass and fodder for the cattle or wheat or maize and other crops for man.

"If the Indian visitor goes to Ravenna, — a place well worth visiting for itself, — let him also study the paddy growth at the mouth of the river there. It is a country of fine cattle and good pasturage and the chief crop he will see is lucerne. Paddy is grown not so much for its value as because it is the only suitable crop pending the silting up of the soil; when the soil has risen sufficiently, wheat takes the place of paddy. The common rotation there is 2 years paddy, then 2 to 6 years lucerne, so that 5/7ths of an estate may be under fodder and only 2/7ths under paddy. Indian conditions are very nearly reproduced there; the flat swampy country is not unlike Bengal; paddy is not cultivated with care or much manured and made to yield much; but even there though the population is thick and men must eat, more land is devoted to food for cattle than to food for men, and there too the cattle get all Indian cattle to shame.

"The Indian is not cruel to his cattle, but very, very callous. He will not give up one inch of his land to them. He wants it all for himself. He will only stall-feed a very few and leaves the rest to multiply without limit and then to starve down to the limit that the public pastures can sustain. He takes no thought for what they will do in the hot weather when there is not even the scanty grass of the public pastures and the rocky jungle hills and never dreams of cutting grass and making a haystack. In India we have only the straw-stack, stuff fit for cattle to sleep on but not to eat. Let the Indian visitor look about him in Europe. He will find every farm-house encircled by as many hay stacks as straw-stacks.

"The Italian peasant lives in a joint family with his brothers like the Indian and is much attached to his brother, and will greatly lament if his brother dies, but far more if his ox dies. Such is the high estimation of cattle in a country where the bullock is the main-stay of the home though the cow is no object of religious veneration. Let the Indian visitor to Italy learn to appreciate the feeling of the Italian ryot towards the pious ox whom the mild Virgil loved and he will come back to India and found a Cattle Protection Society, no longer to save the Hindu sacred cow from the Mahammadan butcher, but to protect all cattle against the heartless neglect and unconscious cruelty of the East."

# Notes

## Khadi during National Week

The All-India Spinners' Association has received certain reports of Khadi work during the National Week according to which in Benares Babu Shiva Prasad Gupta who organised volunteers for the sale of Khadi in Benares sold nearly Rs. 2,000 worth of Khadi; at Allahabad, over Rs 1,200 at Ghazipur, over Rs. 160 and at Banda nearly Rs 1000 worth of Khadi was sold. The result was that there was hardly any local Khadi left in the U. P In the Punjab, great enthusiasm was shown. Rs. 11,000 worth of Khadi was disposed of. Many leaders went about hawking Khadi. In Tamil Nadu, the sales in all the depots amounted to Rs. 18,622-11-11.

I wish that the other Khadi centres throughout India would send their reports. There is nothing startling about these figures, but they show that if only leading men and women will work in their own centres steadily, all the Khadi that can be produced can be disposed of without the slightest difficulty in the province of production and that there need be no check put upon the manufacture of good Khadi for want of custom. Manufacture requires skill and sustained effort. Sale requires prestige and pushfulness. Sales therefore can be best effected by volunteers of recognised status giving a portion of their time during certain months in the year

## To S L R

I wish, instead of filling eight sides of a thin notepaper, you had written on one side of your notepaper so as to make your writing legible. You could have condensed your statement to a fourth of its size.

I suggest to you that remembrance of a bad deed does not mean hatred of the evil-doer. I do not forget 'the atrocities' committed by many of my friends and relatives, but I am not aware of the slightest hatred against them. On the contrary, I love them in spite of their 'atrocities' But it would be wrong for me to support evil-doing friends or relatives Similarly would it be wrong for the nation to support a servant who has been guilty of atrocities such as General Dyer was. Absence of hatred does not and must not cause the screening of the guilty You infer without any authority that my severe condemnation of the sin of Jallianwalla includes condemnation of the whole of the British race. I must ask you to search the file of *Young India* and you will discover that I have done the opposite of what you attribute to me.

M K G

## 'Sacrifice' Old and New

*Yagna* is a word full of beauty and power. Hence with the growth of knowledge and experience and with the change of time its meaning is likely to grow and change *Yagna* literally means worship, hence sacrifice, hence any sacrificial act or any act of service. And in this sense every age may and should have its own particular *yagna*. For cumbling lives by *yagna*, sacrifice. But all the *yagnas* described in the Shastras cannot and should not be revived. Some of the rites that go under that name cannot be defended. I even doubt whether the meaning that is put upon some of those rites today was ever put upon them in Vedic times. And even if there be no room for doubt, some of them cannot stand the test of reason or morality. Those versed in the scriptures say that in ancient times our ancestors performed human sacrifices Are they possible today? And a horse-sacrifice would be ridiculous. Agree it is needless to canvass whether *yagnas* purify the air or not, for the value of a religious rite cannot be measured by considering whether it produces a comparatively trifling result like purifying the air. Modern science is likely to be more helpful in devising means for purifying the air. The principles of religion are one thing, and practices based on them are another The principles are absolute and irrespective of space and time Practices change with place and time.

## Place of Sanskrit

I am of opinion that Sanskrit cannot be dispensed with in matters religious. The translation, no matter however accurate, cannot replace the original *mantras* which have an import of their own. Besides it would be detracting from the solemnity of the *mantras* which have been repeated in Sanskrit for centuries, to repeat them today on the vernaculars But I am clear that each *mantra* and every rite should be accurately interpreted and explained to the person repeating the *mantra* or participating in the rite A Hindu's education must be regarded as inadequate without a knowledge of the rudiments of Sanskrit. Hinduism would be extinct without Sanskrit learning and Sanskrit scholarship being cultivated on an adequate scale. We have made the language difficult by the present system of education, it is not really so. But even if it is difficult, practice of religion is still more so. He, therefore, who would practise religion must regard as comparatively easy all the steps to it, however difficult they may appear to be

## Self-Help and Mutual Help

Self help is the capacity to stand on one legs without anybody's help This does not mean indifference to or rejection of outside help, but it means the capacity to be at peace with oneself, to preserve one's self respect, when outside help is not forthcoming or is refused. A farmer who, rejecting friends help, insists on tilling his own soil making his own implements, gathering his own harvest, spinning and weaving his own cloth and building his own house, all by himself, must be either foolish or self-conceited or barbarous. Self help includes hard labour and means that every man shall earn his bread in the sweat of his brow Hence a man who works in his field for eight hours daily is entitled to help from the weaver, the carpenter, the blacksmith or the mason. It is not only his right, it is his duty to seek the help of these, and they in their turn benefit by the agriculturist's labour in the field. The eye that would dispense with the help of the hands does not practice self-help, but is conceited and self-deceived And so the different members of the body are self-reliant so far as their own functions are concerned and yet are mutually helpful and mutually dependent, as are we three hundred million members of the Indian body politic, each following the rule of self-help in performing his own function, and yet co-operating with one another in all matters of common interest Only then can we be said to be servants of the country and only then do we deserve to be called nationalists.

M K. G.

Abridged and Translated from the *Navajivan* by M D.)

## I. L. P. and India.

The report of the Indian Advisory Committee of the Independent Labour Party on the condition of India is a ably written document It is a severe condemnation of the British Administration It has among others paragraphs on the so-called reforms, on the power of the Civil Service, on communal favouritism, on the judiciary and the so-called Indian navy.

The paragraph on education bears reproduction:

"The bureaucratic Government of India is sometimes defended on the ground of its achievements. It has been comparatively efficient as a tax-gathering and military machine, and in the development, particularly, of transport and irrigation; it has not succeeded in the more important matter of raising the standard of life of the people

"Its failure in education is demonstrated by the fact that after 120 years of British rule, only 7.2 per cent. of the population can read any language whatever.

"In Britain, free and universal education was established between 1870 and 1881; in twelve years the attendance at the schools had risen from 43.3 to nearly 100 per cent Before 1872 Japan had only 28 per cent. of her children of school-going age attending schools; in twenty-four years the proportion had arisen to 92 per cent., and in twenty eight years to 100 per cent. In the Indian (Native) State of Baroda, education is free and 82 per cent. of the boys of school-going age attend school, and in Travancore, another Native State, 81.1 per cent. of the boys and 33.2 per cent of the girls attend school, and in Mysore the proportion is 45.8 per cent. of boys and 9.7 per cent. girls. While Baroda spends 6½d. per head per annum on her school going children, British India spends only 3d. Fifty-nine years after the inauguration of the Education Department in British India, the percentage of children of school going age attending school was only 20.4. In Bombay, in 1924, only 2 per cent. of the girls of school going age attended school."

Of the general poverty the report says:

"Whether one looks at the urban or the rural section of the population, one is struck first and foremost by the appalling state of poverty prevailing everywhere. Forty millions of people, according to one great Anglo-Indian authority — Sir William Hunter — pass through life with only one meal a day. According to another authority — Sir Charles Elliot — one half of the agricultural population of India, which Mr. G K Gokhale calculated to be seventy millions, go hungry from day to day, not having even one single square meal during the course of a whole year; and the standard of a square meal adopted is no higher than the food supplied in the Indian prisons

"Professor Gilbert Slater who has an intimate acquaintance with labour conditions both in India and in Britain, writing about the poverty of the Indian peasant says: "A reasonable estimate of money income per head would be, for the present day somewhere about 4½d. a day Taking the whole population together, rich and poor, it may be said that about two-fifths of the available income (i. e., 1 4/5 d. per day) must be spent merely on the grains that form the basis of the Indian dietary, rice, millets and wheat; . . thus, or something like this, being the average condition, that of the poorest classes can be guessed A detailed examination, family by family, of a Madras parish settlement in the middle of the city, showed an average income of only 2¼d. per head per day, which means a ½d. per day in addition to a bare sufficiency of rice, and a very recent enquiry in the Godavari Delta yielded an estimate of an average income of only 1d per head per day Of these people, and of those hundred castes, on whose labour the cultivation of the rice fields of Southern India mainly depends, it may be said generally that their earnings in grain and coin barely suffice for the subsistance of families, large enough to maintain their numbers, from one generation to another, the surplus offspring dying, that they are habitually hungry; and that it is only because they make their own huts in their spare time, collect their own fuel, need scarcely any clothing, and enjoy abundant sunshine, that they can subsist at all"

From the paragraphs on the agricultural conditions, I call the following

"The average holding of a family, according to Mr. W. H Thompson, of the Indian Civil Service, in his analysis of the Census Report of 1921, is 2.15 acres. It must be remembered that even this has to be subdivided amongst the various members of the family. Besides these numerous tenants and sub tenants, there is also working on the land a shifting proletariat of landless workers, who number about 40,000,000. This section of the workers has no occupation for nearly six months in the year . . " In Bengal the holdings have been so minutely subdivided that there isn't enough work for the cultivators; but on the other hand there is no other work on which they can turn hand . . " In Madras, Mr. Calvert has recently shown that the work done by the average cultivator does not represent more than 120 days of full labour in twelve months. "

There are interesting paragraphs in the section devoted to industrial conditions. But I must refer the reader for the rest of the interesting information to the report itself which is issued by the I. L. P. for 6d. at 14, Great George Street, London S. W.

M. K. G.

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# Young India

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## A True Sacrifice

I think it is Ruskin who tells the story of two great painters vying with each other in drawing a perfect straight line and a perfect circle, and declaring him who succeeded better as the greater painter. I wonder if at the present day we can find two very great men prepared to stake their greatness on their capacity to draw the thread from the spinning wheel. But I have not the slightest doubt that he who has mastered the art of spinning in all its details, and has achieved the capacity to pursue it in a religious spirit day in and day out, is not only a great spinner but a master craftsman, and a craftsman who lives not only for himself but for his fellows. And Mr. Zaverbhai Patel who performed the "spinning marathon" of 12 lacs of yards of yarn in a year seemed to me to have reached some such achievement. I was more interested in his feat than in that of, say, a swimmer of the English Channel in the briefest possible time. We know of numerous instances of ordinary men toiling in the sweat of their brow to great heights. We may point to them as successful examples of 'bread-labour', a word coined by Tolstoy, to express a doctrine enunciated before him by Rousseau: 'He who eats in idleness what he himself has not worked for is a robber.' But the instances of those who toil in the sweat of their brow not for themselves only, but for others, that is, who live not only up to the modern doctrine of bread-labour but the Gita doctrine of sacrifice,—'he who toils only for himself eats sin,'—are rarer. I interviewed Mr. Zaverbhai Patel, therefore, not out of the curiosity of a newspaper man but from the desire of placing before the public a record which may instruct, encourage and purify them. 'What led you to perform the "sacrifice" in the particular way you did?' I began.

'Of course I was convinced of religiously spinning as the indispensable duty of social man. During the Congress Week in 1924 I tried to do as much spinning as I could do for a continuous length of time every day, and I succeeded in drawing 3,000 yards for a number of days. "Why not continue the experiment for a month?" said I to myself, and when I succeeded in doing so, I thought, "Why not for a year?"'

'But to have done this for the whole year day in and day out, not for an hour, but hours, and over and above your daily duties of a school teacher, can be no joke. You must have made a special effort to regulate your life to this end.'

'Indeed. But not, I am afraid, for an unbroken period of 365 days. There was a total break of about 44 days in the sacrifice,—the days on which I had to go out of my village. Of course I did manage to spin even in those days, but not to the extent I succeeded during the rest of the year. I spent eleven days at Bhavnagar attending a Montessori Conference, spinning during the interval only 4,500 yards on my *takli*. Five days I had to give to agricultural operations,—planting paddy, harvesting, etc.,—during which I could do very little spinning, and I was ill for three days when I could spin only three hours a day.'

'And you still say it has not been an unbroken *Yagna*. Nothing could be more unbroken. Even when you could not do the maximum you did do a certain minimum, not giving up the wheel even in illness. And then your average cultura comes to about 3,000 yards a day throughout the year, and over and above this you attended to the school routine. How did you work all this toil for a period of one year, I wonder!'

'Yes I did all that and more. For I not only did the spinning. I picked all the necessary cotton and cleaned, ginned and carded it myself. But there is nothing extraordinary in that, I assure you. The school hours, practically all the year round, were six, three in the morning and three in the afternoon. There was no vacation, but we had 55 school-holidays, excluding Mondays and Fridays, corresponding to the Sundays and Saturdays of Government schools. Now I did more spinning on these off days and holidays than on the week days and the morning and evening school was a convenience, for I could get three to four hours during the interval. Cotton picking I did on holidays. I would go out at 5 o'clock and work in the field until noon, picking on an average five lbs. an hour. Thus in Magha and Falguna I picked 280 lbs just enough for my operations. There was of course less spinning on the days I picked and carded cotton. Thus in Magha whilst I have done 5,500 yards on some days, I had to content myself with two thousand and less for ten or twelve days. In Falguna carding took up a great deal of time and some days I did only 500 yards. That month the total was probably the lowest in the year, *i.e.*, 50,000 yards. I carded 13 lbs. in Magha, 21½ lbs. in Falguna, 58 lbs. in Chaitra, and 4½ lbs. in Vaishakha, 97½ lbs in all. My sister-in-law was good enough to roll all the slivers for me. When, however, I was free from these preliminary operations, I spun enough more. Thus in Vaishakha I did 1,11,000; in Jyeshtha, Shravana and Pausha 1,05,000 yards. I shall present you with a little table

| Month | Yards | Count | Glazing | Carding |
|---|---|---|---|---|
| Pausha (1) | 87,000 | | | |
| Magha | 84,500 | 21 | 135 lbs | 13 lbs. |
| Falguna | 50 500 | 21½ | 151¼ lbs. | 21½ lbs. |
| Chaitra | 48,125 | 15 | | 58 lbs |
| Vaishakha | 1,11,500 | 15 | | |
| Jyeshtha | 1,05,500 | 15 | | |
| Ashadha | 80,000 | 15 | | |
| Shravana | 1,50,500 | 15 | | |
| Bhadrapada | 81,000 | 16 (plus 4500 finer yarn) | | |
| Ashvina | 90,000 | 21 (plus 3500 finer yarn) | | |
| Kartika | 75,000 | 20 | | |
| Margashirsha | 78,700 | 20 | | |
| Pausha | 1,05,500 | 20 | | |

(1) The month of experiment. Total 11,10 825 yards. 8,00,000 yards donation to the Congress; 3,10,825 kept for use at home, 12,000 yards utilized in making wheel strings'

'This is all very wonderful indeed. You tempt me to ask one more question. I see no time left in your time-table for the satisfaction of the 'inner man'!'

'No fear I ate and slept enough. For three or four months in the year my wife was not at home. In those days I lived on bread and milk only, but that too thrice during the day I ground my own flour too (5 lbs. an hour). During the rest of the year, I ate what every one of us eats, making a point of eating a halfmeal in the evening in the interests of health. This ensured sound dreamless sleep. I also took regular *exercise*,—5 or 6 exercises with the clubs, 100 *dands* and 200 *baithaks*,—dropping it when I worked in the field. In the monsoon I had fever for three days So I kept fasts and could spin three hours a day.'

'Please then let me have in a nutshell your daily routine'

'Getting up at 4 or 4-30 and getting to bed at 9, Spinning a thousand yards before going to school; carding in the afternoon before school hours and when there was no carding during 1,500 yards, after school hours 1,000 yards. That makes 6 hours at school, 7 hours for sleep, ¾ hour for exercise, 8 hours for spinning (including other processes), 2½ hours for food, bath, etc. On holidays when there was no cleaning, ginning or carding to be done, I spun 12 hours and read something. I had 12 spindles straight and true ready for use and made my own wheel-strings. I spun 400 yards an hour on an average, sometimes reaching 500 to 550, spun at a stretch on Gandhiji's birthday for 20 hours and did 8,000 yards'

'And you found time for reading too!'

'Not much beyond a few weeklies. There was an assistant teacher living with me who used to read to me the Gita and Principles of Pedagogy.'

'That's enough for me. I have no doubt you look back with pride and satisfaction on this achievement'

'I do. I am thankful I succeeded in doing so. And the peace and powers of concentration and determination I developed were a unique gain. Mine had been a wild life before non-cooperation which brought me from darkness into light, from storm into peace. And this years effort has been so education. What heaps of time we waste every day, and how best we could turn them to account if we but meant it! And in a life so filled with detail toil how can there be any room for the devil'

'I thank you' M D

# Why there is Slaughter

## and How to prevent it

### VIII

The following excerpts are taken from Mr. Ina Tweed's *Cow keeping in India*:

"Dry cows should be sold to people in the mofussil who have grazing ground and can take care of them, but never to butchers or dealers in the city or town . . .

"Good cows are not easily procured, and when a person has one, he ought to keep her at all costs. She will amply repay him; besides, it is not only a great pity, but a decided loss to the country, and a crime, to sell good cows to butchers.

"If any one has really good cows that have not been spoilt that they wish to sell, they ought to advertise them. Many gentlemen would be only too glad to buy them, and would pay the same prices as butchers usually give This will save the cows for dairy purposes and breeding

"I have spoken to many people on this matter, and they have promised not to sell their good cows to butchers. Very few have done as they promised. The highest price a butcher will give for a fat cow is Rs 60, the usual price for dry cows being Rs. 30 to 40 . . . I have often offered to pay people Rs. 10 more for a cow than the butcher would pay, but these people have wanted double the price and eventually sold the cows to the butchers for less than I offered"

At another place in the same book, Mr. Tweed proves by the following accounts that to keep a cow for the second year will yield more than three times the profit that she yields if kept only one year.

(1) If the cow is sold when dry

| *Cr.* | | *Dr.* | |
|---|---|---|---|
| Value of milk 12 lbs. a day for 300 days at 8 lbs. per rupee | Rs. 450 | Purchase of cow | Rs. 240 |
| Value of calf at ten months | Rs. 40 | Cost of food etc. for ten months | Rs 250 |
| Sale of cow to butcher | Rs. 60 | Total | Rs. 490 |
| Total | Rs 550 | | |
| Expenditure | Rs. 490 | | |
| Profit | Rs. 60 | | |

(2) If kept till next calving

| | | | |
|---|---|---|---|
| Value of milk and calf as above | Rs. 490 | Purchase and cost of food as above | Rs. 490 |
| Value of cow when she calves again | Rs 240 | Extra cost for four months when dry | Rs. 32 |
| Total | Rs. 730 | Total | Rs 522 |
| Expenditure | Rs 522 | | |
| Profit | Rs 208 | | |

He adds: "This presupposes proper management It will never pay a dairyman in India to fatten cows for the butcher Every cow he has to sell is so much loss, and every cow he is able to keep and breed from is so much gain The reason, why many dairyman in cities fail, is that they allow their calves to die and spoil their cows and sell them to butchers. This is invariably the result of bad mangement and leaving things in the hands of the servants"

He concludes with the following remarks:

"Large numbers of really good milk cows are brought

to the cities and towns by cattle dealers and sold to milkmen who, most of them Hindus, allow the calves to die or else sell them as soon as possible to butchers, and force the cows to give as much milk as they can. This forcing is done by special feeding and by the cruel process of *phonka*. The cows give milk for five to eight months and become fat. They are not allowed to get into calf, but are sold to the butcher as soon as they stop giving sufficient milk to pay the cost of their keep. In this way thousands of valuable cows and calves are sacrificed every year by the city milkmen.

"Formerly, the milkmen used to sell these cows directly to butchers, but now they sell them to the cattle dealers from whom the butchers buy them. The dealer sells a cow in milk to a milkman and takes the dry cow as part payment, and then sells her to the butcher. The dealer, as a rule, takes the dry cow for Rs. 30 or Rs. 40 and sells her for Rs. 45 or 50 to the butcher. These milkmen will tell you that they do not sell their calves or cows to butchers, but will send them back to their country to breed from; this is all a trick,—the dealers never send the cows to their country. They are sold to butchers or sent to Rangoon and Singapore for slaughter.

"The Government and Municipalities should step in to prevent good cows being slaughtered. No cow or heifer of milking breeds should be allowed to be slaughtered until it is proved that she is barren. This can be proved only if she has not got into calf within two years from the time she had her last calf."

Lieut.-Col. Matson, in the course of an article in the *Pioneer* for 24th June 1922, says:

"As regards the production of milk, the position is very serious indeed. In India there are probably 60 millions of adult female bovine stock, yet of these a very small proportion contribute anything to the milk supply of the human population. That supply is drawn only from the animals which give more than enough milk to support their own offspring. There are no statistics available to show what the population of such animals is, but a very slight acquaintance with the general character of Indian cattle will tell one that it must be very small indeed. The appalling shortage of milk in the cities is, indeed, the clearest proof of the deficiency of milk cattle through cattle swarm. Bad as the position is now however, it would not be so disquieting, were it not that the evidence points to a very much worse state of affairs in the future.

"Fifteen to twenty years ago milk was cheap and was in sufficient supply for the demand. . . . But there must be thousands of Indian children at this moment whose parents need milk for them and are willing to pay a price which would return a good profit if the dairy industry were even moderately well organised, yet cannot get it of a fair standard of quality. The shortage is so great that the available supply meets the demand only after a degree of adulteration in the hands of the distributors, which practically cancels its value. At the same time the price of 'market' milk has risen to a point at which the pure milk contained in it sells at almost incredible rates in some cities. The larger demand and higher prices ruling should have induced the required increase in supply, but they have not. Why? The proximate cause is, that the breeding districts no longer put out a sufficient number of good dairy cattle to meet the demand.

"Fifteen to twenty years ago the cattle required for urban dairies were mainly obtained from the Punjab. Large numbers of Sahiwal cows could be bought in Amritsar, and equally large numbers of the local breed from Hariana at moderate prices. The supply from both these sources has practically dried up now. In Sind there is still a certain supply of cows available, but it is all too small to meet the demand. In consequence of these changes many more buffaloes are now used for town dairying, and in turn the good breeds of these animals are proving unable to meet the demand. In 1911 the writer bought some 1,500 milch buffaloes in about three months from the country round Rohtak, Hissar and Fazilka at an average price in the neighbourhood of Rs. 100. In recent times five or six hundred would have been the limit obtainable with similar efforts, while the price has risen to between Rs. 250 and Rs. 300.

"The serious aspect of the case, now that the numbers demanded are greater than the ever-ebbing supply can furnish, lies in the peculiar character of Indian dairying which makes it so wasteful. The breeding grounds are far removed from most of the cities, and no cow is exported without her calf. She never returns, nor her calf, and she milks for one period only and does not breed again in the city *gwalla's* hands, as has to be replaced annually.

"This wastage would not matter if the parent stock were sufficient, but it is not. The exporting districts, with plenty of cattle, have a diminishing number of the milking class. Here we encounter another peculiar Indian feature. The export is entirely of the best cattle, but there is no compensating wastage of the inferior stock. These are retained to increasing numbers and breed unchecked and the result can only be to lower the average quality."

We have now done with all provinces except Bombay presidency with which we will deal in the next section.

**V. G. Desai**

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**Punjab Comparative figures**

I am enabled this week to give the following comparative tables of production and sale of Khadi in the Punjab:

PRODUCTION

| Month | 1922-23 | 1923-24 | 1924-25 | 1925-26 |
|---|---|---|---|---|
| October | | Rs 3,303 | Rs. 4,609 | Rs. 5,581 |
| November | | „ 3,789 | „ 3,623 | „ 5,547 |
| December | | „ 2,551 | „ 2,026 | „ 7,070 |
| January | | „ 3,140 | „ 1,676 | „ 8,937 |
| February | | „ 5 362 | „ 4,704 | „ 13,614 |
| March | | „ 14,090 | „ 6,796 | „ 10,528 |
| | | Rs **32,235** | Rs **23,634** | Rs **51,437** |
| April | | „ 6,190 | „ 5,096 | |
| May | | „ 7,930 | „ 8,448 | |
| June | Rs. 1,248 | „ 5,061 | „ 7,242 | |
| July | „ 4,014 | „ 4,175 | „ 5,767 | |
| August | „ 2,580 | „ 3,440 | „ 7,951 | |
| September | „ 4,285 | „ 2,102 | „ 8,706 | |

SALES

| Month | 1922-23 | 1923-24 | 1924-25 | 1925-26 |
|---|---|---|---|---|
| October | | Rs. 1,198 | Rs. 3,479 | Rs. 8,921 |
| November | | „ 1,482 | „ 6,036 | „ 7,240 |
| December | | „ 2,534 | „ 4,702 | „ 7,667 |

| | | | |
|---|---|---|---|
| January | Rs. 2,896 | Rs. 7,327 | Rs 2,323 |
| February | „ 1,881 | „ 3,764 | „ 6,434 |
| March | „ 4,655 | „ 4,[illegible] | „ 6,475 |
| | Rs.14,646 | Rs 29,551 | Rs.45,060 |
| April | „ 3,163 | „ 5,879 | |
| May | „ 3,178 | „ 4,997 | |
| June | Rs 1 641 „ | 5,480 „ | 2,242 |
| July | „ 2 991 „ | 2,913 „ | 2 425 |
| August | „ 4,224 „ | 761 „ | 7,512 |
| September | „ 4,077 „ | 408 „ | 6,179 |

Though the figures do not show the rise as in the Abhoy Ashram, the figures are nearly twice as much as in 1923–24 or 1924–25 during the corresponding period. This is an sign of Khadi losing ground in the Panjab.

M K. G.

# Young India

## War or Peace

*(By M K. Gandhi)*

It was not without purpose that I reproduced the main parts of Mr. Page's very able pamphlet on the World War. I hope that the reader followed them with the care and attention the chapters deserved. Mr. Page has proved conclusively that both the parties were equally to blame and that both resorted to barbarous and inhuman practices. We did not need Mr. Page's help to learn that no war of which history has any record took as many lives as this did. Moral loss was greater still. Poisonous forces destructive of the soul (lying and deceptions) were brought to perfection as much as the forces destructive of the body. The moral results have been as terrible as the physical. It is yet too early to measure the effect on mankind of the collapse of the moral morality brought about by the War. Vice has usurped the throne of virtue. The brute to man has for the time being gained supremacy.

The after-effects are, perhaps, more terrible than the actual and immediate effects. There is no stability about the government of any single state of Europe. No class is satisfied with its own condition. Each wants to better it at the expense of the rest. War between the states has now become a war within each state.

India has to make her choice. She may try, if she wishes the way of war and sink lower than she has In the Hindu-Muslim quarrel, she seems to be taking her first lesson in the art of war If India can possibly gain her freedom by war, her state will be no better and will be, probably, much worse than that of France or England. Past examples have become obsolete. Not even Japan's comparative progress can be any guide. For, the science of war has made much greater progress since the Russo-Japanese war Its result can only be studied as the present condition of Europe. We can safely say that if India throws off the British yoke by the way of war, she must go through the state Mr Page has graphically described.

But the way of peace is open to her. Her freedom is assured if she has patience. That way will be found to be the shortest even though it may appear to be the longest to our impatient nature. The way of peace insures internal growth and stability. We reject it because we fancy that it involves submission to the will of the ruler who has imposed himself upon us. But the moment we realise that the imposition is only so-called and that through our unwillingness to suffer loss of life or property, we are party to the imposition, all we need do is to change that negative attitude of passive endorsement. The suffering to be undergone by the change will be nothing compared to the physical suffering and the moral loss we must incur in trying the way of war. And the sufferings of war harass both the parties. The sufferings in following the way of peace must benefit both. They will be like the pleasurable travail of a new birth.

Let us not be misled by a hasty generalisation of the events of 1920–21. Great as the achievement of that brilliant period was, it was nothing compared to what it might have been, had we been true and had faith. Violence was in the breasts of many of us whilst with our lips we paid homage to non-violence. And, though we were thus false to our creed, so far as we had accepted it, we blamed it and lost faith instead of blaming and correcting ourselves Chauri Chaura was a symptom of the disease that was poisoning us Once we claimed to be a peaceful, non-violent way. We could not sustain the claim in its fulness. The 'enemy' 's taunts we need not mind They saw violence even where there was not a trace of it But we could not disregard the judgment of the 'still small voice within.' It knew the violence within.

The way of peace is the way of truth. Truthfulness is even more important than peacefulness. Indeed, lying is the mother of violence. A truthful man cannot long remain violent He will perceive in the course of his search that he has no need to be violent and he will further discover that so long as there is the slightest trace of violence in him, he will fail to find the truth he is searching.

There is no half way between truth and non violence on the one hand and untruth and violence on the other We may never be strong enough to be entirely non-violent in thought, word and deed But we must keep non-violence as our goal and make steady progress towards it The attainment of freedom, whether for a man, a nation or the world, must be in exact proportion to the attainment of non-violence by each. Let those, therefore, who believe in non-violence as the only method of achieving real freedom, keep the lamp of non-violence burning bright in the midst of the present impenetrable gloom. The truth of a few will count, the untruth of millions will vanish even like chaff before a whiff of wind

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### A Good Example

The Secretary A I S A. has received the information that the Allahabad Municipal Board has adopted a resolution removing octroi duty on handspun yarn and Khadi. I congratulate the Board on its patriotic decision which I hope other Municipalities will copy.

M. K. G.

# The Story of My Experiments with Truth

(*By M. K. Gandhi*)

## Part II

## Chapter I

### Raychandbhai

I said in the last chapter that the sea was rough in Bombay harbour, — not an unusual thing in the Arabian Sea in June and July. It had been choppy all the way from Aden. Almost every passenger was sick; only I was in perfect form, staying on deck to see the stormy surge, and enjoying a splash of the waves. At breakfast, there would be just one or two people besides myself, eating their oatmeal porridge from plates carefully held in their laps, lest the porridge itself find its place there.

The outer storm was, to me, a symbol of the inner. But even as the former left me unperturbed, I think I can say the same thing about the latter. There was the trouble with the customs that was in confront me. I have already adverted to my helplessness in starting on my profession. And then as I was a reformer, I was taxing myself as to how best to begin certain reforms. But there was more in store for me than I knew.

My elder brother had come to meet me at the dock. He had already made the acquaintance of Dr Mehta and his elder brother and as Dr. Mehta insisted on putting me up at his house we went there. This the acquaintance began in England continued in India, and ripened into a permanent friendship between the two families.

I was pining to see my mother. I did not know that she was no more in the flesh to receive me back into her bosom. The sad news was now given me and I underwent the usual ablution. My brother had kept me ignorant of her death which took place whilst I was still in England. He wanted to spare me the blow in a foreign land. The news however, was none the less a severe shock to me, but I must not dwell upon it. My grief was even greater than that over my father's death. Most of my cherished hopes were shattered. But I remember that I did not give myself up to any wild expression of grief. I could even check the tears and took to life just as though nothing had happened.

Dr Mehta introduced me to several friends, one of them being his brother Sjt. Raychankar Jagjivan, with whom there grew up a lifelong friendship. But the introduction that I need particularly take note of was the one to the poet Raychand or Rajachandra, the son-in-law of an elder brother of Dr. Mehta's and partner of the firm of jewellers conducted in the name of Raychankar Jagjivan. He was not above twenty five then, but my first meeting with him convinced me that he was a man of great character and learning. He was also known as a *shatavadhani* (having the faculty of remembering or attending to a hundred things simultaneously), and Dr Mehta recommended me to see some of his memory feats. I exhausted my vocabulary of all the European tongues I knew and asked the poet to repeat the words. He did so in the precise order in which I had given them. I envied his gift without however coming under his spell. The thing that did cast its spell over me, I came to know later. This was his wide knowledge of the scriptures, his spotless character, and his burning passion for self-realisation. I saw later that this last was the only thing for which he lived. The following lines of Mokhanand were always on his lips and engraved on the tablets of his heart: 'I shall think myself blessed only when I see Him in every one of my daily acts. Verily He is the thread which supports Mokhanand's life.'

Raychandbhai's mercantile transactions covered hundreds of thousands. He was a connoisseur of pearls and diamonds. No knotty business problem was too difficult for him. But all these things were not the centre round which his life revolved. The centre was the passion to see God face to face. Amongst other things on his business table there were invariably to be found some religious book and his diary. The moment he finished his business he opened the religious book or the diary. Much of his published writings is a reproduction from this diary. The man who immediately on finishing his talk about heavy business transactions began to write about the hidden things of the spirit could evidently not be a business man at all, but a real seeker after Truth. And I saw him thus absorbed in godly pursuits in the midst of business, not once or twice, but many times. I never saw him lose his state of equipoise. There was no business or other selfish tie that bound him to me, and yet I enjoyed the closest association with him. I was but a helpless barrister then, and yet whenever I saw him he would engage me in conversations of a seriously religious nature. Though I was then groping and though I could not be said to have any serious interest in religious discussion, still I found his talk of absorbing interest. I have since met many a religious leader or teacher. I have tried to meet the heads of various faiths, and I must say that no one has ever made on me the impression that Raychandbhai did. His words went straight home to me. His intellect compelled as great a regard from me as his moral earnestness, and deep down in me was the conviction that he would never willingly lead me astray and would always confide to me his innermost thoughts. In my moments of spiritual crisis, therefore, he was my refuge.

And yet in spite of this regard for him I could not enthrone him in my heart as my Guru. The throne has remained vacant and my search still continues.

I believe in the Hindu theory of Guru and his importance in spiritual realisation. I think there is a great deal of truth in the doctrine that true knowledge is impossible without a Guru. An imperfect teacher in mundane matters may be tolerable, but not so an imperfect one in the spiritual line. Only a perfect *gnani* deserves to be enthroned as Guru. There must, therefore, be ceaseless striving after perfection. For one gets the Guru that one deserves. Infinite striving after perfection is one's right. It is its own reward. The rest is in the hands of God.

Thus, though I could not place Raychandbhai on the throne of my heart as my Guru, we shall see how he was on many occasions my guide and helper. Three moderns have left a deep impress on my life, and captivated me: Raychandbhai by his living contact, Tolstoy by his book, *The Kingdom of God is within you*, and Ruskin by his *Unto this Last*. But of these more in their proper place.

(*Translated from Navajivan by* M. D.)

# Notes

## Indians in Australia

An Indian settler of Australia says in the course of a letter:

"We can't get work of any kind here in Australia. We are charged the same rates as British. We can't get a rebate on our rates as the latter, but have to pay our full share no matter how. We try to get work; the answer is, 'No work for black people.' Only Australians or other white races employed. Even our own little block of land we have to put in another man's name to hold for us as 'trustee.' If he is honest it is all right. If otherwise, well, good bye to your land as it is all Miners' Rights in this part of the country. They say all people get the same fair treatment. Not we poor Indians. We can starve here before the British will give us a regular job or wages no matter how clever you are in any trade. You may be the best engineer in Australia but you are no better. No work for coloured people.

"When Mr Sastri came to Australia he was only shown the show part got up for the occasion. They never told him the hardships we had to put up with. He took with him the impression that everything was all right. The few people he met in Perth. Only were mostly Beer Bottle collectors and a few cooks among them. He did not see the real hard-working class, camel and donkey teams away out back in a blazing hot country two or three days without water. No, he never came inland. So how was he able to speak for all people? He went away taking a wrong impression of us Indians here in Out-Back district. If we did not grow a few vegetables and hawk them, we would die of starvation, as we cannot get any help at all from the Australians."

The correspondent sends too the original letter received by him in reply to his mining application from the Registrar, Mines Department, which I copy below:

"With reference to your letter of the 31st ultimo, I would advise you that we are unable to issue Miners' Rights to persons of Indian race."

This letter is an eye-opener. It was thought that in Australia there was no racial discrimination against those Asiatics who had settled there. But the correspondent's letter, fortified as it is with an original letter from the Mines Department, leaves no room for doubt.

## Two Angles of Vision

The deciding reason why with all the will in the world Europeans and Indians do not have hearty commension as a class is because we have different angles of vision. We say that reforms are inadequate, that the educated classes can best represent the masses and that we are one nation though differing in language and religion. It is not to the purpose just now to prove the assertions. It is enough to state that educated India honestly holds the views set forth above.

But the European view honestly held is set forth in the briefest and the boldest manner in a manifesto addressed by the European Association to every European in India.

"The Reforms Scheme is a political experiment. It is difficult to justify the experiment on any grounds, either of logic or experience. The avowed object of the scheme is to pave the way for democratic self-government in the Government of India and the Provincial Governments. The first and most obvious criticism is that any form of democracy naturally presupposes that there should be an electorate of the people. The electorate for the Provincial Councils is 2 per cent. of the population for the National Assembly 0·35 per cent. The people whom the Councils and Assembly represent are an infinitesimal part of the people, who alone could demand democracy; they do not in any sense represent the people; they are a small intelligentsia whose interests are in many respects opposed to those of the vast masses of agriculturists and labourers who form the main bulk of the people in this country. The obvious goal of this intelligentsia is an indigenous oligarchy to replace what they delight to call the bureaucracy. The second criticism (also obvious) is that the people never demanded representative government; it was only tentatively hinted at by a small section of the intelligentsia. It is indeed a form of government which is essentially repugnant to the genius of Eastern peoples. But assuming that it had been demanded with one voice by 2 per cent. of the population, could that possibly be called a popular demand for self-government? The third criticism is the assertion of a truism, but one which is often overlooked, namely that there is *no such thing as an Indian Nation*. None of the peoples of India speak of themselves as Indians. They call themselves by their nationalities. There are more differences of race and language in India than in Europe and to this consideration must be added the caste system and the deep-seated antagonism between Mahomedan and Hindu. No one has yet seriously suggested Home Rule for Europe, yet a scheme which aims at Home Rule for India would appear to be even more fantastic. This is a criticism of course which mainly applies to the Assembly and only in part to the Provincial Councils. The European Association undertook to give the experiment of the Reforms its support as an experiment, *not because it believed that it was founded upon sound principles or had any reasonable hope of success, but because as loyal citizens it was necessary to support and attempt to work a law passed by the Parliament*. If the experiment, after due trial, should prove to be a failure, the Association will certainly insist upon appropriate steps being taken."

How is it possible for the two to meet for common action in frank and free fellowship when the two stand as poles asunder in thought and aspirations as the manifesto clearly shows? A mere make-believe association or co-operation can only delude both, for they meet with mental reservations and mutual distrust. The situation is tragic but true. To end the tragedy, the first essential is to realise the truth of it. Union is desirable, it must come, but it will come only when we have begun to think the same thing. And that will come when we Indians show our earnestness and prove our belief in a common nationality and capacity for representing the masses by acting as one nation and suffering for the masses.

M. K. G.

## My Kamadhenu

(*By M. K. Gandhi*)

I know that I have been ridiculed by some people for calling the spinning wheel a gateway to my salvation. But even so may, a person who makes himself a little ball of clay, gives to it the imposing name of Parthiwshwar Chintamani and concentrates on it all the faculties of his being in the hope of 'seeing God face to face' by that means, be sneered at by those who do not share his faith in the life-giving power of his image. But would he, madly bent as he is on attaining self realisation, give up his worship on this account? No. On the contrary he will strive on without flagging till success crowns his efforts, as in the end it must, while his detractors will only be the worse off for their gibes. Similarly, if my conception of the spinning wheel comes from a pure heart, it will become to me the means of my salvation. A faithful Hindu's mind will automatically turn to the direction where *Ramanama* is being repeated, and for the time being all the evil passions will subside in him. What does it matter if the repetition of that divine name fail to produce any impression on others? A Hindu may not be in the least affected by the cry of *Allah Akbar*, but a Musalman is moved by it. Similarly, a pious Englishman, the moment he is reminded of the presence within him of God, will be able to restrain his passions and compose himself for the time being. As is the spirit behind worship, so is the fruit thereof.

It follows then that even if the spinning wheel be in itself nothing, and the virtues that I have attributed to it exists only in my imagination, it will still prove at least to me my Kamadhenu, *i. e.*, Cow of Plenty. I think of the poor of India every time that I draw a thread on the wheel. The poor of India today have lost faith in God, more so in the middle classes or the rich. For a person suffering from the pangs of hunger, and desiring nothing but to fill his belly, his belly is his God. To him any one who gives him bread is his Master. Through him he may even see God. To give alms to such persons, who are sound in all their limbs, is to debase oneself and them. What they need is some kind of occupation, and the occupation that will give employment to millions can only be hand-spinning. But I can instil my faith in the potency of hand-spinning in the minds of the toilers of India not by making speeches but only by spinning myself. Therefore, I have described my spinning as a penance or sacrament. And, since I believe that where there is pure and active love for the poor there is God also, I see God in every thread that I draw on the spinning wheel.

### Why should YOU Spin?

So much for my conception of the spinning wheel. If you can accept my viewpoint then nothing more remains to be desired. But it is likely that it may not be acceptable to you. Even then there is a host of reasons why you should spin. I give below only a few of them.

1. You can make others spin only if you spin yourself.

2. You can, by yourself spinning and giving your yarn to the All India Spinners' Association, in the end help to make possible a reduction in the prices of Khadi.

3. By learning to spin, you can now or at any future time, whenever you may wish, help the propaganda of spinning. Experience has shown that those who are ignorant even of the alpha and omega of the art of spinning, are of no use for such work.

4. If you will yourself spin, the quality of spinning will improve. Those who spin for wages must naturally be hapahazard. They will continue to spin the count that they are accustomed to. The task of improving the count of yarn essentially belongs to the research worker, the lover of spinning. This has been proved by experience. If there had not arisen a class of spinners,—including both men and women,—who spin purely out of a spirit of service, the amazing progress that has been achieved in the quality of yarn would not have been possible.

5. If you spin, your talents can be utilised in effecting improvements in the mechanism of the spinning wheel. All the improvements that have been made in the mechanism of the spinning wheel and the speed of spinning up till now are solely due to the efforts of those devoted workers who spin for sacrifice.

6. The ancient art of India is today gradually suffering extinction. Its revival to a very large extent depends on the revival of handspinning. That there is art in spinning, those who have practised it as a sacrament know well enough. During the Satyagraha Week, the spinners would not tire of spinning at all. Of course, one of the reasons why they did not feel any weariness was certainly the spirit in which they had undertaken it. But, if there were no art in spinning, if there were no music in it, it would have become impossible for those young men who spun for twenty-two and a half hours out of twenty-four. It should be borne in mind in this connection that those spinners were not induced to the effort by hope of gaining any prize. The spinning was its own reward.

7. In our country manual labour is regarded as a low occupation. Our poets have gone so far as to describe the happy rich as never having to touch mother earth at all, so much so that hair begins to grow on the soles of their feet! Thus the highest function (body labour) to which a man is born and with which, the sages tell us, Brahman created him, we have in fact looked down upon as something mean and degrading. We should spin therefore if only to guard against the pernicious tendency of regarding the toilers as being low in the social scale. Spinning is therefore as obligatory on the prince as on the peasant.

### To the Juveniles

All the foregoing reasons apply to you irrespective of the sex to which you belong. But there are some additional reasons why you in particular should spin. It is to these that I now want to draw your attention.

1. How nice it would be for you to labour for the poor from your childhood. Spinning will nourish your sense of philanthropy in the right way.

2. If you do your spinning at a fixed time every day you will develop in you the sense of regularity. For, if you are regular in spinning, you will try to be regular in other things also, and it is the universal experience that a boy with regular habits does twice the amount of work that a boy does who works irregularly.

3. It will develop your sense of tidiness; for, without tidiness, good yarn cannot be spun at all. You will have to keep your shirts clean, your hands likewise clean and free from perspiration. You will have to see also

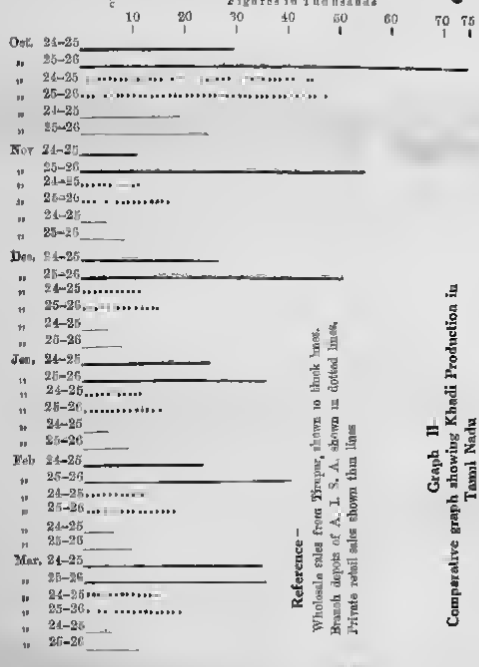
that the place around you is free from dust etc. After spinning you will have to wind your yarn tidily on the winding frame, then carefully spray it and finally make it into a neat fine hank.

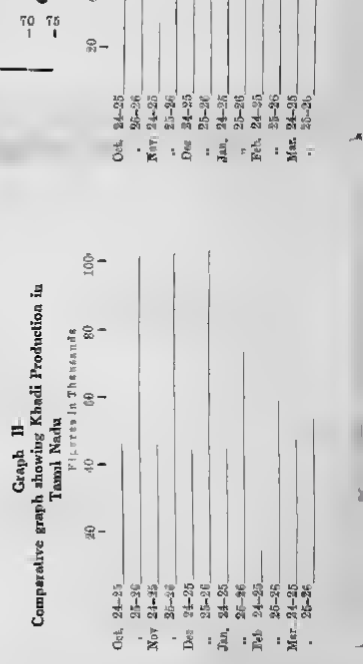
4 It will enable you to learn how to effect repairs in a simple machine Ordinarily boys and girls of India are not given this training. If you are lazy and get your servant or some older relative to clean your wheel for you, you will miss this training; but I have taken it for granted that every child who sends or will send his yarn to the All-India Spinners' Association is fond of his wheel. Besides, a boy who does his spinning with interest will master all the details about the various parts of his spinning wheel A carpenter always cleans his own tools, And just as a carpenter who does not know how to clean his own tools, can hardly be ranked as a carpenter; similarly, a boy who cannot prepare his own *mal* (winding string), make his own *seri* (composition applied to the spindle where the *mal* touches it) or prepare his spindle-holders, can hardly be called a spinner; he is only the travesty of a spinner

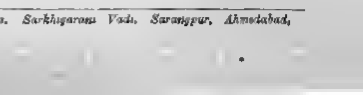
(From the *Navajivan* by M D)

## Khadi Graphs

[ The following graphs showing the comparative progress of Khadi during 1924-25 and 1925-26 during the months October to March in Tamil Nadu cannot fail to interest the reader. M K. G.]

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Its Meaning

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

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## The Cobwebs of Ignorance

*(By M. K. Gandhi)*

An English writer has observed that in vindicating truth there is far more labour in disentangling the knots of ignorance than in propounding the truth itself. Truth is by nature self-evident. As soon as you remove the cobwebs of ignorance that surround it, it shines clear. That is just the sort of handicap under which the simple and straight movement of the spinning wheel is labouring today. It is expected to fulfil conditions which no one ever claimed it to fulfil, and when it fails to do so, the blame is laid at its door rather than at the critics! A capital illustration of this is afforded by some paragraphs sent by a lover of Khadi, the substance of which is

"(1) Now that you have begun to claim the spinning wheel as a universal provider, it has simply filled me with disgust. And so, today, when the intelligentsia, repudiate you and your spinning wheel alike

"(2) It may be possible to introduce hand-spinning in small villages and if you confined yourself simply to that, nobody would criticise you and you might even get some sympathy.

"(3) But when you try to make out that even spiritual salvation can come through the spinning wheel you make yourself ridiculous. But you being a 'great' man, it is just possible that some simple-minded people may swallow whatever you say. The educated are not going to stand your nonsense any more; because you have now cast all moderation to the winds, and particularly since your voluntary retirement, you have not hesitated to prescribe the spinning wheel to everybody and for every conceivable object under heaven. Does one want to observe *Brahmacharya*? Let him take to the spinning wheel. Do you want to secure the release of the innocent Bengal patriots who are in jail? – Ply the wheel. Do you want to ameliorate the economic condition of India? Why then, – the wheel again! Not only this, you have even offered the spinning wheel to veteran soldiers fit to wield the sword and the spear. The wonder is that you do not perceive the utter madness of all this.

"(4) What would it matter to Britain if India ceased to purchase sixty crore rupees worth of cloth from her? Do you suppose that that would make her abdicate her political power in India? See, how woefully mistaken you are in declaring that there is no political programme more valuable than hand-spinning.

"(5) You have yet to prove that this spinning wheel can solve even the bread problem for the masses. The harm that has resulted from it, on the other hand, is quite apparent. Just think of the Khadi shops that have come to grief already!

"(6) You even seem to suggest that other industrial activities should be dropped for the sake of hand-spinning."

I have condensed the objections in my own words. I do not think that I have thereby done the writer any injustice. On the contrary, I have erred, if at all, in removing or toning down the bitterness of his writing. An embittered patriot has a right to employ harsh language towards a person who has come to be dubbed a 'Mahatma'. For it enables him to mollify, to some extent, at least, his rising anger over the spectacle of destitution that his country presents on the one hand and its utter helplessness to remedy it on the other. My duty is out to advertise his anger but to try, if at it at all possible, to remove the confusion engendered by that anger.

To proceed now to the examination of the six points of the correspondent,

### A Universal Provider?

(1) I have never tried to make any one regard the spinning wheel as his *Kamadhenu* or universal provider, I have certainly regarded it as *my Kamadhenu* and so this I have done nothing more than what crores of Hindus in India are today doing, when they take up a little bit of clay, mould it into a small oval ball, mentally invest it with the Divine presence and make it their *Kamadhenu* by offering up their entire being to it. They do not ask their neighbours to worship it; on the contrary after their worship is over, they consign that sacred ball of clay to the waters. Why should then the intelligentsia feel disgusted if, with crores of my fellows, I lose my head and make the spinning wheel my *Kamadhenu*? May I not expect a measure of toleration from them? But as a matter of fact the intelligentsia as a body have not given me the go-by yet. To believe or give others believe, therefore, that all the intelligentsia are disgusted because a few are, is hardly proper. But supposing for the time being, that all of them do actually abandon me altogether, then, if my faith is inviolate, as all true faith must be, it will simply blaze forth and burn all the brighter for that reason. When in 1908, on board the *Kildonan Castle*, I declared my faith in the spinning wheel in the pages of the

*Hind Swaraj* (*Indian Home Rule*), I stood absolutely alone. Will, then, my God who guided my pen into making that declaration of faith at that time, abandon me, when it is put on its trial?

### Spin for Sacrifice

(2) It is in the villages only that the spinning wheel is largely meant to be introduced, and it is just there that it is at present going on. And if today I beg for sympathy and support, it is for its revival in our villages. Again it is just for this, that I have to canvass the sympathy of the educated class. For, just as if we want to teach our villagers, who are ignorant, how to protect themselves against the ravages of malaria and such other diseases, some people from the educated and middle class will first have to become adepts in the knowledge of the sanitary measures necessary to extirpate these diseases and to observe the rules themselves, similarly it is only when some of us learn spinning and practise it ceaselessly ourselves that we shall be able to teach it to our villagers and overcome their apathy by our personal example. And it goes without saying that unless we use the Khadi that they produce the spinning wheel cannot live. My appeal to the people who live in the cities, therefore, is to spin for sacrifice, while their brethren in the villages do it for reward. The thing is simplicity itself. If only we get at the heart of it, we will find that it hardly affords any room for criticism.

### I Speak from Experience

(3) I do regard the spinning wheel as a gateway to my spiritual salvation, but I recommend it to others only as a powerful weapon for the attainment of Swaraj and the amelioration of the economic condition of the country. To those also who aspire to observe *Brahmacharya*, I do present the spinning wheel. It is not a thing to be despised for, it is experience here that speaks. A person who wants to subdue his passions has need to be calm. All commotion within him ought to cease, and as quiet and gentle is the motion of the spinning wheel, that it has been known to still the passions of those who have turned it in the fulness of faith. I have been able to compose my anger by turning it, and I can adduce similar testimony of several other Brahmacharis. Of course it would be quite easy to laugh down all such persons as fools and uncom people, but it would not be found to be cheap in the end. For the scoffer as a fit of anger, loses a beautiful means wherewith to compose his passions and attain vigour and strength. I therefore particularly recommend to every young man and young woman who reads these lines to give the spinning wheel a trial. They will find that shortly after they sit down to spin, their passions begin to subside. I do not mean to say that they would remain calm for all the rest of the day even after the spinning is discontinued, for, human passions are fleeter even than the wind and to subdue them completely requires an end of patience. All that I claim is that in the spinning wheel they will find a powerful means of cultivating steadiness. But then, some one will ask, why do not I recommend the far more practical rosary, if that is the purpose which it is intended to subserve? My reply to this is that the spinning wheel possesses some virtues in addition to those it has in common with the rosary. I have not prescribed it for a recluse living in a state of nature in a cave of the Himalayas and subsisting on the herbs and roots of the forest. I have placed it only before such countless persons like myself, who, while living in the work-a-day world, are anxious to serve the country and to practise *Brahmacharya* simultaneously.

And as for ridiculing my suggestion to ply the spinning wheel for securing the release of the Bengal prisoners, it only comes to this that we are not prepared to stir ourselves a single inch to secure their release. For the spinning wheel here means the boycott of all foreign cloth. And what a compelling force that has and how we are at present unable to develop any other kind of force, we shall presently see as we proceed with our examination of the other points that follow. My presenting the spinning wheel even to veteran soldiers fit to wield the lance and the sword, therefore, is not a sign of madness but a half-mark of knowledge,—a knowledge not derived merely from book-learning but from the plenitude of experience.

### Why it is the only Political Programme

(4) The question as to what loss would the British suffer if India stopped purchasing her sixty crore rupees worth of cloth from them is quite out of place. Our duty is simply to see whether and if so how far it would profit us. The stopping of the purchase of sixty crores worth of foreign cloth would, in the first place, mean the saving of so much money to the crores of Indian homes. In other words it would mean so much addition to their income. Then, it would spell the creation of so much fresh industry, the organisation of crores into a joint co-operative effort, the conservation and utilisation of the energy of the millions and the dedication of crores of lives to the service of the motherland. The carrying out of such a gigantic task would, further, give us a realisation of our own strength. I would mean our acquiring a thorough mastery of its detail and innumerable knotty problems which it presents, *e g.* learning to keep account of every pie, learning to live in the villages in sanitary and healthy conditions, removing the difficulties that block the way and so on. For, unless we learn all this, we would not be able to accomplish this task. The spinning wheel, then, provides us with a means for generating this capacity in us. So long, therefore, as our has not grasped the inner meaning of the wheel, one may ridicule it, but when once the grand meaning is understood it would become simply impossible to tear oneself away from it.

Again, the British are an intelligent people. The officials are a wise and shrewd lot. I know this. That is why I present the spinning wheel to my people. We cannot overreach the British by the glibness of our tongue or by the power of our pen. Our threats they have grown quite accustomed to, while as for our physical prowess it can avail us but little against their bombs rained down from the aeroplanes. But these people understand and respect patience, perseverance, determination and capacity for organisation. Cloth represents the biggest item of their trade. The accomplishment of its boycott by us would awaken them to a sense of our strength. They are not holding India merely to feed their pride; nor is it by mere force of arms, but it is by tact and cajoling that their rule over us is maintained. When their trade is made to rest on our untrammelled, free will, their rule also will undergo a similar transformation. Today both are being imposed on us against our wills. If we succeed in shaping one of them according to

our will, the other will automatically follow suit. But it is easy enough to understand that while their trade relations with us remain unchanged, no change in the political relationship is possible

I may repeat that I would today discard the spinning wheel if some one shows a better and more universal political programme than hand-spinning. But upto this time I have found none, I have been shown none I am anxious to know if there is any.

### How it Solves the Bread Problem

( 5 ) That the spinning wheel can solve our bread problem hardly needs to be proved to a reader of the *Navajivan*. The figures published about various Khadi organisations would show that thousands of poor women are today eking out their living by spinning Nobody has yet denied that the spinning wheel can bring the spinner at least an anna a day. And there are crores of people in India who hardly earn even a pice a day. So long as things stand thus, it is hardly necessary to point out the close relation that exists between the spinning wheel and the bread-problem

As for the charge that the spinning wheel has done harm to the country it is up to those who level it to prove it. This activity is by its very nature such that there can be no waste of effort in it Nothing can interrupt its continuity and even a little exercise of it saves one from mighty evils. What does it matter if some Khadi shops came to an end? That phenomenon is common to every trade. The money invested in them has at least remained in the country, while the experience gained through it has enabled us to make further progress Besides, if some of the shops had to close down, instances can be cited of many more, better organised shops, that have grown up in their place.

### Supplements, Does not Replace

( 6 ) I have not contemplated, much less advised, the abandonment of a single healthy, life-giving industrial activity for the sake of hand spinning The entire fund stem of the spinning wheel rests on the fact that there are crores of semi-unemployed people in India. And I should admit that if there were none such there would be no room for the spinning wheel But as a matter of fact everybody who has been to our villages knows that they have months of idleness which may prove their ruin. Even my appeal to the middle class people to spin for sacrifice is with reference to their spare hours. The spinning wheel movement is destructive of no enterprise whatever It is a life-giving activity. And that is why I have called it *Annapurna or the butter for bread* or the replenisher.

(Translated from *Navajivan* by P.)

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All letters of inquiry must always be accompanied with postage for reply. *Manager Y. I.*

### Quarterly Figures

The All-India Spinners' Association has received from most provinces quarterly returns of production and sale of Khadi between January and March 1926. I give the figures below

| Province | Production Rs. | Sale Rs. |
|---|---|---|
| Ajmer | 3,129 | 2,559 |
| Andhra | 19,968 | 35,963 |
| Behar | 56,317 | 55,259 |
| Bengal | 96,922 | 52,356 |
| Bombay | | 1,03,308 |
| Burma | | 5267 |
| Delhi | 3,359 | 4,383 |
| Gujarat | 12,638 | 30,079 |
| Karnatak | 8,491 | 12,806 |
| Kerala | 1,178 | 4,324 |
| S Maharashtra | | 3,738 |
| C. Maharashtra | 170 | 8,380 |
| N Maharashtra | 1,299 | 18,594 |
| Punjab | 33,139 | 21,232 |
| Tamil Nadu | 1,95,753 | 1,53,555 |
| U. P. | 17,159 | 31,552 |
| Utkal | 12,293 | 7,172 |
| Total | Rs. 4,65,524 | Rs. 6,177,03 |

The Andhra figures give no indication of the extent of the work that is being done In spite of several reminders full reports from that province are not available. The Karnatak figures also are largely incomplete The figures for comparison with the corresponding quarter of the last year are available in the case of the following provinces and it will be seen that all the provinces except Bombay show larger figures this year.

| Province | 1925 | 1926 |
|---|---|---|
| PRODUCTION | | |
| Behar | 35,980 | 56,317 |
| Bengal | 31,043 | 96,922 |
| Punjab | 11,534 | 33,139 |
| Tamil Nadu | 93,707 | 1,95,753 |
| U P | 7,013 | 17,159 |
| Utkal | 939 | 12,293 |
| SALES | | |
| Behar | 54,459 | 55,259 |
| Bengal | 35,328 | 52,356 |
| Bombay | 1,26,086 | 1,03,308 |
| Burma | 5,420 | 5,267 |
| Punjab | 21,911 | 21,239 |
| Tamil Nadu | 1,23,554 | 1,63,565 |
| U. P. | 14,972 | 31,552 |
| Utkal | 9,593 | 7,172 |

The higher figure for the Punjab sales last year is only apparent because the sales this year are given net while the figure of last year includes inter-sales between branches. Burma and Utkal sales show a slight decrease

The figures are an under-statement for every province more especially for Andhra Desha. I once more urge the workers in every province to be prompt in their returns If the All-India Spinners' Association is to become an efficient organisation covering every village of India, it must have the disciplined and intelligent co-operation of all its workers.

M. K. G.

# Young India

## Its Meaning

(*By M. K. Gandhi*)

On my return from Mahableshwar I was waylaid, though by previous appointment, by fellow non-co-operators. I had limited myself strictly to visiting patients during this unexpected visit to His Excellency the Acting Governor at Mahableshwar. And so before reaching Poona station I had arranged just to go to Prof. Trivedi's house to see my young friend Mane who among others had been to me at the Sassoon Hospital in Poona in 1924 an angel of mercy. It was during this visit that I had to divide my time between Mane and the non-co-operators. The latter had the lion's share of it. Mane disengaged me in a few minutes. I envied him as a patient. For though he has been laid up in bed for over six months, I found him quite cheerful and resigned. I had therefore no compunction about leaving him for a chat with the non-co-operating friends.

'How can you go to the Governor and call yourself a non-co-operator?' was the question with which I was greeted.

"I knew what your ailment was," said I. "I shall answer all your questions fully, but on condition that nothing of what I say is to be published by you. If I find it advisable, I shall deal with the matter in the pages of *Young India*."

"Yes, we won't publish anything and shall be satisfied if you will answer our questions in *Young India*. Not that I have any doubt about the propriety of your action," added the questioner, "but I represent a large number of non-co-operators whom you often confound by your unexpected acts."

"Well, then, let me have all your questions and I shall endeavour to answer them though I confess that it will be all a waste of time. For I feel that time is past for explanations and persuasion. Non-co-operators must instinctively know that I am not likely to do anything contrary to our code. And if I do,—for I admit I am liable to err,—they must disown me and remain firm in their own convictions. They may have derived their non-co-operation from me but if they have assimilated it, their convictions must not depend upon mine. It must be independent of me and my weaknesses and errors. If I turn traitor, or to put it mildly, if I alter my opinion, they must be ready to denounce me and still abide by their own convictions. That is why I say that our conversation will be a waste of national time. Convinced non-co-operators know their task. Let them fulfil it. But let me have your questions."

"It has been suggested to Bombay that you went to the Governor uninvited, in fact you forced yourself upon his attention. If so, was it not an opination even without response? What could you have to do with the Governor, I wonder?"

'My answer is that I am quite capable even of forcing myself upon the attention of my opponent when I have strength. I did so in South Africa. I sought interviews after interviews with General Smuts when I know that I was ready for battle. I pleaded with him to avoid the untold hardships that the Indian settlers must suffer, if the great historic march had to be undertaken. It is true that he in his haughtiness turned a deaf ear, but I lost nothing. I gained added strength by my humility. So would I do in India when we are strong enough to put up a real fight for freedom. Remember that ours is a non-violent struggle. It presupposes humility. It is a truthful struggle and consciousness of truth should give us firmness. We are not out to destroy men. We own no enemy. We have no ill will against a single soul on earth. We mean to convert by our suffering. I do not despair of converting the hardest-hearted or the most selfish Englishman. Every opportunity of meeting him is therefore welcome to me.

"Let me distinguish. Non-violent non-co-operation means renunciation of the benefits of a system with which we non-cooperate. We therefore renounce the benefits of schools, courts, titles, legislatures and offices set up under the system. The most extensive and permanent part of our non-co-operation consists in the renunciation of foreign cloth which is the foundation for the vicious system that is crushing us to dust. It is possible to think of other items of non-co-operation. But owing to our weakness or want of ability we have restricted ourselves to these items only. If then I go to any official for the purpose of seeking the benefits above-named I co-operate. Whereas if I go to the meanest official for the purpose of converting him, say to Khaddar, or weaning him from his service or persuading him to withdraw his children from Government schools, I fulfil my duty as a non-co-operator. I should fail, if I did not go to him with that definite and direct purpose.

"Now for the case in point. I went to the acting Governor at his instance. He wrote to me not as Governor nor for any purpose connected with his office as Governor. He invited me to go to Mahableshwar to discuss with him agricultural matters. As I explained some time ago in the pages of *Navajivan*. I told him that I could not be identified with the Royal Commission in any way, that I was still confirmed in my views on non-co-operation and generally had no faith in Commissions. I added further that it would suit me to see him when he descended to the plains. His Excellency therefore wrote saying it would suit him to meet me in June. But subsequently he changed his mind and sent a message that it would suit him better if I could go to Mahableshwar. I had no hesitation in going there. We had two very pleasant and long talks. And you are entitled to guess (and that correctly) that our talk revolved round the Charkha. That was the central theme. And I could not discuss agriculture without discussing the terrific cattle problem!"

I have given but a brief summary of the pleasant conversation I had with the ex-charge friend. In parts I have amplified my answer in order to make it more intelligible to the general reader.

There were many other points discussed, of which I must mention one or two. I was asked to give my opinion on the Sabarmati pact. I refused to say anything for publication. I must not add to the existing bitterness by entering into the controversy. I can say nothing that would bring the parties together. They are all my co-workers.

They are all patriots. The quarrel is purely domestic. It behoves me as a humble servant of the country to be silent where speech is useless. I prefer therefore to wait and pray. I was told that I was misrepresented I must owe that I have studiously avoided reading the literature about the past. I am used to misrepresentation all my life. It is the lot of every public worker. He has to have a tough hide. Life would be hardly worth if every misrepresentation had to be answered and cleared. It is a rule of life with me never to explain misrepresentations except when the cause requires correction. This rule has saved much time and worry.

"But what should we do when all accept offices and what should we do at the forthcoming elections?" was the last question.

My answer was

'When the acceptance of office by all parties becomes a settled fact, I presume those who have conscientious scruples will refrain from voting altogether. At the forthcoming elections, too, those who have conscientious objections will refrain. The others will naturally follow the Congress lead and vote as the Congress directs. I have given my definition of a Congressman already in these pages. Not every man who says 'I am a Congressman' is such, but only he who does the will of the Congress.

# The Story of My Experiments with Truth

[*By M. K. Gandhi*]

## Part II

## Chapter II

### How I began life

My elder brother had built high hopes on me. The desire for wealth and caste and fame was great in him. He had a big heart generous to a fault. This combined with his simple nature had attracted to him many friends and through them he expected to get one briefs. He had also assumed that I should have a swinging practice and had in that expectation allowed the household expenses to become top heavy. He had also left no stone unturned in preparing the field for my practice.

The storm in my caste over my foreign voyage was still brewing. It had divided the caste into two camps, one of which immediately readmitted me to the caste, while the other was bent on keeping me out. To please the former my brother took me to Nasik before going to Rajkot, gave me a bath in the sacred river and on reaching Rajkot gave a caste-dinner. I did not like all this. But my brother's love for me was boundless and my devotion to him was in proportion to it, and so I mechanically acted as he wished, taking his will to be law. The trouble about readmission to the caste was thus practically over.

I never tried to seek admission to the section that had refused it to me. Nor did I feel even mental resentment against any of the headmen of that section. Some of these regarded me with dislike but I scrupulously avoided treading on their corns. I fully respected the caste regulations about excommunication. According to these none of my relatives, including my father-in-law and mother-in-law or even my sister and brother-in-law could entertain me, and I could not so much as drink water at their houses. They were prepared secretly to evade the prohibition, but it went against the grain with me to do a thing in secret that I would not do in public.

The result of my scrupulous conduct was that I never had occasion to be troubled by the caste; nay, I have experienced nothing but affection and generosity from the general body of the section that still regards me as excommunicated. They have even helped me in my work, without ever expecting me to do anything for the caste. It is my conviction that all these good things are due to my non-resistance. Had I agitated for being admitted to the caste, had I attempted to divide it into more camps, had I provoked the castemen, they would surely have retaliated, and instead of steering clear of the storm I should, on my arrival from England, have found myself in a whirlpool of agitation and perhaps party to dissimulation.

My relations with my wife were still not as I desired. Even my stay in England had not cured me of my jealousy. I cautioned my suspiciousness and suspicionness in respect of every little thing, and hence all my cherished desires remained unfulfilled. I had decided that my wife should learn reading and writing and that I should help her in her studies, but my jealousy came in the way and she had to suffer for my own shortcoming. Once I went the length of sending her away to her father's house and consented to receive her back only after I had made her thoroughly miserable. I saw later that all this was pure folly on my part.

I had planned reform in the education of children. My brother had children, and my own child which I had left at home when I went to England was now a boy of nearly four. It was my desire to teach these little ones physical exercise and make them hardy and also to give them the benefit of my personal guidance. In this I had my brother's support and I succeeded in my effort more or less. I very much liked the company of children and the habit of playing and joking with them has stayed with me till today. I have ever since thought that I should make a good teacher of children.

The necessity for food reform was obvious. Tea and coffee had already found their place in the house. My brother had thought it fit to keep some sort of English atmosphere ready for me on my return, and to that end crockery and such other things, which used to be kept in the house only for occasional use, were now in general use. My 'reforms' put the finishing touch. I introduced oatmeal porridge and cocoa was to replace tea and coffee. But in truth it became an addition to tea and coffee. Boots and shoes were already there. I completed the Europeanisation by adding the European dress.

Expenses thus went up. New things were added every day. We had succeeded in tying a white elephant at our door. But how was the wherewithal to be found? To start practice in Rajkot would have meant sure

ridicule. I had hardly the knowledge of a qualified Vakil and yet I expected to be paid ten times his fee! No client would be fool enough to engage me. And even if such a one was to be found, should I add arrogance and fraud to my ignorance, and increase the burden of debt I owed to the world?

Friends advised me to go to Bombay for some time to gain experience of the High Court and study Indian law and to try to get what briefs I could. I took up the suggestion and came to Bombay.

Here I started a household with a cook as incompetent as myself. He was a Brahmin. I did not treat him as a servant but as a member of the household. He would pour water over himself but never wash. His *dhoti* was dirty, as also his sacred thread, and he was innocent of Scriptures. But how was I to get a better cook?

'Well, Ravishanker,' (for that was his name), I would ask him, 'You may not know cooking, but surely you must know your *Sandhya* (daily worship) etc.'

'*Sandhya*, sir! The plough is our *Sandhya* and the spade the daily ritual. That is the type of Brahmin I am. I must live on your money. Otherwise agriculture is of course there for me.'

So I had to be Ravishanker's teacher. Time I had enough. I began to do half the cooking and introduced the English experiments in vegetarian cookery. I invested in a stove and with Ravishanker began to run the kitchen. I had no scruples about interdining and Ravishanker too came to have none and so we went on merrily together. There was only one obstacle. Ravishanker had sworn to remain dirty and to keep the food unclean!

But it was impossible for me to get along in Bombay longer than four or five months. For there was no income to square with the ever-increasing expenditure.

This is how I began life. I found the barrister's profession a bad job—much show and little knowledge. I felt a crushing sense of my responsibility.

(*Translated from Navajivan by* **M D**)

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Subscriptions can be received on any date of the month but they will be considered to run as from the 1st of the month of payment or the next month. In the former case the subscriber will have to satisfy himself with each of the back numbers as are available and in the latter he will have to remit an extra 0-2-3 for each of the copies he receives during the month of the payment.

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# Why there is Slaughter

## and How to prevent it

### IX

We now come nearer home to Bombay, which delights in the proud motto *urbs prima in India*. It may or may not be first in other things, but it is certainly first in its ill-treatment of the cattle which have the misfortune to be taken there.

We have already noticed the sanitary or rather the insanitary condition of the cattle stables in Bombay as described by Sir Harold Mann. We have seen too how milk in Bombay is twelve and thirteen times dearer than in the United Kingdom and the United States. And what kind of milk is this, which is so dearly purchased? Dr. L. L. Joshi, after analysing nearly 1400 samples of milk, observed that four fifths of the milk supply of Bombay was adulterated with water, and over 90 per cent. of the samples examined bacteriologically were contaminated with microbes whose presence indicates dirt, etc. (See his *Milk Problem in Indian cities*, P. 4). The *per capita* consumption per day of this precious dirt miscalled milk was worked out in 1929 by Mr Zal Kathavala at 3.1 ounces as against 20 ounces good milk in the United States and 10 ounces in the United Kingdom, and he further found that while in 1915 Bombay consumed according to Dr. Mann's estimate 30,000 gallons of milk, in 1922 this was reduced to about 23,000 gallons (See the *Agricultural Journal of India*, Vol. XVIII, Pt. I, Jan. 1923). The natural consequence is an appalling mortality among infants (over 600 per mille) and a high death rate among adults.

The torture of cattle leading finally to their slaughter, and the destruction of calves are the same in Bombay as in Madras or Calcutta. As regards the slaughter of cattle, Dr. Joshi says (*Op. cit*, P. 8)

"The slaughter of dry animals in the large cities probably accounts to some extent for the diminution in the number of good milch cattle in India. Most of the cows and buffaloes in Bombay are either sold to the butcher when dry, or are sent to the country for grazing. According to the Chief Veterinary Inspector of Bombay, out of the dry animals, 75 per cent are slaughtered and only 25 per cent. are sent out to the country. During the year 1914-15 at the Bandra slaughter house 44,177 cows and 8,574 buffaloes were slaughtered. Out of this number about 3,000 cows and all the buffaloes were from the Bombay milch cattle stables. During the same period about 5,000 buffaloes were slaughtered at Kurla, making a total of about 13,900 Bombay buffaloes killed in one year. It is calculated that from 40 to 45 per cent. of all the buffaloes in Bombay find their way to the slaughter house. This means an appreciable drain on the milch animals of the country."

We read as follows in Mr. K. Hewlett's *Breeds of Indian Cattle, Bombay Presidency* published by the Government of India in 1912:

"Surat buffaloes are largely bought by dairymen in Bombay when in milk. They are usually sold when dry to butchers, who slaughter them for the sake of the fat and hides, the flesh being made into *Biltong* and exported to Burma."

Prof. J. B. Knight and Mr. E. W. Horne, in Bombay Agricultural Department bulletin No. 56 of 1913 on the

*Present State of the Dairying Industry in Bombay* thus summarise the disadvantages of city stables:

"Valuable manure is wasted There is no succulent fodder, or if there is, it is brought from far and therefore cannot arrive fresh and wholesome. Silos are impossible. The animals are fed on dry forage and high grain ration, which is not compatible with good health Again they are kept tied most of the time and obliged to lie without bedding on stone floors, since any other kind of floor under city conditions is impossible This is not conducive to good health. The cost of keep is high, and worst of all, the financial side will not admit of keeping dry animals or young stock and the sale of such to the butchers is devastating our best breeds."

On this last point the learned authors, elsewhere in the same bulletin, say

"Many who keep animals for milk in our large cities like Bombay and Calcutta, buy a buffalo or a cow lately calved, destroy the calf by starvation or otherwise, milk the animal as long as she will give enough milk to pay for her ration, then sell her to the butcher, thus ending her career as a producer of dairy stock. Owing to the cost of transportation and the high cost of upkeep, it only pays such men to keep the most excellent milk animals obtainable Our finest breeds of cows and buffaloes have been sadly depleted of late years until their price has trebled within the last ten years."

And this is the deliberate conclusion to which they arrive

"We consider that the keeping of cattle for the public supply of milk, within such cities as Bombay, should be prohibited by law If this were done, the milk producers would be forced to locate at a distance, where succulent fodder could be obtained, and that too so cheaply as to permit the retention of dry animals and the rearing of young stock Co-operative methods of delivering would be forced upon them, simplifying the control By the removal of all dry animals from the city, the cost of production would be lowered, under co-operative action the cost of delivery would also be less, the cost of cattle be reduced, and cleanliness of the product and ease of control and supervision would all follow in natural sequence"

Then we have the report of the Committee appointed by the Government of Bombay to consider measures for the improvement of the milk supply in large cities in the presidency, published in 1916, from which I take two relevant extracts

"We understand that the number of she-buffaloes to be found in Bombay at any one time is about 20,000 which probably means that in the course of the year about 30,000 she-buffaloes are brought to Bombay, mainly from Gujarat and Kathiawad Of these 30,000 it ought normally be expected that about 3,000 would be cast, but in point of fact we find that a much greater number than this are slaughtered in Bombay The figures for 1914-15 show that 8,500 she-buffaloes at Bandra and 5,000 at Kurla, in all 13,500 she-buffaloes all said to come from Bombay city were slaughtered. This indicates that the conditions of Bombay result in the annual slaughter of some 10,000 profitable milch buffaloes

"The town *gowli* wants the buffaloes' milk and he does not want the buffalo calf which he is unable to rear profitably. As a result he allows the calf to die of neglect or sometimes hastens matters by throwing it alive into a dustbin This means the loss to the country every year of large numbers of calves of the best milk buffaloes"

Mr W Reeves of the Indian Dairy Supply Company at Nadiad in the course of his article in the *Journal of Dairying* already referred to, says

"Even more unfortunate is the sure process of elimination of the best types that is going on, by exportation and by the slaughter and destruction of calves This is accentuated by the custom of allowing the dam to suckle the calf so that when an animal is milk is sold the calf goes too. Twelve years ago a good Karachi cow could be bought for Rs 80, today the like could not be got for Rs 130, as this breed is becoming scarce owing to exportation to foreign countries. At about the same period a good Delhi buffalo could be purchased for Rs 120, today the same animal would be worth Rs. 200 These animals are also becoming scarce This breed have been bought up for the milk supply of Calcutta, Bombay and other large cities, and on the completion of their lactation have found their way to the butcher.

"Prohibition of the slaughter of desirable milch animals, and the reduction in freight rates on dry animals to enable them to be returned profitably to the districts in which they are purchased, are absolutely necessary to counteract the process of elimination which is steadily going on."

Mr W Smith wrote an article in the *Journal of Dairying* (Vol. VI Pt. I, October 1918) in which he instituted a comparison between the Gujarati and the Delhi buffalo and said

"The one point where the Gujarati buffalo fails the Bombay cow-feeder is that she brings a much poorer price when sold to the butcher The parsimonious system of not using any bulls in the herd and selling every animal for slaughter after one season's milking naturally calls for as beefy an animal as can be got consistent with milk yield, and undoubtedly the Delhi breed carries more flesh than the Gujarati.

"One hears various alarmist reports in Gujarat as to the decline of this type of buffalo owing to want of care in selecting bulls and the selling off of large numbers of the finest milking females to Bombay and elsewhere; but it is to be hoped, that Government will see that the fate of the once plentiful and famous milch cow of India, the Sahiwal (Montgomery), now almost extinct, does not befall this wonderful little milker"

Next in order of time comes Dr. Mann's report on milch cattle stables in Bombay 1919, in which there is the following notice of the disastrous aspect of town dairying:

"The animals kept in the middle of a large town like Bombay are usually slaughtered after their milking period is over. They are rarely covered by a bull and hence rarely come to calf during the time they are in Bombay Where dry they must be taken to cheaper surroundings or disposed of When disposed of, it generally means that they are slaughtered, and very few milch cattle owners in Bombay maintain a farm in cheaper surroundings to which the dry cattle can be taken.

"If there was a regular breeding industry outside, constantly producing as large numbers animals as good

as those kept in city stables, it might be uneconomical to slaughter the animals after the lactation is over, but that is all. The future milk supply would not be endangered. But there is no such breeding industry on anything like the scale required, and hence the tendency is for good milking animals to become more and more difficult to get and hence more costly, and so the price of milk necessarily must get higher."

In 1920 Mr (now Sir) Purshottamdas Thakordas moved and got carried in the Bombay Legislative Council a resolution asking for a committee to report on the condition of cattle all over India and on the advisability of devising checks on slaughter and export of cattle generally and of milch cattle in particular. In course of the speech with which he introduced the resolution he said,

"I addressed a letter to the Bombay Corporation on this subject and the report of the Municipal Commissioner showed that in Bombay city alone 10,000 useful milch buffaloes went to the slaughter house every year . . . As to whether that was a part of the Government's duty or part of private enterprise, I do not think we are concerned with. But if private enterprise was wanting in its activity to come forward and prevent this slaughter of cattle, it is certainly the duty of Government to see that these milch cattle had no access to the slaughter-house, which would have forced the *gowlis* to think of some other methods of disposing of their dry stock."

Mr Kothavala submitted a note to the first Cattle Conference at Bangalore in 1924, in course of which he said:

"11,536 buffaloes were slaughtered at Bandra in 1921 while at Kurla almost a similar number was slaughtered. All these animals come from Bombay milch cattle stables and in most cases they are in the prime of life, having been imported with the second or third calf."

Our last witness will be Mr Clayton, Municipal Commissioner Bombay, who in the course of a letter to the Corporation dated 15th December 1924, said:

"The high price at which milk is being sold in Bombay at present and the increase in the price with which we are being threatened are entirely due to the faulty system of stabling animals in the heart of a big city. The main causes of this high price of milk are (1) the costly feeding of animals and (2) the heavy depreciation on the initial cost of the animals.

"As regards the first the milch cattle in Bombay are fed on highly nitrogenous and expensive foods in order to maintain them in good milking condition under the artificial conditions in which they are kept. This kind of feeding would not be necessary if they were kept in more natural surroundings. Further, forage has to be imported into the city many miles away from where it is grown, and both the cost of transport and the cost of storing it in a place like Bombay, where storage expenses are very high, add to the cost of feeding.

"The second and more important reason is the heavy depreciation on the initial cost of the animals. Under the present system owing to various considerations arising out of the unnatural conditions under which the animals are kept in the city, the cattle owner has no other option but to sell his animal to the butcher when it gets dry. The difference between the price he on receives and the original price is very great, and this difference goes into the cost of the milk. This can be avoided if animals are kept under more natural conditions and given a chance to bear calves again and live out their life. Of recent years the initial cost of the milch animals imported into Bombay has increased considerably without a corresponding increase in the price fetched by the animals when they run dry. This is one more reason for the present high cost of milk and unless measures are taken to do away entirely with the present city stables, the dangers of a further increase in the cost of milk will continue to exist.

"Apart from these local considerations, the premature slaughter of useful animals brought to Bombay results in a constant drain on one of the natural resources of this country. But for the existing system of town stables, few if any, valuable animals would find their way to the slaughter houses."

V. G. Desai

## Spinning an Art?

A Madras Inspectress of Education has pronounced sentence against the spinning wheel for Brahmin girls. This judgment of hers has given rise to criticism against the lady. If the Charkha is good enough for non Brahmin girls why not, it is argued, for Brahmin girls? The question is apposite when caste arrangements is being levelled to the ground. Moreover the Inspectress evidently does not know that the finest yarn is spun by Brahmin girls and that in many Brahmin families the tradition of spinning for the sacred thread is still kept up.

But a side question has arisen out of the criticism of the Inspectress. Is spinning an art? Is it not a humdrum monotonous process likely to weary the children? Well all the evidence hitherto collected goes to show that spinning is an elegant art and the process itself is extremely pleasant. No mechanical pull is enough to draw the various counts. And those who do spinning as an art know the pleasure they derive when the fingers and the eyes infallibly guide the required count. Art to be art must soothe. I reproduced over a year ago the testimony of Sir Prabhashankar Pattani to show how after the day's trying work he went to the Charkha for soothing his nerves and giving him undisturbed sleep. I extract the following passage from the letter of a friend who found solace for her shattered nerves in spinning:

"When . . . . I hastened to my room and then in the dark struggled with an anguish which rent me from top to toe. I prayed and strove for some time and then turned to the spinning wheel and found in it a magical comfort. The quiet regular motion of its rhythm immediately steadied me and the thought of its service brought me nearer to God."

This is not the solitary experience of one or two but many spinners. It is however no use saying that spinning will be pleasurable to all because it has been the joy of many. Patience is acknowledged to be an exquisite art. But is it not everybody who takes to it.

M. K. G.

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# A. I. S. A. Yarn Contributions

## A. Class

### 1 Ajmer (3080)

11 Baijnath J. Mahodaya Ajmer

### 2 Andhra (3081-3097)

420 K. C Varada Sarma Tirupati
421 S Devrajulu Naidu ,,
422 S Thayarammma ,,
423 Zaina Bibi Guntur
424 Abdul Alim ,,
425 Abdul Hafiz ,,
426 Rama Bibi ,,
427 K. Ramachandra Rao ,,
428 Kalsim Bibi ,,
429 Premmurty Purushottam ,,
430 K. Vijalakshmibai Berhampore
431 D, Bhramaramba ,,
432 U Bharatran ,,
433 M. Rajeshwari ,,
434 K. L. Narayana Parchoor
435 A. V Rangaran ,,
436 V. Papayamma Cocanada

### 4 Behar (3098-3115)

207 B Class No 670 transferred here
208 Gopinarayanasinha Hajipur
209 Chandrashekharsinha Bigha Ghat
210 Manindra Narayan Ray ,,
211 Jagjit Narayan Shrivastava ,,
212 Nathumsinha ,,
213 Chandra Narayan Thakur ,,
214 Anil Chandra Das Gupta ,,
215 Purnendushekhar Bhuma ,,
216 Bejendra Narayan Jha ,,
217 Virendranath Sharma ,,
218 Basant Kumar Das ,,
219 Adhirchandra Banerji ,,
220 Jogeshwar Chandra Pal ,,
221 Vashishtha Narayan Prasad ,,
222 Jayanarayan Jha ,,
223 Rakhalchandra Maity ,,
224 Ramprakhamsinha ,,

### 5 Bangal (3116-3121)

432 Fakirbhum Pal Contai
433 Anil Kumar Mukerjee ,,
434 Kripeshchandra Bhattacharya Baranagar
435 Anukulchandra Chakravarty Moyal Bandipur
436 Nareshnath Ghosh ,,
437 Kalipada Karmakar ,,

### 6 Berar (3122)

18 Mohan G Deshmukh Jarud

### 8 C P, Hindi (3123-3125)

39 Vijyachandralal Varma Banares
40 Ghanshyamsinha Gupta Drug
41 Avadhram Dave ,,

### 12 Gujarat (3126-3146)

413 Narsinbhai V Patel Nadiad
414 Sarita Jaisukhlal Jani ,,
415 Maljibhai Durlabhadas ,,
416 Phulchand Maljibhai ,,
417 Chamlal Chatarbhai Patel ,,
418 Chaniram Asharam Bhakta ,,
419 Krishnalal V Brahmbhatt ,,
420 Purushottam Narsinha Godhavi
421 Nathubhai Hakabhai Dholka
422 Shankarbhai P Patel Borsad
423 Shanabhai Javerbhai Patel ,,
424 Ambalal Babarbhai ,,
425 Phulabhai Kashibhai ,,
426 Gokalbhai Kishandas ,,
427 Mungalbhai Valharbhai ,,
428 Ishwarbhai Purushottam ,,
429 Chaturbhai Manarbhai Patel ,,
430 Madhavlal S Pandya ,,
431 Champa Purushottamdas Ahmedabad
432 Shanabhai Kevalbhai Sabarmati
433 Pitambhankar E. Trivedi Cutch-Mandvi

### 13 Kurastak (3147)

173 D G. Chandwarkar Belgaum

### 15 Maharashtra (3148-3149)

222 Vishwanath Ravji Shetha Ahmednagar
223 Manordas Nagindas Shah Dandasha

### 16 Punjab (3150-3152)

36 Jamunda Agrawal Hoshiarpur
36 Sardarilal ,,
37 Parshadiram Sahnan Adampur

### 17 Sind (3153)

43 Rupchand Partabrai Old Sukkur

### 18 Tamil Nad (3154-3158)

472 S Villusami Servai Madura
473 T T Soundarathammal ,,
474 K.P Sankaralingam Virudhunagar
475 A. Krishnan Chettiar Elayapuram
476 Vasudevayya Mannargudi

### 19 U. P

83*Bhawari Bandia

### 20 Utkal (3159-3160)

32 Janardan Biswas Sakhigopal
33 Raba Dalei Puri

## B Class

### Andhra (88)

772 Raghavajalal Raghuwanni Guntur
777 D. Bangaramma Vizagapatam
774 K Satyanarayana Srikakulam

### Behar (85)

†770 Rajkumar Bagaha

### Bengal (76)

779 Anukulchandra Bidra Contai
780 Basant Kumar Das ,,
781 Bhuteshwar Pana ,,
782 Nityanand Naik ,,
783 Prasanna Kumar Kundar ,,
784 Janardanayan Maity ,,
785 Taranagini Dasi ,,
786 Jogeshwar Maity ,,
787 Bhushan Ch Maity ,,
788 Rangal Ch Gir ,,
789 Jhaveshwar Dandpati ,,
790 Prankrishna Jan ,,
791 Bhakantinath Sinha ,,
792 Hrishikesh Das ,,
793 Jiban Krishna Das Mahapatram ,,
794 Satish Ch. Das ,,
795 Asvini Kumar Pacra ,,
796 Madhusudan Maity ,,

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[1] Former name transferred to B class No. 814.

† Former name transferred to A Class Bal No. 4 (207)

**Berar (6)**

737 Balkrishna Ganpat Potekar Akola

**Gujarat (161)**

796 Amrilal Dave Mahudha
798 Fakirchand Nanabhai Broach
800 Chhotabhai Phulabhai Patel Borsad
801 Chimanlal Tribhuvandas „
802 Surajben Chaturbhai „
803 Pursottam Laljibhai „
804 Sankleshwar D. Joshi Kathlal
805 Purushottamdas N. Kinarwalla Ahmedabad

**Maharashtra (39)**

806 V B Chitle Poona
807 Govind Bapuji Shrotri „
808 Suylaram Gopal Mundlu „
809 Vaman Vasudev „
810 Jagjivan K. Master Pachora
811 Shyamkanvarbhai J. „

**Tamil Nad (59)**

812 A. S Ramadu Iyer Madura
813 M. S. Mahadevan Manargudi

**U. P (17)**

814 Farmer Roll. No 19 (83) Transferred here

## C. Class

**2 Andhra**

27 M. Raghavayya Chebrolu

**8 Bengal**

28 Ratneshwar Karaji Dacca
29 Suresh Ch. Chatterji „
30 Sasank Sekhar Dan Gupta „
31 Gunagadra Ch. Bhattacharji „
32 Sailesh Ch Chaudhury „
33 Sachindra Kumar Chakravarty „
34 Hem Ch. Chakravarty „

**15 Maharashtra**

35 Shankar Moliram Kabre Erandol

## Juvenile Members

**5 Bengal (74)**

11 Manoranjan Pal Chaudhary Comilla

**6 Berar (75)**

3 Manikial Bansilal Akola

**12 Gujarat (76–89)**

46 Salwant Jethabhai Ahmedabad
47 Harjivan Gangaram „
48 Maganlal Kalidas „
49 Jethalal Ranji „
50 Somchand Narsinha „
51 Madhavdas Gurumchandas „
52 Lalji Pitamber „
53 Mangaldas Purushottam „
54 Dayalji Jethabhai „
55 Kantilal Purushottam „
56 Vishram Nathabhai „
57 Kalidas Viraji „
58 Mangalanand Gurumchandas „
59 Khushalchand Fakirchand „

**15 Maharashtra (90–93)**

3 Keshav Ganesh Deodhar Poona
4 Keshav Ramchandra Ghanas „
5 Kesar lakshman Pradhan „
6 Chandrakant L. Pradhan „
7 Janardan Sridhar Chitle „

**18 Tamil Nad (95–96)**

2 R. Varadachari Erode
3 E. N. Varadachari „

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492 Har Narayan Wagadmalri Benares
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494 Through Sp. Com Hyderabad
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506 Dagar Tukaram Dhare Poona
507 K. C. Sahasrabudhe „
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516 Lala Ranji Karadhar Auckland (Newzealand)
517 Trilochan Hazra Moyal Bandipur
518 Through Srinivashan Ambayam Kumbakonam
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521 Motilal Ranji „
522 Harnharanlal Parasrampur
523 Hirabai G. Samant Matunga

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| | Rs. As. P. |
|---|---|
| Already Acknowledged (Young India 6–5–26) | 650– 4–3 |
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| A Sympathiser | 15– 0–0 |
| Anonymous | 2– 0–0 |
| Anonymous | 1– 0–0 |
| Rathol Ammal Kavilpatti | 5–12–0 |
| Jawaharlal Bolampur | 5– 0–0 |
| Maganbhai D. Patel Mulsar | 10– 0–0 |
| Vassumal Murjimal Hyderabad (Sind) | 10– 0–0 |
| Lakshmikant Misra Mussoorie | 1– 0–0 |
| Shivkumar | 2– 0–0 |
| Total | 838– 8–3 |
| Deduct excess acknowledged on the 6th May, 1926 in the name of | |
| Vasumal Murjimal | 3–0–0 |
| Lalla Mukundlal | 2–0–0 5– 0–0 |
| Final Total | 833– 8–3 |

**Associates**

| | Rs. As. P. |
|---|---|
| 24 Already acknowledged (Young India 21–1–26) | 335–5–0 |
| 25 Gurudatt Vakil Layalpur | 12–0–0 |
| 26 Bodhraj Vakil „ | 12–0–0 |
| 27 G. V. Mavalankar Vakil Ahmedabad | 12–0–0 |
| 28 Ranji Mistri Bombay (Life Member) | 500–0–0 |
| 29 Amarnath Vohra Benares | 12–0–0 |
| 30 B. A. Parulekar Bassein | 12–0–0 |
| 31 Laxmibai B. Parulekar „ | 12–0–0 |
| 32 A. Srikantiah Mysore | 12–0–0 |
| 33 Bakhshiani Bordiwar | 12–0–0 |
| 34 Sadashiv Krishna Date Indore | 12–0–0 |
| 35 Lalla Shivdayalji Dera Ismailkhan | 12–0–0 |
| 36 Chunilal Uttamchand Cutch | 12–0–0 |
| 37 Harnarayanji Sirsa | 12–0–0 |
| 38 Himatlal V. Patwa Ahmedabad | 12–0–0 |
| Total | 991–5–0 |

## Summary

| | A | B | Total |
|---|---|---|---|
| 1 Ajmer | 11 | 0 | 11 |
| 2 Andhra | 435 | 89 | 524 |
| 3 Assam | 154 | 0 | 154 |
| 4 Behar | 224 | 85 | 309 |
| 5 Bengal | 497 | 78 | 575 |
| 6 Berar | 16 | 6 | 22 |
| 7 Burma | 5 | 3 | 8 |
| 8 C. P. Hindi | 41 | 164 | 205 |
| 9 C. P. Marathi | 65 | 20 | 85 |
| 10 Bombay | 76 | 14 | 90 |
| 11 Delhi | 21 | 2 | 23 |
| 12 Gujarat | 433 | 161 | 594 |
| 13 Karnatak | 173 | 41 | 214 |
| 14 Kerala | 61 | 9 | 70 |
| 15 Maharashtra | 223 | 39 | 262 |
| 16 Punjab | 57 | 4 | 61 |
| 17 Sind | 43 | 13 | 56 |
| 18 Tamil Nad | 476 | 59 | 535 |
| 19 U. P. | 113 | 17 | 130 |
| 20 Utkal | 33 | 13 | 46 |
| TOTAL | 3160 | 614 | 3774 |

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

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## The Story of My Experiments with Truth

(*By M. K. Gandhi*)

### Part II
### Chapter III

#### The First Case

Whilst in Bombay, I began, on the one hand, my study of Indian law, and on the other, my experiments in dietetics in which Virchand Gandhi, a friend, joined me. My brother, for his part, was trying his best to get briefs for me.

The study of Indian codes was a tedious business. The Civil Procedure Code I could in no way get on with. Not so, however, with the Evidence Act. Virchand Gandhi was reading for the Solicitor's Examination and would tell me all sorts of stories about Barristers and Vakils. 'Sir Pherozeshah's ability,' he would say, 'lies in his profound knowledge of the Codes. He has the Evidence Act by heart and knows all the cases on the thirty-second section. 'Badruddin Tyebji's wonderful power of argument impresses the judges with awe.'

The stories of stalwarts such as these would unnerve me.

'It is not unusual,' he would add, 'for a barrister to vegetate for five or seven years. That's why I have signed the articles for solicitorship. You should count yourself lucky if you can paddle your own canoe in three years' time.'

Expenses were mounting up every month. To have a barrister's board outside the house, whilst still preparing for the barrister's profession inside, was a thing to which I could not reconcile myself. Hence, I could not give an undivided attention to my studies. I developed some liking for the Evidence Act and read Mayne's Hindu Law with deep interest, but I had not the courage to conduct a case. I was helpless beyond words, even as the bride come fresh to her father-in-law's house!

About this time, I took up the case of one Mamubai. It was a 'small cause.' 'You will have to pay some commission to the tout,' I was told. I emphatically declined.

'But even that great Criminal lawyer Mr. So and so, who makes three to four thousand a month pays commission!'

'I do not need to emulate him. I should be content with Rs. 300 a month.' 'Father did not get more.'

'But those days are gone. Expenses in Bombay have gone up frightfully. You must be businesslike.'

But I was adamant. I gave no commission, but got Mamubai's case all the same. It was an easy case. I charged Rs. 30 for my fees. The case was not likely to last longer than a day.

This was my *debut* in the Small Causes Court. I appeared for the defendant and had thus to cross-examine the plaintiff's witnesses. I stood up, but my heart sank into my boots. My head was reeling and I felt as though the whole court was doing likewise. I could think of no question to ask. The judge must have laughed and the Vakils no doubt enjoyed the spectacle. But I was past seeing anything. I sat down and told the agent that I could not conduct the case, that he had better engage Patel and have the fee back from me. Mr. Patel was daily engaged for Rs. 51. To him of course the case was child's-play.

I hastened from the Court. I do not know whether my client won or lost her case, but I was ashamed of myself, and decided not to take up any more cases until I had courage enough to conduct them. Indeed I did not go to Court again until I went to South Africa. There was no virtue in my decision. I had simply made a virtue of necessity. There would be no one so foolish as to entrust his case to me, only to lose it.

But there *was* another case in store for me at Bombay. It was a memorial to be drafted. A poor Musalman's land was confiscated in Porbander. He approached me as the worthy son of a worthy father. His case appeared to be weak, but I consented to draft a memorial for him, the cost of printing to be borne by him. I drafted it and read it out to friends. They approved of it, and that put into me a certain amount of confidence that I was qualified enough to draft a memorial—as indeed I really was.

My business could flourish if I drafted memorials without any fees. But that would bring no grist to the mill. So I thought I might take up a teacher's job. I had studied English well enough and should have loved to have taught English to the Matriculation boys in some school. I could have thereby met part at least of the

expensive. I came across an advertisement in the papers: 'Wanted, an English teacher—To teach one hour daily. Salary Rs 75.' The advertisement was from a famous High School. I applied for it. I was asked to report myself. I went there in high spirits, but when the principal found that I was not a graduate he very politely refused me.

'But I have passed the London Matriculation with Latin as my second language?'

'True, but we want a graduate.' There was no help for it. I wrung my hands in despair. My brother also felt much worried. We both came to the conclusion that it was no use spending more time in Bombay. I should settle in Rajkot where my brother, himself a petty pleader, could give me some work in the shape of drafting applications and memorials. And thus as there was already a household at Rajkot, the breaking up of the one at Bombay meant a lot of saving. I liked the suggestion. My little establishment was thus brought to an end, after a stay of six months in Bombay.

I used to attend High Court daily while in Bombay, but I cannot say that I learnt anything there. I had not sufficient knowledge to learn much. Often I could not follow the cases and dozed off. There were others also who kept me company in this and thus lightened the load of my shame. After a time, I even lost the sense of shame, as I learnt to think that it was fashionable to doze in the High Court.

If the present generation has also its brazen barristers like me, in Bombay, I would command them a little practical prosaic about living. Although I lived in Girgaum I hardly ever took a carriage or a tramcar. I had made it a rule to walk to the High Court. It took me quite forty-five minutes and of course I invariably walked back home. I had inured myself to the heat of the sun. This walk to the court and back saved a fair amount of money, and when many of my friends in Bombay used to fall ill, I do not remember having even once had an illness. Even when I began to earn money, I kept up the practice of walking to and from the office and I am still reaping the benefits of that practice.

(*Translated from Navajivan by* M D.)

## Why there is Slaughter

### and How to prevent it

### X

It is now time to close this series with a final consideration of the remedies for the pressed state of things, which we have so far discussed piecemeal here and there. But before we take up the question of remedial measures, it will be well to see how the policy of the British Governments has reacted upon the country's cattle wealth and has directly contributed to its destruction.

In ancient times and even during the Muslim rule pasture land supplied the cattle with the benefit of common pastures and had also a free run of the forests. The maintenance of cattle cost their owners practically nothing. But the British Government cast a greedy eye upon this time-honoured property of the cattle, which could not speak for themselves and which had none else to speak on their behalf, and confiscated it, sometimes with an increase in the land-revenue in view, and at other times in order to oblige their friends, such as tea-planters. Digby, in his *Prosperous British India*, page 107, thus describes an incident of this nature:

"The Salvation Army in Gujarat wanted land for cultivation, about 560 acres were found which suited them admirably. But it was mainly grazing land, and had been under grass from time immemorial. If it were taken up or taken away from them, a large village of cultivators would suffer. The cultivators protested. They might have saved their breath. The new comers were in the land to bring the people into the way of eternal life, even though this life were ended through the combination (by the missionaries) of things seen with things unseen, things earthly with things heavenly. Only by very great exertions was a riot averted. To the man who told me this story I said, 'The people ought to have rioted.' He answered, 'Perhaps they ought. They were not very far from a riot once'."

The result of this encroachment upon grazing areas has been that at the present day in India the proportion of grazing grounds to the total area is the smallest of all countries (Woodroff Memorial). In the United States of America the proportion is 1 to 16, in Germany and Japan it is 1 to 6 in England and New Zealand it is 1 to 3, while in India it is 1 to 27. Again the average quantity of grazing land available for each head of cattle in the United States is 12 acres, in New Zealand 8 acres, in Japan 6·7 acres, in the United Kingdom 3·5 acres as against only 78 acre in British India (Report of Cattle Committee Bombay). It is not therefore a matter for surprise that our cattle should have rapidly deteriorated under British rule. Says Sir William Hunter (Indian Empire, P. 411):

"Owing partly to unfavourable conditions of climate and soil, partly to the insufficiency of grazing ground, and partly to the want of selection in breeding, the general condition of the cattle is miserably poor. As cultivation advances, the area of waste land available for grazing steadily diminishes, and the prospects of the poor beasts are becoming worse rather than better."

The Agricultural Adviser to the Government of India wrote—

"For cattle breeding open grazing is absolutely necessary. It ensures strong limbs and muscle and full development. Stall-feeding would mean mush dwarfed cattle, with crooked legs and weak bodies. Again, young stock running with the mothers are better attended to when running loose than when stall-fed."

It may be urged that the pressure of population is responsible for ploughing pasture-grounds under the plough. But the following table from the Woodroff Memorial shows that the increase in the area under cultivation leads to a diminution in the rate of pasture of cattle owing to the fewness and weakness of plough cattle.

| Bombay | | Bengal | |
|---|---|---|---|
| Year | | Year | |
| 1910-11 | 1913-14 | 1902-03 | 1904-05 |
| Cropped area in acres. | | Cropped area in acres | |
| 30,742,000 | 30,245,000 | 60,314,000 | 61,034,000 |
| Out-turn of crops in lbs. | | Total pattern of crops in tons | |
| per acre 540 | 501 | 20,377,187 | 24,676,439 |

N. W. F. Province

| | Year 1903–04 | 1907–08 |
|---|---|---|
| Cropped area in acres | 2,466,220 | 2,637,306 |
| Outturn of crops in lbs. per acre | 658 | 586 |

The proper source for producing more food would be the adoption of intensive methods of agriculture.

The reaction of the Government's forest policy has not been less disastrous. Says Digby :

"The total revenue from this source in 1898 was £ 1,239,912 To obtain this amount a little over 10 s in the £ was paid for oversight and maintenance. What the people lost by deprivation of grazing grounds, dead wood for fuel, etc, is unknown. A large sum would be needed to recompense the cultivators deprived of ancient rights of grazing, fuel collection, gathering of roots and other privileges."

Sir W Hunter writes ( *Op. cit.* p. 409 )

"The first impediment to better husbandry is the feeness and weakness of cattle. . . .

"The second impediment is the want of manure. If there were more stock, there would be more manure, and the absence of firewood compels the people to use even the scanty droppings of their cattle for fuel. In such circumstances agriculture ceases to be the manufacture of food, and becomes a mere spoliation of the soil."

As if all this was not enough, the Agricultural and Veterinary departments of the Government have completed the undoing of the cow by breeding bulls for the sole purpose of improving the draught qualities of the bullock at the expense of the milk producing qualities of the cow. The result is that the cow is being used less and less each year for the production of milk This necessitates the keeping of cows to produce draught bullocks and buffaloes for producing milk, and thus two animals have to be fed to do the work of one ( Bombay Cattle Committee Report, Paragraph 29 ), a needless duplication which involves the death of the cow at one end and of the buffalo bull at the other Says Mr. William Smith ( Agricultural Journal of India Vol XVIII, Pt. VI, Nov 1923 )

"I have now lived in India for sixteen years and a half, during the whole of which time I have been in very close touch with the cattle breeding industry in the Punjab, the U. P., C. P., Sindh, Bombay and Madras, and it is my considered opinion that in these parts of the country the quality of the cattle has declined since I came to India, or to put it more definitely, I believe that generally speaking, it is impossible in the open market today to procure in quantity, no matter what the price may be, as good draught bullocks and milch cows as were obtainable 16 years ago.

"I look upon it that the wilful elimination of milking qualities in the stud bulls issued by Government for breeding purposes, and the persistent teaching of all concerned in cattle breeding for many years in India that dairying or heavy milking qualities of dams are injurious to the qualities of plough cattle, have probably done more harm to cattle breeding in India than anything else, because this elimination of milk-giving qualities strikes at the root of the whole industry

"The only practical and sound cattle breeding policy is dairying plus draught qualities, the one is useless without the other, and both are inseparable"

V G Desai

## All India Cow Protection Association

The Secretary acknowledges further receipt of yarn as under

### Members Subscriptions

| No | Name and Province | | Yds |
|---|---|---|---|
| | Gujarat 8–9–10 | | |
| 35 | Sjt. Maganbhai Dahyabhai | Ariadra | 2,000 |
| 36 | Shri Mirashahu | Sabarmati | 3,000 |
| 37 | Sjt. Shankarbhai Bhikhabhai | Syadla | 12,000 |
| | SINDH 2 | | |
| 38 | " Sevakram Karamchand | Dla Sukkur | 2 000 |
| | ANDHRA 2 | | |
| 39 | " D V. Narasimha Rao | Chebrol | 24,000 |
| 40 | " P. S Shastri | Mukhtal | 17,000 |
| | BURMA. | | |
| 41 | " Bhagwanji Purushottam | Prome | 10,000 |

Nos 4 6, 9 9, 32 and 33 have advanced their totals to 22,000, 24,000, 12,400, 11,000, 24,000 and 24,000 yards respectively.

DONATIONS

| | | | |
|---|---|---|---|
| Sjt | Amritlal Lalubhai | Ahmedabad | 1,000 |
| " | Kantilal Jamnadas | " | 1,000 |
| " | Amritlal Jamnadas | " | 2,000 |
| " | Nathubhai Dyabhai Patel | Sojitra | 3 000 |
| " | Gorindlal Mahipatlal Thakor | Rajkot | 1,000 |
| " | S Ramanna | Bombay | 1,000 |
| " | Abdul Majid Khan | Barhampore | 1,000 |
| " | V Raghavayya | Nellore | 1,000 |
| " | Rajamma M Gounish | Madura | 1,000 |
| " | G Sitaram Sastri | Guntur | 5,000 |
| " | G V. Subramanyam | " | 1,920 |
| " | B Ganapati Rao | " | 3,500 |
| " | B Narasaiah | " | 500 |
| " | V. Apparao | " | 6,000 |
| " | S Ve Krishnayagam | " | 18,000 |
| " | Sanitam Poddar | Rangoon | Length not specified |
| Shri | Kanammal Subramanyam | Coimbatore | |
| | A. N. Sabhero | Bangalore | |

Cash subscriptions and donations amount to Rs. 6,100–15–0 whereas proceeds of the sale of yarn subscriptions and donations amount to Rs. 28–6–6. Those who send in handspun yarn as their donations will please note that if they will put more attention and skill into their work for the same amount of labour spent they will perhaps double the value of their subscription The yarn received is very indifferently spun. Some of it is really not capable of bearing any price in the market because it cannot be worse onto Khadi It can only be used for ropes or at best for carpets And yarn so indifferently spun fetches only a nominal price Therefore those who have been sending their donations or subscriptions in yarn for the All India Cow Protection Association will please bear in mind that any indifference in spinning means so much loss for the cow M. K. G.

# Young India

## The Bar Sinister

*(By M. K. Gandhi)*

Lord Birkenhead has spoken on the Colour Bar Bill of South Africa and he has blessed it. I hold to my opinion that as a piece of racial legislation it is worse than the Class Areas Reservation Bill which awaits discussion at the forthcoming Conference. It may not be put into operation against Asiatics for the time being or at all. It may not be enforced harshly against the native population. But the objection against that measure is based upon a fundamental principle and upon the vast possibilities of mischief it contains. It is no wonder, therefore, that the Indian settlers are agitated and that Mr Andrews has spoken strongly upon it. The settlers must continue their agitation against the Bill with vigour and prepare their case for presentation to the Conference. No presentation can avoid reference to the Colour Bar Bill. For the one reflects the policy of the other. The Colour Bar Bill is an indication of the designs of the Union Government in respect of natives and Indian settlers. And the Class Areas Reservation Bill must be examined in the light of the Government policy on the Colour Bar Bill. The postponement of the former does not mean any change of policy. It may well mean only postponement of the agony. It is therefore necessary for all who are interested in this thorny question not to relax vigilance. What has been done hitherto was work of destruction. The more difficult work of construction has now begun. Much will depend upon the attitude of the Government of India. They control the situation if the settlers are weak. When the latter are strong they can mould their own destiny.

But I am sorry to note that the Hon. Syed Raza Ali considers that there should be no protest in India against the Colour Bar Bill. Though he commences his statement by saying that it is not a legislative measure against Indians, 'he is forced to admit that the Union Government will under the Bill have the power to extend such prohibition to our people if it deems it necessary.' Why is he then surprised at Mr Andrews' opposition? The Syed Saheb should also know that the Indian settlers in South Africa are much agitated over the Bill. In a cable just received, the Secretary of the South African Indian Congress says, 'Treat strong action taken by you on Colour Bar Bill which has not yet received the Royal assent.' Mr. Andrews is bound to object to this inhuman legislation which is principally aimed at natives of South Africa, if he may be expected to raise his voice on behalf of us Indians. He has merged himself in us as a citizen of the world, not for any special virtues of our own. But the reason for his intervention is not the point at issue. The point at issue raised by the Syed Saheb is whether we here should oppose the Bill or not. Well, we have always opposed it. The settlers have always opposed it. And there is no burden on us, now that the Conference is agreed upon, not to oppose the Bill. There was—could be—no tacit understanding not to oppose it. We may distinguish as we have distinguished between the two measures. The Colour Bar Bill is not so deadly as its *effect* against us as the Class Areas Reservation Bill. And therefore it was that greater stress was put upon the latter by the Indian deputation and the public. But the opposition to the former cannot be abated because the latter has been postponed.

Nor are the honesty and good intentions of General Hertzog relevant to the discussion. General Hertzog is not the autocrat of South Africa. He is no permanent head. He may find himself tomorrow in the same place that General Smuts occupies today. It is only the written undertaking of the Government that can be taken into account, though we have found to our cost that even written undertakings may be thrown on the scrap-heap when occasion requires the performance. The coming Conference cannot be endangered because we oppose a measure which it is our duty to oppose. In order to ensure a peaceful atmosphere at the Conference all that is necessary is for us not to impute motives, not to exaggerate and not to use harsh language in discussing subjects, however painful they may be. To go beyond is to surrender the right of free and just criticism and judgment. To do so would be to pay a price out of all proportion to the result sought to be achieved.

## National Education

*(By M. K. Gandhi)*

A Gujarati correspondent has raised certain questions about national education. Some of them are summarised below:

> "Since some of the staunchest supporters of non-cooperation have lost faith in it and since the numbers attending national institutions are dwindling, what is the use of holding on to these tottering schools and colleges and wasting good money after bad institutions?"

My believing eye detects a flaw in this argument. My faith in non-co-operation remaining as staunch as ever, I can find it possible to reconcile myself to the existing national institutions even though the attendance may be reduced to half a dozen. For the half a dozen will be the makers of Swaraj whenever it comes. When virgins are required to perform certain sacred ceremonies, others are not accepted as substitute if no virgin is found. And even one virgin if found is enough to save the situation. So will it be with the planting of the Swaraj flag-post. The flags will be unfurled with the unsullied hands of those, be they ever so few, who have remained true to their original creed.

I do not therefore regard it as waste of money to continue the national institutions. They are so many oases in the desert. They give the water of life to the souls thirsting for freedom. In writing this I cast no reflection upon those who attend or otherwise support Government schools. They are entitled to hold the view if they choose that theirs is the only way or also a way to freedom. National institutions are meant for those whose thirst for freedom is not satisfied by the ones managed or patronised by the Government. Few as they are insignificant though they may appear, they supply a felt want and contain in them the seeds, as it appears to non-co-operators, of true and lasting freedom.

The final success of these institutions depends upon the worth of the teachers. 'But they are deserting the national schools and colleges,' says the critic. So some of them are. It tries the faith of the survivors. Have they the courage to stand alone? Are there enough monied men to support the surviving national institutions? On the correct answer to these questions depends the future of the national institutions and with them the freedom of the country, and so far as I can judge, there are teachers enough to stand the severest test and there are monied men enough to support them. I know no organisation that has died for want of funds. Organisations die always for want of men *i.e.* honesty, efficiency and self-sacrifice. And it is my certain knowledge that where there are teachers, pupils are not wanting.

But the pupils have perhaps the largest share of responsibility on their shoulders. The future depends upon their ability, integrity, application, and patriotism. The teachers cannot give what the pupils have not. The teachers can help to 'draw out' in the pupils what they have. If it were otherwise, if the teachers were capable of putting something into their pupils, all the latter receiving instruction under them will be alike, whereas we know as a matter of fact that no two pupils have been yet known to be alike. The pupils must therefore have initiative. They must cease to be mere imitators. They must learn to think and act for themselves and yet be thoroughly obedient and disciplined. The highest form of freedom carries with it the greatest measure of discipline and humility. Freedom that comes from discipline and humility cannot be denied, unbridled license is a sign of vulgarity injurious alike to self and one's neighbours.

## Notes

### Servant of India Society's loss

I have received the following from the Servants of India Society for publication:

> "A fire broke out in Kibe Wada, Poona, yesterday afternoon completely burning down the Gayan Prakash and the Arya Bhushan Presses in which the *Dnyan Prakash* and the *Servant of India* were printed. It will not be possible to publish the issues of these papers for some weeks till the Servants of India Society which owns these journals considers its position afresh after the terrible loss it has sustained by the fire and finds itself able to resume the publication thereof. We would, therefore, ask forgiveness of the subscribers through the medium of your journal for the unavoidable interruption that has taken place."

I have not the slightest doubt that not only will the subscribers excuse the unavoidable interruption in the publication of the two journals, but that the Society will have the fullest sympathy of the subscribers and numerous other friends like myself in the great loss that the Society, or rather the public, have suffered by the destruction of the two presses. I hope that the publication of the *Servant of India* and the *Dnyan Prakash* will be soon resumed.

### Patriotism Vs. Capitalism

These two 'isms' are no doubt contradictory or have been so hitherto. But capital is totally different from capitalism and the capitalist from both. Capital is necessary for all enterprise. Labour itself may be described as a kind of capital. But even in the narrower sense of money, some capital be it ever so little, is necessary even for labour's enterprise. Therefore there is no contradiction between capital and patriotism. A capitalist may or may not be patriotic. Khan Bahadur Mohiuddin Ahmad, Registrar of Co-operative Societies in Bihar has pointed out a patriotic way to the capitalist. "On the occasion of the opening ceremony of the new building of the Motihari Central Co-operative Bank" says the *Times of India*" the Khan Bahadur in his speech distinguished harmful from useful capitalism. He suggested that industrial activities should be divided into two classes, one to be taken up by the capitalists and the other to be taken up on co-operative lines for the benefit of 90 per cent of the population in India. Any industry based on agricultural produce such as cotton, sugar oil-seeds wheat etc. should be on a co-operative basis so that the producers could secure the best value for their outturn. All sorts of mining and iron works, leather and other large-scale industries which do not exploit the agriculturists, should be left to the capitalists so that they may also use their capital for more production of wealth in the country rather than for exploiting the farmers and thereby sapping the very source of wealth to India."

If the capitalists would follow the Khan Bahadur's advice and restrict the use of their capital for purposes beneficial alike to the masses as also themselves, India's poverty would soon be a thing of the past. In the Khan Bahadur's opinion, "Jute mills, sugar mills, cotton mills are all meant to exploit the agriculturists and these exploited men are driven into the factories to work like slaves. The jute mill-owners of Bengal did not show the least concern for the Bengal jute-growers during the War when foreign export was closed. The result of this exploitation was that the Jute growers were reduced to poverty and jute mill-owners rashed sent per cent dividends."

### Resourcefulness

The manager of the Satyagraha Ashram tells me that he has more orders than he can cope with for *takhs*. It is a healthy sign that so many people want *takhs*. But if spinning is, and it is, an art, it must evoke one's resourcefulness. It is not possible to supply millions of *takhs* in one centre. The virtue of spinning lies in its capacity to be independent of central help. The aim of the All India Spinners' Association is to decentralise every thing at the earliest possible moment. *Takhs* are being manufactured at the Ashram for those who need instrument to make the effort. But it is an instrument that can be and should be made by every one for himself. A simple piece of dried bamboo, a piece of broken slate, a knife, a little buncous, a small file, and if possible a compass, is all that is necessary to make first class *takhs* at one pie each. A bamboo *takh* can be made inside of half an hour and gives just as good work as the steel instrument. Those who will master the art must be resourceful. Let us remember that spinning is the poor man's art. It is his solace. The tools also of that art must be within easy reach of the poorest. Let each boy and girl be therefore

taught to make the *takli* himself or herself. They will take pleasure in making their own *taklis* and greater pleasure than hitherto in spinning with *taklis* made by themselves.

### Good and Bad

The Vice Chairman of the Berhampur Municipal Council says in his letter to the All India Spinners' Association

"Only boys' schools have been supplied with 54 Charkhas. Two tolas of yarn is being spun per month. Rs. 15 a month is paid to the spinning instructor. One period of 40 minutes is alloted for spinning in each school per day."

This is good in so far that the wheel has found a place in the boys schools under the Berhampur Municipal Council But it is bad in that the output of yarn is too poor for the number of the wheels. A boy can easily spin half a tola of 10 counts per half hour That means 27 tolas per day from 54 wheels And that would be 675 tolas per month of twenty five working days. A spinning instructor who is satisfied with only 10 tolas per month out of 54 wheels does not deserve to draw Rs 15 per month of national money. I hope that there is some mistake in the figures sent. For ten tolas per month would be too little even for one wheel The wheels are not ornamental furniture. They are wealth-producing machines And it is up to the keepers to see that they are not left idle. Every spinning instructor should deem it a point of honour to earn his wages by ensuring production enough to pay them. And this he can do easily when he has a large class and he does not mind himself carding and making slivers for the boys It is the best way of interesting and instructing his pupils in the art of spinning. Let it be remembered that spinning includes carding and ginning And carding and ginning are processes that fetch more money per day than spinning.

### April Figures

The following are the figures for production and sale of Khadi during the month of April

| Province | Production | Sale |
|---|---|---|
| Ajmer | Rs. 1205-0-0 | Rs. 3217-0-0 |
| Andhra | " 9445-0-0 | " 13552-0-0 |
| Behar | " 20317-0-0 | " 15593-0-0 |
| Bombay | | " 44198-0-0 |
| Burma | | " 3009-0-0 |
| Delhi | " 802-0-0 | " 1868-0-0 |
| Karnatak | " 2533-0-0 | " 8436-0-0 |
| Kerala | " 317-0-0 | " 1708-0-0 |
| N Maharashtra | " 1543-0-0 | " 9134-0-0 |
| C. Maharashtra | " 256-0-0 | " 7955-0-0 |
| S Maharashtra | | " 2192-0-0 |
| Punjab | " 5700-0-0 | " 14625-0-0 |
| Tamil Nadu | " 4337-0-0 | " 62257-0-0 |
| U. P. | " 5768-0-0 | " 14933-0-0 |
| Total | 92512-0-0 | 203088-0-0 |

The Andhra figures are incomplete and so some extent even the Karnatak figures The Bombay figure includes only those of All India Khadi Bhandar, Charkhasangh Bhandar and the Sacchorit Road Khadi Shop. I do wish that we could make the figures complete for all the provinces.

M. K. G.

## Abolish Marriage!

(*By M. K. Gandhi*)

A correspondent, whom I know well, raises an issue, I take it, for purely academic interest, because I know the views he has set out are not his. 'Is not our present day morality unnatural?' he asks. If it was natural it should have been the same everywhere in all ages, but every race and community seems to have its own peculiar marriage laws and in enforcing them men have made themselves worse than beasts. For diseases which are unknown amongst animals are quite common amongst men; infanticide, abortions, child-marriages, which are impossible in the brute creation, are the curse of the society that holds up marriage as a sacrament, and no end of evil results have sprung from what we uphold as laws of morality And the miserable condition of Hindu widows—what is it due to but to the existing marriage laws? Why not go back to nature, and take a leaf out of the book of the brute creation?

I do not know whether the advocates of free love in the West resort to the argument summarised above or have any stronger reasons to put forth, but I am sure that the tendency to regard the marriage-bond as barbarous is distinctly Western If the argument is also borrowed from the West, there is no difficulty about meeting it.

It is a mistake to institute a comparison between man and the brute and it is this comparison that vitiates the whole argument For man is higher than the brute in his moral instincts and moral institutions The law of nature as applied to the one is different from the law of nature as applied to the other Man has reason, discrimination, and free will such as it is. The brute has no such thing. It is not a free agent, and knows no distinction between virtue and vice, good and evil. Man, being a free agent, knows these distinctions, and when he follows his higher nature shows himself far superior to the brute, but when he follows his lower nature can show himself lower than the brute Even the some regarded as the most uncivilised on earth accept some restraints on sexual relations. If it be said that the restraints is itself barbarous, then freedom from all restraints should be the law of man. If all men were to act according to this lawless law, there would be perfect chaos within twenty-four hours. Man being by nature more passionate than the brute, the moment all restraint is withdrawn, the lava of unbridled passion would overspread the whole earth and destroy mankind. Man is superior to the brute in as much as he is capable of self-restraint and sacrifice, of which the brute is incapable.

Some of the diseases that are so common at the present day are the result of infringement of marriage laws. I should like to know a single instance of a man strictly observing the restraint of the marriage bond having suffered from the diseases the correspondent has in mind. Infanticide, child-marriages and the like, are also the result of the breach of marriage laws. For the law lays down that a man or woman shall choose a mate only when he or she has come of age is healthy and capable of restraint, and desires to have progeny Those who strictly obey this law, and regard the marriage bond as a sacrament, have never an occasion to be unhappy or miserable. Where marriage is a sacrament, the union is not the union of bodies but the union of souls indissoluble even by the death of either party Where

there is a true union of souls, the re-marriage of a widow or widower is unthinkable, improper and wrong. Marriages, where the true law of marriage is ignored, do not deserve the name. If we have very few true marriages now-a-days, it is not the institution of marriage that is to blame, but the prevailing form of it, which should be reformed.

The correspondent contends that marriage is no moral or religious bond but a custom, and a custom which is opposed to religion and morality and hence deserves to be abolished. I submit that marriage is a fence that protects religion. If the fence were to be destroyed religion would go to pieces. The foundation of religion is restraint and marriage is nothing but restraint. The man who knows no restraint has no hope of self-realisation. I confess it may be difficult to prove the necessity of restraint to an atheist or a materialist. But he who knows the perishable nature of flesh from the imperishable nature of the spirit, instinctively knows that self realisation is impossible without self-discipline and self restraint. The body may either be a play-ground of passion, or a temple of self realisation. If it is the latter, there is no room there for libertinism. The spirit needs must curb the flesh every moment.

Woman will be the apple of discord where the marriage bond is loose, where there is no observance of the law of restraint. If men were as unrestrained as the brutes they would straightway take the road to destruction. I am firmly of opinion that all the evils that the correspondent complains of can be eradicated not by abolishing marriage but by a systematic understanding and observance of the law of marriage.

I agree that whereas amongst some communities marriage is permitted amongst very near relations, it is prohibited among other communities, that whereas some communities forbid polygamy some permit it. Whilst one would wish that there was a uniform moral law accepted by all communities, the diversity does not point to the necessity of abolishing all restraint. As we grow wise in experience our morality will gain in uniformity. Even today the moral sense of the world holds up monogamy as the highest ideal and no religion makes polygamy obligatory. The ideal remains unaffected by the relaxation of practice according to time and place.

I need not reiterate my views regarding re-marriage of widows, as I consider re-marriage of virgin widows not only desirable but the bounden duty of all parents who happen to have such widowed daughters.

*(Condensed Translation from Navajivan by* **M D** *)*

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*Manager Y. I.*

### 'A Clever Cotton Spinner'

A very beautiful story is told in the Angattara-Nikaya, which is recorded by Dr. Grimm on P. 403 of his scholarly work, published this year, called 'The Doctrine of the Buddha the Religion of Reason.'

In the story, the wife, who has faith in the Buddha and his doctrine, says to her husband, who is seriously ill and near to death:

"Do not die with sorrowful thoughts, such a death, the Exalted One does not praise.

"Are you afraid that, after your death, I may not be able to support our children? But I am a clever cotton-spinner, and I shall have no difficulty in keeping up our household. Or do you think, that after your death I shall leave off longing for a sight of the Buddha and his monks? Do you think that peace shall be wanting to my soul? Do you doubt whether I shall stand firm without wavering, in knowing the Doctrine of the Master and in trusting it? But if ever any uncertainty should come upon me, -why, then, He is staying near us, the Exalted One, the Holy Buddha, and I can go to him and put my question to him.' (Angattara Nikaya, III Pali Text Society, P. 295.)

"But I am a clever cotton-spinner, and I shall have no difficulty in keeping up our household." The faithful wife was able in this way to relieve her husband's mind of that thirst and longing at the moment of death which would have distracted his mind. If, however, she had not been a 'clever cotton-spinner', how could she possibly have relieved her husband's mind? The whole of the wife's speech is so beautiful and the value of being a 'clever cotton-spinner' is so clear, that I wished to share it with the readers of *Young India*. **C. F. A.**

## All-India Das Memorial

The following is a further list of donations received by the Hon. Treasurer All India Deshbandhu Memorial:

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| Already acknowledged | Rs. 120687-15-3 |
| Collection from Catch through Managar | Rs. 7000-0-0 |
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| R. S. Iyer, Managing Director Office Times of India, Bombay R. N. 52 | Rs. 27-5-0 |
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| 'Khadi Pracar' through Manilal Kothari R. No. 55 | Rs 25000-0-0 |
| Ganpat C. A. by money order (donor please to communicate with Bachhraj Jamnalal as the address is not known and no receipt is lying with them. | 3-0-0 |
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# The True Satyagraha

*(By C. F. Andrews)*

I

In a letter written by Count Tolstoy to Mahatma Gandhi on November 26th, 1910, there is a moving passage in which Tolstoy pours out his heart to Mahatmaji, just before his own death. He had received in Russia a copy of *Indian Opinion*, telling about the Satyagraha Movement of South Africa, and it had filled his heart with joy in his extreme old age. We now are aware from correspondence since published, how saddened with misunderstanding this last year of his own mortal life was, how in the end he left his own home, where his ideals could not be truly carried out, in order to die in solitude. There is no more pathetic figure in recent human history than that of the aged Tolstoy, going out into the wilderness to lay down his life in the fulfilment of his ideal of Ahimsa. It was during this last year of mortal agony, that Mahatma Gandhi's Passive Resistance Movement in South Africa came like a gleam of sunlight across the darkness of Count Tolstoy's stormy world. It gave him the assurance that, among the little band of Indian Satyagrahis, far away in South Africa his ideal had been truly conceived and carried out. Therefore, he wrote a long and intimate letter in answer to Mahatma Gandhi which Pauline Padlashuk in Johannesburg translated. It is one of the most precious documents among the archives of the whole Passive Resistance Movement in South Africa. I intend to quote fully from it, for it has been an almost daily inspiration in the present struggle against the Asiatic Bill, and I have turned to it again and again for encouragement and help.

"The longer I live," the old saint writes to Mahatmaji, "and especially now, when I vividly feel the nearness of death, I want to tell to others what I feel with such intense clearness, and what, to my mind, is of supreme importance. This has been called 'Passive Resistance', but, in reality, it is nothing else than the teaching of Love, uncorrupted by false interpretations. Love is the striving for the union of human souls and the activity derived from this striving. Love is the highest, the only law of human life. Every human being—as we must clearly see in children—feels and knows this. He knows this, until he becomes entangled with the false teachings of the world."

If we analyse Tolstoy's beautiful definition of love,—"the striving for the union of human souls and the activity derived from this striving,"—we shall be able to see how closely the Non-co-operation Movement in India has followed the lines of such a definition. Ahimsa as its first principle; Hindu-Muslim Unity, the removal of Untouchability; the abolition of drink and drug evils among the rich and poor; the renewal of village prosperity through hand-spinning and weaving,—these are all directly in line with Love's active striving for union. If it be objected that Non-co-operation itself implies separation rather than union,—and noble spirits have often put forward this objection,—the answer would surely be, that the suffering which is willingly endured, owing to refusal to cooperate with what is evil, is itself a striving of active love, seeking for true union of heart and soul by peaceful means instead of that outward semblance of union, which is false and misleading. For it must be remembered, that Ahimsa has been always placed in the very forefront of the Non-co-operation Movement, as the one essential factor, without which no fruitful result could be obtained.

"This law of Love," Tolstoy continues, "was proclaimed by all,—by the Indian, as by the Chinese, by the Hebrew, Greek and Roman sages of the world. Personally, I think that this law of Love was most clearly expressed by Christ who plainly said that, 'in this (i. e. Love) is all the Law and the Prophets.'

"But further than this, foreseeing the corruption to which this law of Love might be subjected, Christ straightway pointed out the danger of its corruption, which is natural to people who live in the midst of worldly interests. The danger is, that they will justify the defence of those interests by the use of force, or, as Christ said, 'with blow answer blows, and by force take back things usurped.' For Christ knew, as every sensible man must know, that the use of force is incompatible with this law of Love as the fundamental law of life; that as soon as ever violence is permitted, in whatsoever cause, there at once the insufficiency of the law of Love is thereby openly acknowledged, and by this Love itself is denied.

"The whole Christian civilisation, so brilliant on the outer surface, grew up with this self-evident and strange misunderstanding and contradiction of its centre,—sometimes conscious, but mostly unconscious.

"In reality, as soon as Force was admitted into Love, there was no more Love. Love could no longer be the law of life. So, because there was no law of Love, there was no law of all, except that of violence,—the law of the strongest.

"So lived Christian humanity, for nineteen centuries.

"It is true that, in other previous ages, people were guided by Violence instead of Love in arranging their lives. But the difference is this, that in the Christian world the law of Love had been expressed once for all, clearly and definitely, while in other religious teachings it had not been so definitely and clearly made plain. That is why the whole life of the Christian peoples is one continuous contradiction—a contradiction between Love accepted as the law of life, and Violence, acknowledged as a necessity, in different phases of life,—such as the power of rulers, law courts, and armies. This contradiction has always grown along with the development of Christendom. Lately, it has reached its acutest stage. Either we must admit, that we do not recognise any teaching of morals and religion, and that we only guide our lives by the power of the stronger or we agree that our compulsory taxes, our law-courts, our police establishments, and mainly our armies, must be abolished."

Thus, by his passionately earnest logic, Tolstoy drives on forward towards Satyagraha. For we can see that, in the highest practical government of mankind, Satyagraha, and Satyagraha alone, is truly consonant with the law of Love. The great Sanskrit *mantram*, '*Ahimsa Paramo Dharmah*' takes on for us this new meaning.

*(To be continued)*

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## Notes

### Servants of India Society

In the note issued by the Society upon the loss suffered by it owing to the recent fire nothing so much stirs one as the offer of the employees of the Press. It is evidence of the scrupulous care with which the Society has dealt by its employees. Unless the latter felt the loss to be personal, they would not make the self-sacrificing and handsome offer that they have made of foregoing half the bonus and offering to work without extra pay for ten instead of eight hours a day, and the printer himself offering to work for six months without any pay whatsoever. Both the Society and the employees deserve heartiest congratulations, for this spirit of comradeship existing between what may be called Capital and Labour. This expression of the excellent spirit is no small compensation for the tremendous losses the Society has suffered.

The loss of the valuable manuscripts containing Gokhale's life and the files of the *Dnyan Prakash* for the last eighty years is indeed irreparable. But it is only in this manner that Nature gives us rude shocks and reminds us that there is nothing permanent, nothing ever-lasting except God himself, and that therefore ours is but honourably and humbly to labour only to do His will irrespective of consequences.

The members of the Society are now manfully striving to re-start without avoidable delay the interrupted activities. The question is how will the public help. Assurances have been given from many parts of India. It is to be hoped that the assurances will be translated into action without delay and without fuss. However much one may differ from the politics of the Society, there is no denying the honest and self-sacrificing labours of its members, there is no denying their patriotism. It stands unique in its great social activities no less valuable than the political. I hope that the readers of *Young India* will show their appreciation of the many services of the Society, and their toleration where they differ from the Society's politics, by sending in their subscriptions in response to its appeal.

### Spinning Wheel in Mysore

In his speech at the District Conference, the Deputy Commissioner and the President of the District Board of Mysore presented spinning as a useful subsidiary occupation, and as pre-eminently suited to poor families to supplement the family income, and thus exhorted the local bodies and public-spirited people to take it up in right earnest.

"On the principle 'a pie not spent is a pie earned,' the condition of the rural classes will be materially improved, if the spinning wheel becomes a general favourite. To secure its increased popularity and to ensure its general adoption by the people to whom its adoption marks the dividing line between comfort and privation—if not between health and disease or between very life and death—it is necessary that the leaders in each village, the Yajmans, the Sahukars, the Bodhivantas should take to it. Charkha demonstration or competition is not by itself enough. There must be exhibition of cloths woven from yarn spun by each individual. There should be competitions for the best dressed persons — in dress made of cloths woven from their own yarn. I appeal to all leaders and enlightened gentlemen to hearken to the call of Indian poverty and strive in this small measure to help in alleviating distress. I appeal to all Municipal Councils, Panchayats, and Village Committees, Co-operative Societies and other Associations to stock and sell Charkhas to the local people, and secure at least one trained weaver for their town or village, provide him with a loom, and get woven into *dupattas* and towels all the yarn locally spun by people who could not drive any other trade or calling owing to age, infirmity, disease or lack of occupation. By this means each village will have found a living for one family at least, and saved at least a rupee for each person a year —the rupee with which to pay the Municipal or Panchayat Tax.

"The District Board hopes to be able to take full advantage in the coming year of the recent order of Government promising to meet half the cost of demonstrations and competitions arranged for weaving and spinning and I appeal to all local bodies and public-spirited gentlemen to join in this campaign."

Here at least there is an official recognition of the spinning wheel. The more the possibilities of this simple instrument are known, the greater will be its hold upon the people.

### Spinning for Famine Relief

The Kathawad Rajkiya Parishad is running a Khadi centre in Kathawad in and near Amreli by way of famine relief. Though there is no actual famine there, for want of sufficient rain the cultivation has been below par

for three successive years, the result being that many cultivators are living from hand to mouth. It is in this centre that nearly a thousand farmers' wives are supplementing their poor resources with wages earned from hand-spinning. Instead of these women remaining in idleness and in a state of semi-starvation, they are earning from anything between one to three rupees per month according to the time they are able or willing to give to spinning. Incidentally this work furnishes occupation for carders, weavers and washermen. The difficulty however had to be confronted of selling Khadi so made. Mr. Abbas Tyabji came to the rescue and he assisted by Sjts. Amritlal Seth and Ramdas Gandhi toured in parts of Kathiawad for the purpose of hawking the Khadi It was not possible to sell it as cheap as Khadi produced in some parts of India where carders, weavers, washermen and even spinners do not demand or receive the same wage as those in Kathiawad. But Mr Abbas Tyabji was able successfully to appeal to local patriotism for the disposal of his Khadi. And he tells me that nowhere was he put off by people, but, as soon as they understood what this Khadi meant, they took all that he had to offer. This Khadi, as all other Khadi, has had an interesting history. Its price has gone down in the same proportion as it has risen in quality And yet there is plenty of room for improvement in the quality of Khadi and decline of its prices. The decline in prices and progress in improvement depend upon steady improvement in carding and spinning upon which increasingly great attention is being bestowed. But the chief points to be noted in this connection are that Khadi has been the means of giving work and wages to poor women who would have been without either but for Khadi and that there is unlimited scope for this work provided demand for Khadi can be kept up.

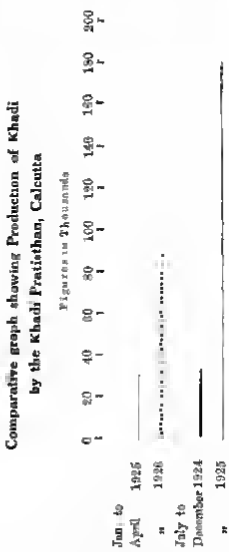
### Peripatetic Khadi Exhibition

Khadi workers all the country over are discovering the great utility of Khadi exhibitions in popularising and demonstrating the various processes connected with cotton till it becomes Khadi on the weaver's loom. Recently a peripatetic exhibition was organised in the district of Ratnagiri. It covered eight villages. In all these places demonstrations were given in hand-ginning, carding spinning on the wheel as well as the *takli*, and methods of testing the strength of yarn. There were exhibited samples of indigenous dyes, yarn spun by leaders, Khadi of various grades and a small assortment of other Swadeshi goods. Whilst the exhibition was on, in the respective villages, hawking too was resorted to. There was a reading-room improvised which furnished literature on Khadi There was a magic-lantern demonstration Singing parties gave songs and *bhajans*. People were encouraged and enabled to subscribe to the All India Deshbandhu Memorial and addresses on Khadi were delivered by well-known speakers. The whole thing was organised in an efficient and inexpensive manner. The expenses amounted to Rs. 622-3-11. And these were partly covered by profits made on the Khadi sales. There is no doubt that such exhibitions have a great educative value and further experience and consequent improvements may make them self-supporting.

M K G.

## Khadi Progress

Here is a graph illustrating three years' production and sale by the Khadi Pratisthan. The reader can see at a glance the enormous progress made by the Pratisthan as well in production as in sale. M. K. G.




## The Wealth of Bengal

*(By C. F. Andrews)*

In Bernier' Travels in the Moghul Empire, A D. 1656–1668, we are told that a question of scientific importance was put to him by the "industrious and inquisitive Monsieur Thevenot, who makes greater and important discoveries in his study than others who circumnavigate the globe". The enquiry was as follows

*"Whether the Kingdom of Bengal be as fertile, rich and beautiful as is commonly reported."*

Bernier, who had visited the Province of Bengal on two occasions between 1650 and 1668, in the reign of Aurangzeb, answered him in a letter thus

"The knowledge I have acquired of Bengal induces me to believe, that the world pre-eminence in fertility, ascribed to Egypt, is rather due to Bengal. For Bengal produces rice in such abundance, that it supplies, not only neighbouring but even remote nations. Bengal rice, is carried up the Ganges as far as Patna and exported by sea to Masulipatam It is also sent to foreign kingdoms. Bengal abounds, also, in sugar, with which it supplies Arabia, Mesopotamia, and Persia. Bengal is likewise celebrated for its sweetmeats.

"The rich exuberance of the soil, together with the beauty and amiable disposition of the Bengali women, has given rise to a proverb, in common use, that the Kingdom of Bengal has a hundred gates open for entrance, but not one for departure. In regard to valuable commodities of a nature to attract foreign merchants, I am acquainted with no country where so great a variety is found. Besides the sugar, which I have mentioned, there is in Bengal such a quantity of cottons and silks, that the Kingdom of Bengal may be styled a common storehouse, for these two kinds of merchandise, not of Hindostan or the Empire of the Great Mughal only, but of all the neighbouring kingdoms and even of Europe. I have been sometimes annoyed at the vast quantities of cotton cloths, of every kind, fine and coarse, white and coloured, which the Hollanders export, especially to Japan and Europe The English, the Portuguese, and the native merchants, deal also in these articles to a very considerable extent."

Bernier then goes on to describe a boat journey along the river ways and channels of the Delta. He says: "These channels, set in bye-gone ages with immense labour for the conveyance of merchandise of cotton and silk and grain, are lined on both sides with towns and villages, thickly peopled, they are to be seen everywhere with extensive fields of rice, sugar, corn, with three or four sorts of vegetables, mustard, sesame, and small mulberry trees, for the silk worms, But the most striking and peculiar beauty of Bengal is the array of innumerable islands, filling the vast space between the two banks of the Ganges. I remember a nine days' voyage, made from Pipili to Hughli, among these islands and channels.'

In the description (which goes on for many pages of narrative and is so singularly accurate in many important details that it can be easily verified today) we can understand the immense importance of the home industries of cotton and silk spinning and weaving. For it was clearly this far-reaching trade, that helped to build up the great prosperity of the Province, It was this and this alone, that made Bengal, in the age of Aurangzeb, what Bernier, with pardonable enthusiasm called it, the wealthiest and most beautiful country in the whole world. For we can trace in this vivid narrative, both the picturesque nature of these wonderful waterways and also the handsome, regular features of the Bengali villagers who dwelt on their banks

But today the same fair land of Bengal is no longer as prosperous as it was in those ancient days. Much indeed remains of the beauty of the past, both in the features of the Bengali people, and also in the panorama of vegetation on both sides of the ancient river ways. But poverty, misery, want and ugliness, have crept in on every hand. The jute factories, belching foul smoke, have defiled both banks of the river Hughli almost right up to its estuary to the sea The poet, Rabindranath Tagore has written, in soothing terms, of seeing this desecration of natural beauty. The economic exploitation is worse than the aesthetic vandalism. Near to Sonatikhan are large ruins of villages almost in ruins. I have gone through village after village, where most of the houses are tumbling down, the tanks are drying up, the few cottages that remain are untidy and their surroundings unsightly and dirty. A general air of misery and poverty is seen to be seen on every hand The villagers themselves are ladies Malaria prevails and thus completes the vicious circle of decay.

The original cause of this decay was the rapid ruin of the cotton industry in Bengal owing to the invasion of the cheaper mill-spun and woven cotton goods from Lancashire. Their disaster can be historically traced The whole economic system of Bengal industrial village life was gradually changed The rulers themselves, consciously and unconsciously, fostered and encouraged the change. The people were too weak and too ignorant concerning the new forces to be able to resist them. A somewhat similar dissolution of village life took place in England itself, owing to the introduction of machinery. But in England, things had more chances of righting themselves in the long run, because rulers and ruled were one people and the injury committed on one side was compensated on another. But in India, under British rule, the injury has been done by those who live outside India. Therefore, the result of the injury has come real, and its effects have accumulated from one generation to another

There is only one pathway back to the old prosperity That way is straight and narrow, but it leads to salvation. It is not the broad and easy path of further weak surrender, that leads to destruction. Only by earnest and self-sacrificing restoration of homespinning and homeweaving back to the villages can the beauty and prosperity, the health and wealth, of Golden Bengal be restored

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# Young India

## Valueless Assurance

*(By M. K. Gandhi)*

The Union Government have, the Government of India tell the public in a common issue, given the assurance that "there is no present intention on the part of the Union Government of extending the regulations beyond the position as it existed prior to the judgment of the Transvaal Provincial Division of the Supreme Court in the case, Rex v Hildrick Smith, when it was held that certain regulations with reference to miners and works, which have actually been in force in South Africa since 1911 and in certain provinces for many years before that date, were not valid under the sections of the Act in terms of which they were promulgated."

The communique further states "that the Government of India have also been assured that should any such extension of the scope of these regulations be contemplated in future, every reasonable opportunity will be given to all parties in the Union interested in the matter to make representations."

I hold these two assurances to be simple camouflage. For the Union Government, in reply to questions in the Union House of Assembly, have been repeatedly saying the same thing that they have now told the Government of India, namely, that they had no present intention of exceeding the scope of the regulations beyond the position that existed prior to the judgment in question. The sting of the new Bill lies in its enabling powers. It is like the sword of Damocles hanging over the heads of both the settlers of South Africa and the Indian settlers, for, it can be made applicable to the latter precisely as it can possibly be made. Only it does not affect the material interests of the Indians as much as the Class Areas Bill, not because of any good will on the part of the Union Government, but because Indians as a rule do not take to labour, skilled or unskilled, of the kind contemplated under the Colour Bar Bill. They are better touched materially through their trade and through restriction of residential rights. And this is sought to be accomplished by the Class Areas Bill which is to be considered by the Round Table Conference. The Colour Bar Bill shows the mentality of the Union Government and as the *Times of India* correspondent very properly says in effect the acceptance by the Union Government of the proposal for a Round Table Conference is a mere mirrorism gesture. It is not to be interpreted to mean a change in the Union Government's angle of vision. And this deduction is further strengthened by the later information that in admonishing his native policy, General Hertzog has made it clear that, whilst he is prepared to allow limited representation in the Union Parliament to the natives and to the coloured people, he will not allow any whatsoever to the Indians. The result which the *Times of India* correspondent rightly deduces is that the Indian in the estimation of General Hertzog, stands infinitely lower than the native. In fact, he is to be tolerated till he can be effaced from South Africa as a necessary evil. The Colour Bar Bill therefore cannot be isolated from the different acts of the Union Government. It forms part of its settled policy and furnishes the key to it.

Nor is the second assurance given by the Union Government of the slightest value. Is it any new right that they have conceded when they say that when the scope of the regulations is extended every reasonable opportunity will be given to all parties in the Union, interested in the matter, to make representations especially when it is known to them that representations of Indians carry no voting force behind them? And, if the qualifying phrase in the communique means that parties outside the Union that is, the Government of India or the Imperial Government will not be allowed even to make representations surely the assurance is worse than useless, because, it is a restriction of which the announcement has been made and not a concession.

## The True Satyagraha

*(By C. F. Andrews)*

### II

In the second half of his letter to Mahatma Gandhi Count Tolstoy takes as his text the words: "Thou shalt not kill," which may also be translated: "Thou shalt do no murder." This is the sixth, among the ten commandments, given to the Old Testament, and inscribed in the Law of Moses. Christ, instead of modifying the sweeping character of this commandment, emphasises its spiritual as well as its literal meaning. He shows that anger, contempt, and slander may often murder a brother's soul just as a dagger may murder the body.

In this connection, Tolstoy tells the following story about school life in Russia. "This year," he says, "in the early spring, at a Scripture examination in a Girls' High School at Moscow, the teacher and the bishop asked the girls certain questions on the Ten Commandments, and especially on the sixth, 'Thou shalt do no murder.' After a correct answer, the bishop was in the habit of putting another question, whether murder was always in all cases forbidden by God's Law; and the unhappy young ladies were forced by previous instruction to answer 'Not always,'—but that murder was permitted in War and in the execution of criminals.

"Nevertheless, when one of these unfortunate young ladies,—what I am now telling is not an invention, but a fact, told me by an eye-witness—after her first answer, was asked the usual question if killing was always useful, at that time, agitated and blushing, she answered with firmness, "Yes, always." To the cunning sophisms of the bishop, she answered with decided conviction, that killing was always forbidden in the Old Testament, and that Christ not only forbad killing but forbad even every wrong done to a brother. Notwithstanding all his grandeur of speech and his sophistry, the bishop became silent, and the girl remained victorious."

This parable about the young girl and the bishop, that the old Russian Saint,—who had himself killed men in war in earlier days,—tells so forcibly in his letter to Mahatmaji, had deeply impressed me from the time when I first read it. To the innocent child, there can be no question about the wrong of killing, who cannot remember, as a child, the horror of the first sight of a dumb animal being put to death? I can recall quite vividly seeing, as a child, a butcher's knife cutting through the neck of a young fowl. I can recall the horror, of that first sight of blood. I have seen

since many people die a natural death, but to see any sentient being put to death is hardly less a physical horror to me now than it was fifty years ago.

Tolstoy goes on as follows:

"We talk, in our newspapers, of the progress of aviation, of complicated diplomatic relations, of different clubs and conventions, of so-called productions of art, but we keep quiet about the very thing that that young lady said! Nevertheless it cannot be passed over in silence, because it is felt more or less dimly by every man in the Christian world. Socialism, communism, anarchism, Salvation Army, increasing crime, unemployment, the growing insane luxury of the rich, the misery of the poor, the alarmingly increasing number of suicides—all these are signs of that internal contradiction in the West, which must be solved, and cannot remain unsolved. It *must* be solved, in the sense of acknowledging the law of love and denying the law of Violence.

"Therefore, your activity in South Africa, as it seems to us at this end of the world, is the most essential work the most important of all the work that is now being done in the world. Not only the Christian nations, but the nations of all the world, will unavoidably take part in it."

Count Tolstoy goes on to refer to the sacrifice and suffering of the Dukhobors, who had refused compulsory military service under the Czar and had emigrated to Canada. "However insignificant," he says, "their numbers may be, yet they can boldly say that God is with them; and God is stronger than man."

Then once more, in a few words, the logical deduction is again reached: "By acknowledging" he writes, "the Christian religion of Love even in that corrupt form in which it is professed among the Christian nations, and by acknowledging coincidentally the necessity of armies for holocausts in war, there is such a patent, glaring, clamouring contradiction, that it must sooner or later,—possibly very soon,—reveal itself. It must inevitably annihilate, either the professing of the Christian religion, or the existence of armies and all the violence that is kept up by them."

Count Tolstoy wrote this nearly four years before the outbreak of the European War. When he wrote, his words were received with a good-natured tolerance as those of a dreamer of impracticable dreams. But now, after sixteen years and a world war intervening, we can see how he was in reality one of the most practical men of his times. For those who see by no means dreamers, but earnest to accurate reality, have told us, that mankind simply cannot survive another war; that to begin the mad struggle again for deadly weapons, whereunto to kill one another afresh, is to plunge humanity back headlong into the best.

It is one of the greatest of all thoughts to cheer and encourage us in India, during hours of despondency that be our modern national movement, as it has been built up by so many hands and thought out by so many minds from Ram Mohan Roy onwards, we have always kept about us and around us these credentials which link us we to that very work of greatest Ahimsa which Count Tolstoy had done his life to achieve.

(*Concluded.*)

## What is Prayer?

A medical graduate asks:

'What is the best form of prayer? How much time should be spent at it? In my opinion to do justice is the best form of prayer and one who is sincere about doing justice to all, does not need to do any more praying. Some people spend a long time over *Sandhya* and 95 % of them do not understand the meaning of what they say. In my opinion prayer should be said in one's own tongue. It alone can effect the soul best. I should say that a sincere prayer for one minute is enough. It should refine to promote God not to sin.

Prayer means asking God for something in a reverent attitude. But the word is used also to denote any devotional act. Worship is a better term to use for what the correspondent has in mind. But definition apart, what is it that millions of Hindus, Muslimans, Christians and Jews and others do every day during the time set apart for the adoration of the Maker? It seems to me that it is a yearning of the heart to be one with the Maker, an invocation for His blessing. It is in this case the attitude that matters, not words uttered or muttered. And often the association of words that have been handed down from ancient times has an effect which in their rendering into one's mother-tongue they will lose altogether. Thus the *Gayatri* translated and recited in, say, Gujarati, will not have the same effect as the original. The utterance of the word *Rama* will instantaneously affect millions of Hindus, when the word God, although they may understand the meaning, will leave them untouched. Words after all acquire a power by long usage and sacredness associated with their use. There is much therefore to be said for the retention of the old Sanskrit formulae for the most prevalent *mantras* or verses. That the meaning of them should be properly understood goes without saying.

There can be no fixed rule laid down as to the time these devotional acts should take. It depends upon individual temperament. These are precious moments in one's daily life. The exercises are intended to sober and humble us and enable us to realise that nothing happens without His will and that we are but clay in the hands of the Potter. These are moments when one reviews one's immediate past, confesses one's weakness, asks for forgiveness and strength to be and do better. One minute may be enough for some, twenty-four hours may be too little for others. For those who are filled with the presence of God in them, to labour is to pray. Their life is one continuous prayer or act of worship. For those others who act only to sin, to indulge themselves, and live for self, no time is too much, if they had patience and faith and the will to be pure, they would pray till they feel the definite purifying presence of God within them. For an ordinary mortals there must be a middle path between these two extremes. We are not to exalted as to be able to say that all our acts are a dedication nor perhaps are we so far gone as to be living purely for self. Hence have all religions set apart times for general devotion. Unfortunately these have nowadays become merely mechanical and formal, where they are not hypocritical. What is necessary therefore is the correct attitude to accompany these devotions.

For definite personal prayer in the sense of asking God for something, it should certainly be in one's own tongue. Nothing can be grander than to ask God to make us not justly towards everything that lives.

M. K. G.

# The Story of My Experiments with Truth

(*By M. K. Gandhi*)

## Part II

## Chapter IV

### The First Shock

Disappointed I left Bombay and went to Rajkot where I set up my own office. Here I got along moderately well. Drafting applications and memorials brought me in on an average Rs 300 a month. For this work I had to thank influence rather than my own ability, for my brother's partner had a settled practice. All applications etc which were really, or to his mind, of an important character, he sent to Big barristers. To my lot fell the applications to be drafted on behalf of his poor clients.

I must confess that here I had to compromise my principle of giving no commission, which in Bombay I had so scrupulously observed. I was told that conditions in the two cases were different; that whilst in Bombay commissions had to be paid to touts, here they had to be paid to Vakils who briefed you; and that here as in Bombay, all barristers, without exception, paid a percentage of their fees as commission. The argument of my brother was, for me, unanswerable. 'You see' said he, 'that I am in partnership with another Vakil. I shall always be inclined to make over to you all our cases that you can possibly deal with, and if you refuse to pay a commission to my partner, you are sure to embarrass me. As you and I have a joint establishment, your fee comes to our common coffers, and I automatically get a share. But what about my partner? Supposing he gave the same case to some other barrister, he would certainly get his commission from him.' I was taken to by this plea, and felt that if I was to practise as a barrister, I could not press my principle regarding commissions in such cases. That is how I argued with myself, or to put it bluntly, how I deceived myself. Let me add, however, that I do not remember ever to have given a commission in respect of any other case.

Though I thus began to make both ends meet I got the first shock of my life about this time. I had heard what a British officer was like, but up to now had never been face to face with one.

My brother had been secretary and adviser to the late Raoosahch of Porbander before he was installed on his *gadi*, and hanging over his head at this time was the charge of having given wrong advice when in that office. The matter had gone to the Political Agent who was prejudiced against my brother. Now I had known this officer when in England and he may be said to have been fairly friendly to me. My brother thought that I should avail myself of the friendship and putting in a good word on his behalf try to disabuse the Political Agent of his prejudice. This I did not at all like. I should not, I thought, try to take advantage of a trifling acquaintance in England. If my brother was really at fault, what use was my recommendation? If not, he should submit a petition in the proper course and, confident of his innocence face the result. My brother did not relish this advice. 'You do not know Kathiawad,' he said, 'And you have yet to know the world. Only influence counts here. It is not proper for you, a brother, to shirk your duty, when you can clearly put in a good word about me to an officer you know.'

I could not refuse him, so I went to the officer much against my will. I knew I had no right to approach him and was fully conscious that I was compromising my self respect. But I sought an appointment and got it. I reminded him of the old acquaintance but I immediately saw that Kathiawad was different from England; that an officer on leave was not the same as an officer on duty. The Political Agent owned the acquaintance, but the reminder seemed to stiffen him. 'Surely you have not come here to abuse that acquaintance, have you?' appeared to be the meaning of that stiffness, and seemed to be written on his brow. Nevertheless I opened my case. The *sahib* was impatient. 'Your brother is an intriguer. I want to hear nothing more from you. I have no time. If your brother has anything to say, let him apply through the usual channels.' The answer was enough, was proper. But selfishness is blind. I went on with my story. The *sahib* got up and said: 'You must go now.'

'But please hear one out' said I. That made him more angry. He called his peon and ordered him to show me the door. I was still seeing when the peon came in, placed his hands on my shoulders and put me out of the room.

The *sahib* went away as also the peon, and I departed fretting and fuming. I at once wrote out and sent over a note to this effect: 'You have insulted me. You have assaulted me through your peon. If you make no amends I shall have to proceed against you.'

Quick came the answer through his *sowar*:

'You were rude to me. I asked you to go and you would not. I had no option but to order my peon to show you the door. Even after he asked you to leave the office, you did not do so. He therefore had to use just enough force to send you out. You are at liberty to proceed as you wish.'

With this answer in my pocket, I came home crestfallen, and told my brother all that had happened. He was grieved but was at a loss as to how to console me. He spoke to his Vakil friends. For I did not know how to proceed against the *sahib*. Sir Pherozeshah Mehta happened to be in Rajkot at this time, having come for some case. But how could a junior barrister like me dare to see him? So I sent him the papers of my case, through the Vakil who had engaged him, and begged for his advice. 'Tell Gandhi,' he said, 'such things are the common experience of many Vakils and barristers. He is still fresh from England, and hot-blooded. He does not know British officers. If he would earn something and have an easy time here, let him tear up the note and pocket the insult. He will gain nothing by proceeding against the *sahib*, and on the contrary, will very likely ruin himself. Tell him he has yet to know life.'

The advice was as bitter as poison to me but I had to swallow it. I pocketed the insult, but also profited

by it. 'Never again shall I place myself in such a predicament, never again shall I try to exploit friendship as I have,' said I to myself, and since then I have never been guilty of a breach of that determination. The shock changed the course of my life.

(*Translated from Navajivan by* M-D-)

## Two Schemes of Social Salvation

Thirty five years ago Commissioner Booth-Tucker of the Salvation Army published a book, 'In Darkest India', portraying the destitution of the people, and offering the same way out as was done by General Booth in respect to 'Darkest England'. The picture of poverty drawn by him is on true today as it was then, and the percentage of destitution as given by him is rather underestimated than overestimated. At least one-tenth of the entire population he describes as scarcely knowing "from year's end to years end what it is to have a satisfying meal, and that it is the rule and not the exception for them to retire to rest night after night hungry and faint for want of sufficient and suitable food." "It is impossible" he adds, "for any one who has lived in such close and constant contact with the poor, as we have been doing for the last eight or nine years, to think the fact, that destitution of a most painful character exists, to a very serious extent, even when harvests are favourable and the country is not desolated by the scourge of famine." Another tenth of the population, according to him, consists of the poverty-stricken labouring classes, 'earning less than five rupees a month for the support of their families'. This estimate and of those earning more is purely arbitrary, but the statement is substantially true that "if India's submerged tenth are to be granted, even nothing better than a "bullock charter", the lowest fraction which could be named for the minimum claimable by all would be one anna a day, or two rupees a month. As a matter of fact, I have no hesitation in saying, that there are many millions in India who do not get even half this pittance from year's end to year's end, and yet toil on with scarcely a murmur, sharing their scanty morsel with those even poorer than themselves, until disease finds their weakened bodies an easy prey, and death gives them their release from a poverty-stricken existence which scarcely deserves the name of 'life.'" Those who toil on thus 'with scarcely a murmur' are described by the author as those living on the borderland of starvation "The land itself is deteriorating through the unendurable pressure put upon it. As the forests grow more distinct through being used up for timber and fuel, wood becomes dearer. The manure which ought to go upon the land is therefore by necessity consumed for fuel. The ground in consequence becomes impoverished. As the struggle for existence becomes fiercer, the people are unable to let their land periodically lie fallow, as the crops grew lighter. Again, the ryot is not only unable properly to feed himself, but his bullocks share a similar fate. The feeble animals can only draw a plough which merely scratches the surface of the ground. Furthermore as the population increases the land is divided into smaller and smaller holdings. The struggle against the advancing tide of adversity cannot be maintained. Inch by inch the tide rolls up, pushing the border-landers closer and closer upon the black rocks of famine, to escape which they at length plunge into the sea amongst the submerged millions, who weary and bitter and despairing, or with blind submission to the iron hand of fate, have grown hopelessly and miserably indifferent."

The disease thus detected, the author proceeds to give the remedy, which, in one sentence, is not an indiscriminate system of largely extended charity, but finding work for the workless millions, such work as shall more than pay for the very humble pittance the Indian destitute requires. General Booth's scheme, which is then described in detail, consists of the formation of a labour bureau where 'all will be sorted out, sifted and regimented, or organized, into distinct corps', and by arrangement with millowners and Government and Railway Companies, he gives employment according to their qualifications and aptitudes, it consists also of the labour yard which should provide 'work for all' by the formation of various brigades, *e.g.* the potters' brigades, the weavers' brigade, the basket brigade, the repairmakers' brigade, the tanners brigade, the *dhobees'* brigade, the papermakers' brigade and so on and so forth.

Now we have no figures before us of the results of the salvation Army's activities during the past thirty five years, but it cannot be gainsaid that the scheme has not touched even the fringe of the problem. And for obvious reasons. For one thing whilst the disease is discovered in all its hideousness, the Army has not troubled to go to the root of the disease, the causes which have made it possible, and without the eradication of which any amount of schemes cannot touch the disease. General Booth's Army could not, by the very nature of the case, lay their finger on the root-spot, viz the system of foreign domination, and the ruthless destruction during the last century of India's prime industry. Secondly there is the fact that with the hope of work for the unemployed that the Army offered, there was also the promise of "everlasting life" if one gave his heart to Lord Jesus. There was indeed no compulsion, but it was difficult not to feel that swelling the ranks of the Christian army was the ultimate objective of an apparently philanthropic venture. Above all the scheme lost count of the fact that over seventy five per cent of the population is agricultural and ninety per cent lives in villages. The remedy therefore should have been one that they had been used to, one which came naturally to them, which was easy and which could really be described as 'work for all' The agricultural and the village population wanted something to eke their income with, something of which the product would find a ready market everywhere and at all times and would be thus of a universal character. You can organize excoviets or drunkards or sunk infinitesimal fractions of the population into weavers' or basketmakers or tanners' brigades, but you cannot do so with the bulk of the community without interfering with their independence or without compelling them to change their normal professions. They want the least interference, they would, at best, undertake to do some work, but would be then left entirely alone.

With the national awakening in the country six years ago, was evolved a scheme—of everyone spinning for self-sacrifice, and the poorest spinning for wage—which took count not only of the poverty of the land, but which went to the root of the matter, which found out what the agriculturist had a hundred years ago and what he was deprived of,

and which thus offered a remedy that was suited to the soil and the genius of the people, that was simple and thus universal. General Booth laid down several essentials which alone, he said, could make the remedy effective. These were :

(1) The remedy must *change the men*, quicken his conscience and enlighten his mind and soften his heart.

(2) The remedy must *change the circumstances*, which are the cause of his wretched condition.

(3) The remedy must be no philanthropic tinkering, but must be on a scale commensurate with the evil.

(4) Not only should the scheme be large enough, but *permanent*.

(5) It must not only be permanent, but be *immediately practicable*.

(6) It must be *universal*.

We shall leave it to the readers to judge if anything can be found to satisfy these conditions more effectively than the spinning wheel, which is offered to the community as part of their religious duty, which once used to be the daily supplementary occupation of millions of Indian villagers, and which is immediately practicable in as much as it is eminently simple, and which ensures, as the results achieved already show, more than the pittance that General Booth laid down as the minimum standard of existence.

M. D.

## Cooperation in Spinning

*(By M. K. Gandhi)*

A dear friend asks me to answer the question that has occurred to him and his other friends. 'Is there cooperation in spinning? Does it not rather make people purely individualistic, self centred and keep them separate from one another even as so many pebbles?'

The briefest and the most decisive answer I can give is, 'Go, watch any well-organised spinning centre and test the thing for yourself. You will then discover that spinning cannot succeed without cooperation.'

But brief though this answer is, it is, I know, useless for those (and they are the majority) who cannot or will not make the time for paying such a visit. I must therefore try to convince by describing such a centre in the best way I can.

In speaking to a cooperative society in Madras last year, I said that through handspinning I was trying to found the largest cooperative society known to the world. This is not an untrue claim. It may be ambitious. It is not untrue because handspinning cannot serve the purpose for which it is intended unless millions actually cooperate in it.

The purpose is to drive away enforced idleness and pauperism which is the result mainly of that idleness in India. This purpose it will be admitted is grand enough. The effort must be correspondingly great.

There must be co-operation from the very commencement. If spinning makes one self reliant it also enables one to understand the necessity of interdependence almost at every step. An ordinary spinner must find a ready market for her surplus yarn. She cannot weave it. There can be no market for her yarn without the cooperation of a large number of people. Just as our agriculture is possible only because there is co-operation, be it ever so little, of millions in regard to the cultivation and disposal of the produce, so will spinning be successful only if there is cooperation on an equally large scale.

Take the working of any typical centre. At the central office is collected seed cotton for spinners. The cotton is ginned by ginners perhaps at the centre. It is distributed then among carders who re-deliver it in the shape of slivers. These are now ready to be distributed among the spinners who bring their yarn from week to week and take away fresh slivers and their wages in return. The yarn thus received is given to weavers to weave and received back for sale in the shape of Khaddar. This latter must now be sold to the weavers — the general public. Thus the centre office has to be in constant living human touch with a very large number of people irrespective of caste, colour or creed. For the centre has no dividends to make, has no exclusive care but the care of the most needy. The centre to be useful must keep itself alive in every sense of the term. The bond between it and the components parts of the vast organisation is purely spiritual or moral. A spinning centre therefore is a cooperative society whose members are ginners, carders, spinners, weavers and buyers — all tied together by a common bond, mutual good will and service. In this society the course of every piece can be traced almost with certainty as it floats to and fro. And as these centres grow and draw the youth of the country who have the fire of patriotism burning brightly in their hearts and whose purity will stand the strain of all temptation, they will, they must, become centres for radiating elementary knowledge in hygiene, sanitation, domestic treatment of simple diseases among the villagers and education among their children suited to their needs. That time is not yet. The beginning indeed has been made. But the movement can grow only *slowly*. It is not possible to show substantial results till Khadi has become a saleable article in the bazaar like *ghee* or, better still, a postage stamp. For the present a vast amount of energy has to be spent in educating the people to buy Khadi in the place of any other cloth even as a child would eat and bless the rice cooked by its mother without stopping to think of the quality or the price of the rice so cooked. If it did, it would find that the rice cooked by the mother was far too dear for the labour and the love spent upon the working. And so will it be with Khadi one day, when the children of another Hind wake from their deep sleep and realise that yarn spun and worked by the hands of her daughters and sons can never be too dear for her crores of children. When this simple truth dawns upon us, spinning centres will multiply a hundredfold, a ray of hope will penetrate the dark Indian cottages and that hope will be the surest foundation for the freedom we want but do not know how to achieve.

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Some Knotty Points

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# Young India

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## Notes

### Deshabandhu

Today is the first anniversary of Deshabandhu's death. He died in happiness full of glory because fall of faith. He believed in himself, in his country, because he believed in God. Up to the very last day he thought not of himself but of his country. He died for an ideal and he lives today through his ideal because it survives him. The dissensions in Bengal and the fratricidal war that is going on in Yeola are indeed a negation of his ideal. But this aberration I hold to be merely a passing phase in working out the ideal. In the course of self-purification, we are bound to come upon steep rocks and deep ravines. We must bridge our way over the ravines and cut it through the rocks. And I have full faith that we shall overcome our difficulties. They are costing us dear. They may cost us dearer still. But no price will be greater for working out our own salvation for which Lokamanya, Deshabandhu and their predecessors lived and died.

### The Position of Non-cooperators

A friend asks:

"In the midst of so many parties in the country we hardly see where to set our feet. When so many parties are being formed, is it not desirable that those few who still believe in the boycott of Councils, Hindu Muslim unity etc. should consolidate their forces and re-declare their ideals? We are being accused of having turned our backs on Swaraj and our creed of Non violence is being openly sneered at. At every step we are being taunted that we are wasting our time and energy. I admit that one need not be disturbed by taunts, but it does appear desirable to organise ourselves and call upon those who are of our way of thinking to join us. How long are we to have patience? How long must our faith be tried?"

If patience is worth anything, it must endure to the end of time. And a living faith will last in the midst of the blackest storm. Non violence acts in a manner contrary to violence. I cannot advise the formation of an additional party. Non-violent Non-cooperation can and must stand without an organised party. Non violent Non-cooperation is on its trial. Let each one who has faith in boycott of Councils, law-courts, etc., stand firm even though he may be alone in his own district. Khadder and national schools should satisfy every one who wants an occupation. The facts and figures I am reproducing from week to week from reports received from various Khadi centres must convince the most sceptical of the progress that Khadi is making, surely though slowly. And the progress that is now being made is not due to any momentary enthusiasm but it is due to a reasoned faith in Khadi. If Non-cooperators have faith in Non-violent Non-cooperation they will know that it is not dead but it is very much alive and that it will give a good account of itself when the darkest cloud threatens the horizon. It will be found then to be the one sheet-anchor of India's hope.

### In Search of Guru

As a result of my statement in Chapter I, Part II, of 'My Experiments with Truth' that I was still in search of a Guru, numerous correspondents, Hindus, Musalmans and Christians, have favoured me with long letters telling me how to find a Guru. More letters are still coming in. Some tell me actually where to go and whom to see. Some refer me to certain literature. I am grateful to all these correspondents for their solicitude for my welfare. But let them and others realise that my difficulty is fundamental. Nor does it trouble me. It is fundamental because my conception of a Guru is perhaps not of the ordinary. Nothing but perfection will satisfy me. I am in search of one who, though in the flesh, is incorruptible and unmoved by passion, free from the pairs of opposites who is Truth and *Ahimsa* incarnate and who will therefore fear none and be feared by none. Every one gets the Guru he deserves and strives for. The difficulty of finding the Guru I want is thus obvious. But it does not worry me, for it follows from what I have said, that I must try to perfect myself before I meet the Guru in the flesh. Till then I meet contemplate him in the spirit. My success lies in my continuous, humble, truthful striving. I *know* the path. It is straight and narrow. It is like the edge of a sword. I rejoice to walk on it. I weep when I slip. God's word is, 'He who strives never perishes.' I have implicit faith in that promise. Though therefore from my weakness I fail a thousand times, I will not lose faith nor hope that I shall see the Light when the flesh has been brought under perfect subjection as some day it must. I wonder if the kind correspondents will now understand my position and cease to worry about me but join me in the search or else they are satisfied that they have found Him.

M. K. G.

# The Cow—the Mother of Prosperity

## VII

(Mr. Hayns now proceeds to tell us how to handle, use and sell milk and milkproducts in the best way.

(V. G. D.)

### Keep the milk clean

We cannot have good milk, cream or butter, unless the milk is kept *clean* from the instant it comes from the cow.

The thing that spoils more milk, cream and butter than anything else is *dirt*.

Rank, bitter, bad tasting milk, cream or butter is caused by dirt getting into it.

There are a hundred ways for dirt to get into milk.

(1) When a cow's hind legs and thighs are plastered with manure, there is no chance to get clean milk; the milk will smell like manure and taste like manure; chunks of manure will drop into the milk and dissolve, and all the straining in the world will not take out the taste.

We can strain straw, bedding, and mild chunks of manure out of the milk, but 85 per cent of fresh manure dissolves in milk and is not strained out.

If any careless dairyman thinks that milk is all right after he has strained the filth out of it, let us ask him a question would you like to drink coffee or eat soup after you have strained cow manure, straw and shavings out of it?

(2) If the barn yard is so badly kept that the cow's legs and udders and teats are smeared with manure, we will have dirty milk, no matter how clean the barn is on the inside.

(3) If the barn is dark, foggy and full of cobwebs, dust, hayseeds and germs, it is ready to pollute every pint of milk produced in it.

(4) If the milker has been hauling manure all day and if his coat, overalls, shoes, hat and hands are thus dirtied and stank up; if doing the evening chores he covers himself with hayseed and dust; and if he then proceeds right to the barn to milk without changing or brushing clothes or washing hands, he will spoil all the milk, even if the yard, the barn and the cows are clean. This kind of milker will make all the milk in the farm sour quickly, have a rotten taste, and make rank, bitter butter.

### Be regular in milking

Have a fixed time to do the milking and stick to it. We cannot expect our cows to do their best if we milk early one day and late the next. Try to divide the day and night so that the number of hours between milkings will be about the same.

### Keep the milk clean

Dipping the fingers into the milk while milking, is a filthy habit that makes filthy milk.

See that there are no cats about.

Do not cover the hay in the barn while milking. It fills the air with dust, and the dust is full of bacteria which will get into the milk.

Do not milk while manure is being stirred up or immediately after the stable is cleaned, or the milk will absorb odour from the manure.

Milk kept in cellars and caves is apt to get tainted, unless those places are kept very clean, well ventilated and free from bad odours.

Do not keep the milk or cream near onions, cabbage or decayed vegetables or it will get a bad taste.

### The cow may eat something that will give the milk a bad flavour

Garlic, cabbage, turnips and sometimes sour silage will give the milk a bad flavour. Garlic is the worst. There is not much danger from eating vegetables like cabbage or turnips unless they are fed in large quantities. Good silage will not spoil the milk.

### Have right kind of vessels—keep them clean

Never use dairy vessels or utensils that have rough seams, joints or cracks in them. Milk will get into the rough places and sour and cake and decay and inoculate all the milk with millions of bacteria that will sour the milk and spoil it.

If we cannot get utensils with smooth seams, take them to a tinsmith and have him solder every seam and joint smooth.

### The open-top milk pail is a dirt catcher

A wire strainer is the least serviceable. Cheese cloth 1 thickness is much better. Cheese cloth 2 to 8 thickness is still more preferable. Canton flannel or cotton is best.

### Wash the dairy utensils clean

Do not let the pails or utensils lie around with milk on them. Wash them while the milk is fresh.

(1) Rinse them with lukewarm or cold water.

(2) After the vessels have been rinsed in lukewarm or cold water, wash them thoroughly with hot water and washing soda or soap.

(3) After they have been thoroughly washed, *rinse with hot water*, then steam or scald them and let them dry without wiping with towels or rags.

Wash every vessel inside and out.

The sun is a great purifier. Put the milk utensils in the sun.

Wash the cleaning rag thoroughly and put it on the sun between times of using.

### Clean cows, clean stables, clean milk

Let the yard be clean, so that the cows can walk with clean legs into a clean well lighted barn, so clean as to be washed out.

Clip the hair from the cow's flanks, thighs and udders.

Brush clean the hind legs, flanks and around the udders.

Wash and dry the udder if dirt goes on it. *Always wipe the udder with damp cloth before milking.*

Discard the first stream of milk from each teat; it has bacteria in it that will make the milk sour.

Use a small-topped pail to keep out particles of dust or dirt.

As soon as the milk is weighed, hustle it to the milk house.

### Have a good milk house

We cannot have good milk or cream unless we have a good place to keep it in.

The milk house should be (1) *large enough* to have plenty of room, (2) *light enough* to see to work and keep clean, (3) *of material* that can be scrubbed and scalded, (4) supplied with *plenty of water*, (5) equipped with *drain* for waste water, (6) *handy* to, but separated from, the barn, (7) *on the side* of the barn *away from odours* (8) *on higher ground* than the barn (9) *away from manure* piles and (10) provided *with heat* in cold weather.

(* The previous articles appeared in Nos. 5, 9, 10, 12, 13, and 17. Ed. Y. I.)

It is better, especially in large dairies, to have arrange coast in the milk house for steam and scalding water for cleansing utensils.

If there is no regular milk house, the milk or cream should be stored in a clean, light, well ventilated place, free from odours.

An ordinary cellar where vegetables are stored is not a good place to keep milk or cream in.

### Milking machines

The milking machine, when properly cared for, is practical.

Many dairymen think that a machine is not needed unless there are 20 or more cows to milk every day.

The machine must be kept absolutely clean or it is apt to spoil every drop of milk, just as dirty-hand milking does.

Take care not to drop the teat cups in the dirt on the floor

When the machine is kept clean, the milk is better than when milked by hand, as particles of dirt and dust are kept out of the milk by the machine.

Just drawing water through the machine does not get rid of the bacteria in it.

Use hot water, washing powder and a big crack of a sterilizing solution to keep the milker clean.

Good dairyman thoroughly wash, scald and sterilize the machine after milking. Then the machine is absolutely safe

## Message to the Students

The Gujarat Mahavidyalaya opened, after the last summer vacation, on June 14th, with an address from Gandhiji which, it being his day of silence, was read for him. The following is the translation :

"1921 and 1926 — What a difference ?

Please do not think that I am striking a melancholy note. We are not going back, our country is not going back We have gone five years nearer Swaraj and there can be no doubt about it. If some one say that it was very nearly achieved in 1921 and today it is far away, no one knows how far, do not believe it Prayerful well-meaning effort never goes in vain, and man's success lies only in such an effort. The result is in His hands.

Strength of numbers is the delight of the timid. The valiant of spirit glory in fighting alone. And you are all here to cultivate that valour of the spirit Be you one or many, this valour is the only true valour, all else is false. And the valour of the spirit cannot be achieved without Sacrifice, Determination, Faith and Humility.

We have built our Vidyalaya on the foundation of self purification Non violent Non-cooperation is one aspect of it The 'non' means renunciation of violence and all that stands for it, *i. e.* all Government control. But so long as we do not co-operate with our 'untouchable' brethren, so long as there is no heartunity between men of different faths, so long as we do not co-operate with the millions of our countrymen by according to the spinning wheel and Khaddar the sacred place they deserve, the negative prefix is entirely negatory That non-cooperation will not be based on *Ahimsa*, but *himsa i. e.* hatred A negative injunction without a positive obligation is like body without soul, worthy to be consigned to the flames. There are 7,000 railway stations for the 7,00,000 villages of India, We do not even claim to know these 7000 villages. We know only through history the condition of villages not within easy reach of railway stations The only living tie of service that can bind the villagers to us is the spinning wheel. Those who have not yet understood this bare truth are in this institution to no purpose. The education is not 'national' that takes no count of the starving millions of India and that devises no means for their relief. Government contact with the villages ends with the collection of revenue. Our contact with them begins with their service through the spinning wheel, but it does not end there. The spinning wheel is the centre of that service. If you spend your next vacation in some far-off village in the interior you will see the truth of my remark You will find the people cheerless and fear-stricken. You will find houses in ruins. You will look in vain for any sanitary or hygienic conditions. You will find the cattle in a miserable way, and yet you will see idleness stalking there. The people will tell you of the spinning wheel having been in their homes long ago, but today they will notertain no talk of it or of any other cottage industry. They have no hope left in them. They live, for they cannot die at will They will spin only if *you* spin. Even if a hundred out of a population of 300 in a village spin, you assure them of an additional income of Rs. 1 800 a year. You can lay the foundation of solid reform on this income in every village. It is easy I know to say this, but difficult to do Faith can make it easy. 'I am alone, how can I reach seven hundred thousand villages ?' — This is the argument that pride whispers to us. Start with the faith that if you fix yourself up to one single village and succeed, the rest will follow Progress is then assured The Vidyalaya wants to make you workers of that type. If it is a cheerless job, the Vidyalaya is indeed cheerless and fit to be deserted.

You will see that we open this term with a few changes in our staff. Acharya Gidwani whose sacrifice rendered the opening of this College possible, and who was the effective of students, has at my instance accepted the office of Principalship of Prem Maha Vidyalaya, Brindaban. I know that students were agitated over this I congratulate them on their devotion to their principal I give you today the consolation that I gave the students that saw me the other day. We have to put up with these partings. We can but treasure the good things of our loved ones and follow them. Rest assured that as have done everything in the interests of the College. Fortunately we have Sjt. Nrisinhaprasad to serve as as Vice Chancellor. He has lived with students for years and he often comes in contact with you. Trust yourselves to him. My doors are always open for every one of you. It has been a constant source of sorrow to me that I have not been able to come as closely in contact with you as I have wished.

Professors Athavle, Dalal, Mazumdar and Shah have left the College. Their resignations were unavoidable It is to be regretted that we shall no more have the benefit of their scholarship. But in their stead we have as Professors Sjts. Kikabhai, Jinabhai Desai, Nagindas, Gopaldas and Gandhi. They are all ex-students of the Vidyalaya and well may we take a pardonable pride in the fact. Let their industrious scholarship be a source of honour to us May God bless you with long life for the selfless service of the country.

# Young India

## Some Knotty Points

*(By M. K. Gandhi)*

A medical friend from far-off Burma writes:

"Why do you emphasise Khaddar and not Swadeshi? Is not Swadeshi the principle and Khaddar a mere detail?"

I do not regard Khaddar to be a detail. Swadeshi is a theoretical term. Khaddar is the concrete and central fact of Swadeshi. Swadeshi without Khaddar is like the body without life, fit only to receive a decent burial or cremation. The only Swadeshi cloth is Khaddar. If one is to interpret Swadeshi in the language of and in terms of the millions of this country, Khaddar is a substantial thing in Swadeshi like the air we breathe. The test of Swadeshi is not the universality of the use of an article which goes under the name of Swadeshi, but the universality of participation in the production or manufacture of such article. Thus considered mill made cloth is Swadeshi only in a restricted sense. For, as its manufacture only an infinitesimal number of India's millions can take part. But in the manufacture of Khaddar millions can take part. The more the merrier. With Khaddar, in my opinion, is bound up the welfare of millions of human beings. Khaddar is therefore the largest part of Swadeshi and it is the only true demonstration of it. All else follows from it. India can live, even if we do not use brass buttons or tooth picks made in India. But India cannot live if we refuse to manufacture and wear Khaddar. Khaddar will cease to have this paramount importance when a more profitable employment is discovered for the idle hours of India's millions.

But says the Doctor, "Good Khaddar is costly and the ordinary variety is ugly."

I deny that any Khaddar is ugly. Want of the dead-sameness of a machine made article is not a sign of ugliness, but, it is a sign of life, even as absence of sameness in the millions of leaves of a tree is no sign of its ugliness. As a matter of fact, it is the variety about the leaves which gives a tree its life-like beauty. I can picture a machine-made tree whose every leaf would be absolutely the same size. It would look a ghastly thing, because we have not yet ceased to love the living tree. And, why should the cost of Khaddar, good or bad, worry us if every penny we pay for it goes directly into the pockets of the starving millions? My experience is that in the majority of cases where people have taken to Khaddar they have revised their tastes about dress. Though Khaddar may be dearer yard per yard than the same quality of Manchester calico, the rejection of superfluous clothing more than balances the extra cost. Those who wish to wear fine Khaddar can now obtain it at all the principal Khadi centres.

The medical friend next questions the desirability of spinning and gravely suggests that if everybody would spin, the poor people who depend upon spinning for their livelihood would be losers. He forgets that those who are called upon to spin by way of sacrifice promote the Khaddar atmosphere and make it possible to render spinning easier and by small inventions and discoveries make it more profitable. The wages of professional spinners cannot suffer in any way whatsoever by sacrificial spinning.

The friend then asks "Should doctors cease to prescribe foreign drugs and instead learn the use of Ayurvedic and Unani drugs?"

I have never considered the exclusion of everything foreign under every conceivable circumstance as part of Swadeshi. The broad definition of Swadeshi is the use of all home-made things to the exclusion of foreign things, in so far as such use is necessary for the protection of home-industry more especially those industries without which India will become pauperised. In my opinion, therefore, Swadeshi which excludes the use of everything foreign, because it is foreign, is contrary how beneficial it may be, and irrespective of the fact that it impoverishes nobody, is a narrow interpretation of Swadeshi. Foreign drugs therefore where they are highly efficacious and not otherwise objectionable, I should use without the slightest hesitation, that is, if I did not object to drugs altogether. But there is no doubt that there is among many medical men with Western diploma a fashion, altogether harmful, of decrying Ayurvedic and Unani drugs, some of which are indeed of great potency and cheap withal. Any movement therefore on the part of those who have received a training in Western medicine to explore the possibilities of Ayurvedic and Unani systems would be most welcome and desirable.

The last question that the friend asks has been repeatedly answered in these pages. "Are you against all machinery?" My answer is emphatically, 'No'. But, I am against its indiscriminate multiplication. I refuse to be dazzled by the seeming triumph of machinery. I am uncompromisingly against all destructive machinery. But simple tools and instruments and such machinery as saves individual labour and lightens the burden of the millions of cottagers I should welcome.

### For Managers of Khadi Centres

Readers must have noticed the interesting information I have been recently publishing about different Khadi centres. I am now tempted to ask all Khadi centres to send me the following particulars:

(1) Number of spinners supported, with sex, religion, and if possible, age. Wages paid to them. Their average monthly earnings from spinning. Count spun. Monthly output of yarn received. Number of villages served.

(2) If the cotton is handginned the quantity ginned and the rate paid. The number of ginners employed. Their total earnings.

(3) If carding is done by professional carders, the number of carders and sliver-makers employed. The rate of wages paid to each. The total amount paid to them per month.

(4) Number of weavers employed. The rate paid to them and total earned by them. The total output of Khadi in yards, with width and in weight.

(5) Cost of Khadi up to weaving. Sale price. The total of local sales. Other sales.

(6) Establishment charges. Number of men and women, paid or volunteers, working in connection with the centre.

I hope that all the superintendents who see this paragraph will kindly send me their returns. I would also add that these managers would add any further and new particulars that they may consider to be of interest to the movement.

M. K. G.

# The Story of My Experiments with Truth

{*By M. K. Gandhi*}

## Part II

## Chapter V

### Preparing for South Africa

I was no doubt at fault in having gone to that office. But his impatience and overbearing anger were out of all proportion to my mistake. It did not warrant expulsion. I can scarcely have taken up more than five minutes of his time. But he simply could not endure my talking. He could have politely asked me to go, but power had intoxicated him to an inordinate extent. Later I came to know that patience was not one of the virtues of this officer. It was usual for him to insult his visitors. The slightest unpleasantness was sure to put the *sahib* out.

Now most of my work would naturally be in his court. It was beyond me to conciliate him. I had no desire to curry favour with him. Indeed having once threatened to proceed against him, I did not like to remain silent.

Meanwhile I began to learn something of the petty politics of the country. Kathiawad being a conglomeration of small States, naturally had its rich crop of politicals. Petty intrigues between States and intrigues of officers for power, were the order of the day. Princes were always at the enemy of others and ready to lend their ears to sycophants. Even the *sahib's* peon had to be coaxed, and the *sahib's Sheristedar* was more than his master, as he was his eyes, ears and his interpreter. The *Sheristedar's* will was law, and his income was always reputed to be more than the *sahib's*. This may have been an exaggeration, but he certainly lived beyond his salary.

This atmosphere appeared to me to be poisonous, and how to remain unscathed was a perpetual problem for me.

I was thoroughly depressed and my brother clearly saw it. We both felt that if I could secure a job somewhere I should be free from this atmosphere of intrigue. But without intrigue a ministership or judgeship was out of the question. And the quarrel with the *sahib* stood in the way of my practice.

Porbander was then under administration, and I had some work there in the shape of securing more powers for the prince. Also I had to see the Administrator in respect of the heavy *vighati* (rent) exacted from the Mers. This officer, though an Indian, was, I found, one better than the *sahib* in arrogance. He was able, but the *vighati* appeared to me to be none the better off for his ability. I succeeded in securing a few more powers for the Rana, but hardly any relief for the Mers. It struck me that their cause was not even carefully gone into.

So even in this mission I was comparatively disappointed. I thought justice was not done to the clients and I had not the means to secure it. At the most I could have appealed to the Political Agent or to the Governor who would have dismissed the appeal saying, 'we decline to interfere.' If there had been any rule or regulation governing such decisions, it would have been something; but here the *sahib's* will was law.

I was exasperated.

Meanwhile a Memon firm from Porbander wrote to my brother making the following offer: 'We have business in South Africa. Ours is a big firm, and we have a big case there in the Court, our claim being £ 40,000. It has been going on for a long time. We have the services of the best Vakils and barristers. If your brother there he would be useful to us and also to himself. He would be able to explain our case better to our counsel. He would have the advantage of seeing a new part of the world, and of making new acquaintances.'

My brother discussed the proposition with me. I could not clearly make out whether I had simply to explain the case to the counsel or to appear in Court. But I was tempted.

My brother introduced me to the late Seth Abdul Karem Jhaveri, a partner of Dada Abdulla and Co., the firm in question. 'It won't be a difficult job,' the Seth assured me. 'We have big Europeans as our friends, whose acquaintance you will make. You can be useful to us in our shop. Much of our correspondence is in English and you can help us in that too. You will, of course, be our guest and hence will have no expense whatever.'

'How long do you require my services?' I asked. 'And what will be the payment?'

'Not more than a year. We will pay you a first class return fare and a sum of £ 105, all found.'

This was hardly going there as a barrister. It was going as a servant of the firm. But I wanted some how to leave India. There was as well the temptation of seeing a new country, and of having new experiences. Also I could send £ 105 to my brother and help in the expenses of the household. I closed with the offer, without any haggling, and got ready to go to South Africa.

(Translated from *Navajivan* by M. D.)

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### Khaddar in Nilgiri District

Khaddar is being hawked in the Nilgiri District, a wealthy landlord having placed at the disposal of the Khaddar workers his bungalow for storing Khadi and for their residence during their tour. It appears that there was an exhibition at the Government Botanical gardens under the auspices of the Nilgiri Agri Horticultural Society. An application was made for exhibiting Khaddar and spinning wheels there. The Secretary replied that the exhibits could not be allowed for want of space although it is stated that the Secretary assured the public that exhibits of any kind, although not for competition, were invited for giving added strength to the show.

I publish this information as it is received though it seemed difficult to believe that any Secretary would be guilty of such childishness as to refuse Khadi exhibits inspite of the open invitation referred to. I shall be glad to publish any explanation that the Secretary may have to offer, if he cares to for the conduct ascribed to him.

M. K. G.

## Cattle Wealth

The reader who has been following Sri. V. G. Desai's writings about the saw could not have failed to notice the fact that in no other country in the world save India are cattle a burden on the land or its people. It may be said that the slaughter of cattle is not only not repugnant to the vast majority of people in other lands but they deliberately kill out superfluous cattle. One may even go further and say that in such countries there is no such thing as superfluous cattle, because cattle are actually bred for slaughter. In this argument there is no doubt considerable force. But all the writings in these pages are devoted to showing that although the vast majority of people in India will not slaughter cattle for food, by judicious management, her cattle need not become a burden on the land and that their slaughter can be made so dear as to enable only those people to slaughter who will do so for luxury or in the name of religion. The aim of *Young India* writings is to show that cattle at the present moment go to the slaughter-houses because of our criminal neglicence and want of proper knowledge. It is further to show that the saving of an enormous number of cattle is more a problem of economics than religion; or rather to show that there is no conflict between religion and economics. Indeed I have myself gone further and stated that a religion which is in conflict with fundamental economics is bad, and that in the reverse way economics that are in conflict with fundamental religion are also equally bad.

From the Western countries we can learn a great deal about cattle economics apart from their slaughter for food. If the nation, or say Hindus, would forego profits from cattle-keeping, the self-denial would be enough to keep cattle during the natural term of their lives even after they cease to give as a return in the shape of milk or labour. The following passages from the introduction to Henry and Morrison's treatise on 'Feeds and Feeding' show how they regard cattle wealth in America:

"The animals of the farm should be regarded as living factories that are continuously converting their feed into products useful to man. A fact of great economic importance is, that a large part of the food they consume is of such character that humans cannot directly utilise it themselves. ... Another product of greater aggregate money value than any one of these (*i. e.* food *e. g.* milk) is the work performed by horses and other draft animals ... In exclusive grain-farming the large amount of roughage, rest as straw and corn stover, which results as a by-product in the growing of such crops, is not utilised in most instances. Such materials are merely in the way and are disposed of in the easiest manner often by burning, without regard for the loss of vegetable matter, as much needed by the soil. In a well-planned system of stock husbandry, all these materials are utilised for feed or bedding. Much forage, which cannot be consumed by humans, and would otherwise be wasted, is thus refined through the agency of animals, and converted into a form suitable for the nourishment of man, while a considerable part of the organic matter is returned to the fields in the resulting manure. Immense amounts of by-products result from the manufacture of the cereals and other seeds into flour, breakfast foods, oils etc. Although not suited for human, some of these by-products are among our most valued feeds for stock. As the density of the population increases and the prices of foodstuffs advance, the food supplied to our farm animals must, to an ever-increasing extent, consist of substances resulting secondarily from the making of human food, whether they be coarse roughages or milking by products."

M. K. G.

## Hawking Khadi

Praise-worthy efforts are being made in all important Khadi centres to create a local market for Khadi manufactured in those centres. I take the following extracts from a report of hawking activities in Tamil Nad for a period covering 1½ years ending last March:

"The number of hawkers is usually varying from 10 to 18. Some are enrolled seasonally, while some continue to be permanent hawkers. The centres where hawking has been carried on, more or less continuously are the city of Madras, Tanjore, Mooargudi, Salem, Cuddalore Town, and the villages round it, Coimbatore Town, a number of villages in the Avanu, Pollachi, Goby and Dharapuram Taluks, all of which may be said to lie in the Tirupur area. The towns Erode, Mayavaram and the district of Tinnevelly have become hawking centres only this year.

"The amount of Khadi hawked in the rural and urban areas for the period under report is as follows:

| | |
|---|---|
| Rural hawking | Rs. 23,449—2—0 |
| Urban " | " 23,678—11—0 |
| Total | Rs. 47,127—13—0 |

... .. No doubt more could have been done in organise hawking, but the chief difficulty was in finding out workers who could make a cash deposit as required by the rules framed under our hawking scheme. There are very few hawkers who are allowed credit on the security of pro-notes. The town hawker finds his task comparatively less difficult. Some kind of propaganda or other is already there in towns and hence the sales are not half as hard to canvass as in the villages. But the rapidity with which sales can be effected in the towns depends on the ingenuity and resourcefulness of each individual hawker. For instance in Madras, one of our hawkers has started two Khaddar chits which are run somewhat as follows

"There are some 10 to 50 members in each chit and they pay 8 annas each, every month. The chit is to run for as many months as there are members and each month the amount collected is converted into Khadi and given to the person who drews the chit. This is co-operative buying where the purchase is made easy, by the purchase money being spread out over a number of months. By organising this kind of buying, the hawker can easily multiply his sales ... The earnings of a town hawker are Rs. 15 to 20 a month.

"The rural hawker does not get more and his earnings hardly exceed Rs 15. His is a difficult task and so he has to be remunerated with a special

commission besides the ordinary one. He goes out distances of 20, even 30, miles from the feeding depot. Except in the Coimbatore district hawking in fairs has not yet become common or popular. To take one instance a hawker in Pollachi taluk goes to find sales 40 and 50 miles off. Tiruppur where he takes his stock. Such hawkers keep or hire a bullock-cart and carrying their wares to far-off centres spread themselves out into the villages. They are like moving depots in the heart of the country. Their peripatetic habits entail more than normal expenditure for them and even the hawker who does not keep a cart but merely engages a coolly to assist him spends not less than Rs. 10 a month for moving goods and effecting sales. Usually once a fortnight stocks have to be replenished and the hawker has to visit the feeding depot. Under these circumstances no hawker can be expected to sell more than Rs. 400 worth during any month. Propaganda in the villages is hardly ever attempted by the Congress Committees here, except in some districts like Coimbatore and South Arcot, and unless that is done it is difficult to spread Khaddar in rural areas. The hawker for the time being fills the place of a full-time propagandist and hence his services are invaluable. Either at the village homestead or at the fairs, he is the only person seen pressing the case for Khadi. Some of the hawkers do valuable propaganda by themselves, while others press into their service propaganda carried on by part-time Congress workers. Opinion as to the readiness or otherwise of the people to respond varies. Some are very hopeful while others are sadly despondent. . . A common complaint in the villages is said to be the high price for Khadi. This is so and will continue to be so till the people are educated to pay the bounty that is due to Khaddar. Hawkers can doubt carry some conviction but unless their efforts are supplemented with regular organised propaganda they cannot convert the people speedily to their views."

The following extracts from the Andhra report gives the experiences of hawkers in that province. The report covers a period of ten months:

"An analysis of the hawking bills shows that during the period under reference Khadi worth Rs 132-4-7 was sold in the towns and Khadi worth Rs. 27,417-8-3 was hawked in the villages. On the whole 200 bills were submitted by the 63 hawkers in the Province and they earned a total commission of Rs 3,583-13-16. The Guntur district heads the list with 20 hawkers. Chittoor comes next with 18 hawkers. West Godavari occupies the third place and has 10 hawkers. 8 hawkers work in Vizag and 7 in West Kriskna. Nellore has 4 and Ganjam 2. Anantapur and Nagalapuram have a hawker each.

"Chittoor stands second in rural hawking, the value being Rs 4,577-4-5. Next comes W Godavari with Rs. 4,026-10-6. Vizagapatam comes forth and is followed by Nellore. Judging from the average work turned out by each hawker, Ganjam district heads the list, the average there being about Rs. 1,250. The four hawkers of Nellore show an average of Rs. 1,075."

M. K. G.

## War as Murder

*(By C. F. Andrews)*

One of the most impressive passages about War, which might almost have been written by Count Tolstoy himself, struck my attention by accident while I was reading a series of short stories by 'Sapper', written during the late European struggle in Flanders. There can be little doubt, that 'Sapper's' story is a true one told by an eye witness, I will quote it almost at full length, as follows:

"We popped over the parapet at dawn one morning: everything went like clock work. We got our objectives with very few casualties, Bennett had gone over the top with the leading wave, and he was the first person I saw when I dropped into the trench. There was a dead German lying in the corner. Bennett must have been there ten minutes before I arrived and I was annoyed to find that he wasn't doing anything to consolidate our gains. I walked up to curse him—and then I saw his face.

"I've never seen a look like that on a man's face before, or since. For a moment, I thought it was fear,—abject, craven fear. But almost at once I saw it wasn't. He was standing there motionless, with his eyes fixed on the dead German. His face was working like a man with shell-shock, and his right arm, holding a revolver, was rigid.

"He seemed to make a physical effort, when I called to him, as if to tear his eyes away from the body. Then he looked up at me with a stony stare. 'I've killed him', he said, and his lips moved stiffly, like a man still in a nightmare dream, 'I've killed him.'

"I said to him, 'Get on with your job'. For a time he seemed not to understand me, then, slowly and mechanically, he turned on his heel and walked away. I saw him once or twice again that morning and he was working hard with his men, shifting sand bags. But there was a look in his eyes. It was horror,—the horror of having killed a man. That was the expression on his face.

"He talked to me about it afterwards. He said to me,—'I saw him—that man. He was looking stupid and dazed and his jaw was hanging slack. I had the the revolver in my hand pointed towards him. There was a fascination an unholy obsession, which said to me, "You can kill that man." And I did. I levelled my revolver straight at his face, and he watched me. He never moved at first. I could see his eyes. There was a film over them, as if he was dazed. Then he moved—suddenly: and as he moved, I fired. Afterwards, I realised—what—I—had done.'

"You see," he told me, "before the war began, I was going to be a padre. I was qualifying myself to preach the gospel of Christ—of kindness, of mercy, of love. I was qualifying myself to be a help to other men,—a friend on whom they might rely in time of trouble and from whom they might learn about God's love towards mankind. And then came the War. It meant to me, at the time, that all other things could wait, but this could not wait. It seemed to me, that my first job was to get on with the War. And now,—dear God!—as long as I live, the picture of his face will haunt me!" So he went on, and I let him tell me all that was in his mind about it.

"It was futile going over the time-honored hoary arguments with him, about being out to win the War. He knew that sort of thing as well as I did. His trouble was just this. The individual's outlook had swamped the general outlook. He was endowing this German with a personality. That was the fatal mistake. In war, it can't be done. If the other man, the enemy, surrenders, well and good: you can dabble in his personality then to your heart's content. But if the enemy doesn't surrender, you've got to kill him or be killed. Such is brutal, primitive war, and no amount of thinking will make it anything else.

"When I put this to him, Bennett said to me: 'With my brain, I know you are correct; but with my soul, I see a German woman, and some children, and a German house; and then I see his half-dazed, stupid face just before he moved. She will be waiting, and waiting, and — and — I did it'."

In Tolstoy's wonderful masterpiece, 'War and Peace', there are scenes depicted which have moved me very powerfully indeed. I feel that this incident told by 'Sapper,' evidently at first hand, might worthily take its place beside Tolstoy's own pictures of War. This is the highest praise I can give it.

When confronted by the time-worn difficulties that immediately arise when such a story is told, I have only found one answer that gives a gleam of light. To kill another is impossible, but to lay down life, to suffer death for another, this is always possible.

'Greater love hath no man than this, that a man lay down his life for his friends.' Yes, and for his enemies also. — 'Love your enemies, do good to them that hate you, pray for them that despitefully use you and persecute you.'

One who is trained in this high warfare will be no weakling: no coward. He will tread the pathway of the Lord. But to raise his hand to kill, to slay, to murder — this will be as impossible for him as to steal, or lie, or commit adultery. For he has passed beyond the region of the will to which these things are even thinkable.

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### For Managers of Gaushalas

The Secretary of the All India Cow Protection Association circulated some time ago among the managers of all known *gaushalas* and *Pinjrapoles* a set of questions asking for information. Very poor response has been made to the request hitherto. Lists have been printed and they can now be supplied on application to the Secretary, All India Cow protection Association, Sabarmati. Chanda Maharaj has undertaken to visit the majority of *gaushalas* in Maharashtra and get the information personally from the managers on behalf of the Association. I trust that the managers in these places will give him all the information required. I need hardly say that the A. I. C. P. A. has no desire whatsoever to acquire ownership of or control over any of these *gaushalas*. The desire is merely to collect information, tabulate and publish it for the guidance of all trustees and managers of such institutions and to assist them with advice. It is open to them, if they so wish, to be affiliated to the Association and receive its guidance and the benefit of the assistance of experts whose services the Association hopes to be able to secure at an early date. But whether any of these institutions is affiliated or not, it will be the duty of the Association to give all the information in its possession to these societies. It is hardly necessary to state that coordination of effort on the part of nearly 1,500 *gaushalas* and their efficient management must result in the saving of many more cattle than are now saved. Affiliation would no doubt carry some responsibility on the part of those who seek affiliation. In their own interest they will be bound by rules made for their management and they will have to give a percentage of their income to the central Association. But it is entirely optional for every institution to seek or not to seek affiliation. The object of this note is merely to seek information.

### South African Legislation

If anything is needed to emphasise the meaning of the warning issued by Mr. Andrews and myself here is an extract from a South African letter:

"I feel that through the passage of the Colour Bar Bill the Government is not keeping its word with the Indian Government and the community, especially when on the top of this comes the Natal Provincial Educational Ordinance, which if passed will mean the negation of educational rights we have, little as they are at present. In the direction of economics we see joint Councils raised under the Union Conciliation Act of 1921 in industries like furniture, printing, building, etc—in which thousands of Indians are involved, without the Indian employees and employers being allowed to become members of the Trade Unions or Masters' Union who negotiate on behalf of the employees and employers and who go to make up the joint Councils who prepare the schedules of wages and other benefits, or, either allowed a voice in the joint Councils. Of course we have no objection to legislation aimed at bettering the conditions of workers, but at the same time what we do object to is that it is not fair to Indian employees and employers that schedules of wages be prepared which they have to abide by in which they have had no voice, and the effect of it all is the annihilation of both the Indian employer and employees."

It shows as clearly as daylight which way the wind is blowing. The Class Areas Bill, because so much opposition was raised against it, has been postponed but the policy underlying it is being pursued by the Union Government in a thousand other ways as instanced by the correspondent. It is impossible therefore to be too watchful about the way things are shaping in South Africa.

### April Figures

The following further figures show the progress of Khadi in April last more accurately, covering as they do the provinces of Bengal and Gujarat:

| | | Production | | Sale |
|---|---|---|---|---|
| Bengal | Rs. | 34,470–0–0 | Rs. | 34,470–0–0 |
| Gujarat | Rs. | 9,735–0–0 | Rs. | 17,052–0–0 |
| Total | Rs. | 44,405–0–0 | Rs. | 51,522–0–0 |
| Total for other provinces as per previous reports | Rs. | 92,542–0–0 | Rs. | 209,088–0–0 |
| Grand Total | Rs. | **136,947–0–0** | Rs. | **260,610–0–0** |

M. K. G.

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

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## The Story of My Experiments with Truth

*(By M. K. Gandhi)*

### Part II

### Chapter VI

#### Arrival in Natal

When starting for South Africa I did not feel the wrench of separation which I had experienced when leaving for England. My mother was now no more. I had gained some knowledge of the world and of travel abroad, and going from Rajkot to Bombay was no unusual affair.

This time I only felt the pang of parting from my wife. Another baby had been born to us since my return from England. Our love could not yet be called free from lust but it was getting gradually purer. Since my return from Europe, we had lived very little together; and as I had now become her teacher, however indifferent, and helped her to make certain reforms, we both felt the necessity of being more together, if only to continue the reforms. But the attraction of South Africa rendered the separation bearable. 'We are bound to meet again in a year', I said to her, by way of consolation, and left Rajkot for Bombay.

Here I was to get my passage through the Agent of Dada Abdulla and Co. But no berth was available on the boat, and if I did not sail then I should be stranded in Bombay. 'We have tried our best,' said the Agent, 'to secure a first class passage, but in vain—unless you are prepared to go on deck. Your meals can be arranged for in the saloon.' Those were the days of my first class travelling, and how could a barrister travel as a deck passenger? So I refused the offer. I suspected the Agent's veracity, for, I could not believe that a first class passage was not available. With the Agent's consent, I met a boat steward. I went on board the boat and met the chief officer. He said to me quite frankly, 'We do not usually have such a cabin. But as the Governor-General of Mozambique is going by this boat, all the berths are engaged.'

'Could you not possibly squeeze me in?' I said.

He surveyed me from top to toe and smiled. 'There is just one way,' he said. 'There is an extra berth in my cabin, which is usually not available for passengers. But I am prepared to give it to you.' I thanked him and got the Agent to purchase the passage. In April 1893 I set forth full of zest to try my luck in South Africa.

The first port of call was Lamu which we reached in about thirteen days. The Captain and I had become great friends by this time. He was fond of playing chess, but as he was quite a novice, he wanted one still more of a beginner for his partner, and so he invited me. I had heard a lot about the game but had never tried my hand at it. Players used to say that this was a game in which there was plenty of scope for the exercise of one's intelligence. The Captain offered to teach it to me, and he found me a good pupil as I had unlimited patience. Every time I was the loser and that made him all the more eager to teach. I liked the game but never carried my liking beyond the boat or my knowledge beyond the moves of the pieces.

At Lamu the ship remained at anchor for some three to four hours and I landed to see the port. The Captain had also gone ashore, but he had warned me that the harbour was treacherous and that I should return in good time.

It was a very small place. I went to the Post Office and was delighted to see the Indian clerks there, and had a talk with them. I also saw the Africans and tried to acquaint myself with their ways of life which interested me very much. This took up some time. There were some deck passengers with whom I had made acquaintance, and who had landed with a view to cooking their food on shore and having a quiet meal. I now found them preparing to return to the steamer, so we all got into the same boat. The tide was high in the harbour and our boat had more than its proper load. The current was so strong that it was impossible to hold the boat to the ladder of the steamer. It would just touch the ladder and he drove away again by the current. The first whistle to start had already gone. I was worried. The Captain was witnessing our plight from the bridge. He ordered the steamer to wait an extra five minutes. There was another boat near the ship which a friend hired for me for ten rupees. This boat picked me up from the overloaded one. The ladder had already been raised.

I had therefore to be drawn up by means of a rope and the steamer started immediately. The other passengers were left behind. I now appreciated the Captain's warning.

After Lamu the next port was Mombasa and then Zanzibar. The halt here was a long one — eight or ten days — and we then changed to another boat.

The Captain liked me much but the liking took an undesirable turn. He invited an English friend and me to accompany him on an outing, and we all went ashore in his boat. I had not the least notion of what the outing meant. And little did the Captain know what an ignoramus I was in such matters. We were taken to some Negro women's quarters by a tout. We were each shown into a room. I simply stood there dumb with shame. Heaven only knows what the poor woman must have thought of me. When the Captain called me I came out just as I had gone in. He saw my innocence. At first I felt very much ashamed, but as I could not think of the thing except with horror, the sense of shame wore away and I thanked God that the sight of the woman had not moved me in the least. I was disgusted at my weakness and pitied my self for not having had the courage to refuse to go into the room.

This to my life was the third trial of its kind. Many a youth, innocent at first, more here been drawn into sin by a false sense of shame. I could claim no credit for having come out unscathed. I could have credit if I had refused to enter that room. I must entirely thank the All-merciful for having saved me. The incident increased my faith in God and taught me, to a certain extent, to cast off false shame.

As we had to remain in this port for a week, I took rooms in the town and saw much by wandering about the neighbourhood. Only Malabar can give any idea of the luxuriant vegetation of Zanzibar. I was amazed at the gigantic trees and the size of the fruits.

The next call was at Mozambique and thence we reached Natal towards the close of May.

(Translated from *Navajivan* by M. D.)

## Charkha in Other Lands

Sjt. C. Balaji Rao of Coimbatore has circulated printed extracts collected with much labour from 'Peoples of All Nations' showing what place the spinning wheel occupies in the homes of other peoples. I reproduce them below slightly abridged.

"*Abyssinia.* The Abyssinian nobility may prefer Manchester shirtings of Yorkshire woolens, but the Abyssinian farmer can compete with all factories. His cotton is grown, cleaned and spun on the farm, and woven with a primitive loom. The soft, well-made, warm fabric is fashioned into the long white shamma or national robe.

"*Belgium.* Old hands busy on an honest craft. Capable housewifery is the *Belgian* woman's pride. Almost every cottage has its spinning wheel wherewith the peasants spin the flax they have grown and dress themselves.

"*Bulgaria.* On market day at Tirnovo you may note the *Bulgarian* qualities of thrift and industry. The women spin while waiting for a buyer for their vegetables.

"*Czecho Slovakia.* The various processes in the manufacture of linen, cleaning, spinning, weaving and bleaching are carried on entirely within the limits of the peasants' premises, and all by members of the family.

"*China.* Four fifths of the clothing of the lower classes is supplied by domestic industry. The spinning and weaving of cotton still remain the handiwork of women for machinery has not yet superseded the primitive processes common to the cloth making Chinese.

"*Ecuador.* Her spinning outfit accompanies the native woman of Ecuador almost everywhere she goes, and, provided her hands are not otherwise engaged, the nimble fingers are ever busily twisting and winding the thread. This mechanical spinning incites no whit from carrying out her various duties. On extremely simple handlooms some excellent textiles are produced both of wool and of cotton, which are afterwards made into ponchos and other warm garments.

"Quiche women carry distaff and spindle with them wherever they go — the former a rough stick, the latter a strip of cane stuck into a potato — and spin whenever their hands are free.

"Indian made ponchos of Ecuador are excellent in respect of both material and manufacture. Those of the finest quality are woven of wool raised in the highlands.

"*Essex England.* Spinning wheels whir—pleasantly in a Wiltshire Village; Winterslow, a remote village on Salisbury plain, is noted for its cloth, spun and woven by hand by the villagers, the wool of the finest texture, coming from the sheep on the plain. The industry, founded by the Duchess of Hamilton, is pursued enthusiastically by the village, even the youngest girls being taught it at school, and working at their own spindles at home.

"*Esthonia.* Esthonian 'Marguerite' at her spinning wheel. Woolens are in great request in the island of Ossel, where the winds are rough and piercing. During the warm days of summer the comely young housewife is often seen sitting outside her humble home in the sunshine, spinning the wool that is to provide warm garments for herself and family.

"*France.* While wielding the distaff, the old village dame living outside Dinan, sings in quivering voice Celtic songs of the spinning wheel. Handspinning is still practised in Brittany, and the Breton women pride themselves justifiably on their linen. Homespun and washed with jealous care it lasts a long time and many of the cottages accumulate a large quantity. In their quaint caps and serviceable dress of homest cloth the women with their distaffs make a picture of old world feminine thrift and industry. With her hooked nose and chin and distaff and spindle, the old Auvergnot recalls the witch of the fairy tales outside the magic castle.

"*Greece. Ingenuity Surmounts the Monotony of the Open Road.* The Scene—A Hill Road near Delphi. For sheer cruelty the sight of the Greek maiden engaged with distaff and spindle while in the saddle would be hard to equal, but confident in the sure footedness of her mount and in its obedience to the rider's voice, she beguiles the golden hours of noonday with an industry longfamed among the women of Greece.

"*Where the homestead is a factory.* With the products of Lancashire at the disposal of so many cotonlrie it would perhaps seem strange that anyone should spend long hours learning and practising the delicate operations of warping and weaving. Yet this industry is quite a

live one in parts of Greece and the finished article is more useful than would be thought possible.

"*Hungary* Barefoot the Hungarian girl wanders at will on the verdant hillside, with distaff and spindle, her fingers never at rest. In simple guise, Hungary has cherished many an ancient industry.

*Ireland*. The ancient spinning wheel is still found in use in country districts. Upon these simple machines all the native home-spun cloth was fashioned on a staff that might make modern manufacturers blush for their shoddy products.

"*Palestine* Even in the variegated crowds that throng Jerusalem, the turbaned patriarch in his sheepskin coat is notable as he quietly twirls his thread.

"*Paraguay* Lengua men wear but a blanket round the waist. The wool is spun and woven by the women and is often very fine. Coloured patterns are found; black and white obtained from natural wool; reds from cochineal; yellows and browns from barks. Often the Lengua woman takes up her knitting to contrive a waist bag, fashioning it out of homespun string

"*Peru*. Whatever else a Peruvian Cholo woman may be doing, whether minding her baby or her llamas or her sheep, she is almost invariably spinning too, making coarse yarn with a ball of crude wool and a short spindle which she twirls incessantly Living up in the mountains, remote from other sources of supply, the women produce the yarn from which nearly all their clothing is made.

"*Poland*. Spinning wheel and handloom hold an honoured place in the cottage homes of the peasants of Warsaw District. Staunch to their home-spun, they seldom vary their attire

"*Rumania* The Rumanian dairy maid to fill a double task as, plying with busy fingers the universal spindle, she guides her cattle home at close of day. Very loyal is the Rumanian peasant woman to time-honoured customs; today spinning is still one of her distinctive occupations. Even in her leisure moments the Rumanian housewife is seldom seen without her distaff.

"*Scotland*. Good work well done brings pleasure as well as profit. Harris Tweed handspun, handwoven and dyed and finished by hand in the Hebrides has a worldwide reputation for flexibility and durability First stage from cottage loom to world wide market remunerative work is hard to come by in the remote Hebrides and the development of the Harris tweed industry has been a boon to the cottars. At Tarbert two wool carding establishments have been instituted to provide employment for the people, and also a depot to which they may bring the Harris tweeds which they have woven and dyed at home. Seated outside her creeper-clad cottage the placid *Shetlander* cards and spins the soft, warm wool for which her remote island is renowned.

"*Serbia*. In Yugo-Slavia spinning, weaving and other home manufactures are carried on chiefly during winter months when the female members of the peasant population have little or no outdoor work to claim their time. At Ochrida flourish many ancient industries, but none so favoured by the housewife as spinning."

Only those who are obsessed with prejudice will refuse to see the potency of the wheel in the foregoing extracts, assuming of course that the statements made in the original compilation are true. The greatest obsession is the poor wage earned by the spinner. If we would but get out of ourselves for a while and step into the shoes of the fascinating millions, we would at once discover that what appears trifling to us is a fortune for them. We would further discover that millions can add only a few pice to their daily income which as it is, is no more than a few pice It is at the most Rs 40 per year *i. e.*, say 7 pice per day. M K G.

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## Servants of India Society's Relief Fund

I gladly publish the following appeal to the public made by Sjt Shastri

"The Servants of India Society has sustained a terrible loss by the fire which brought to ruin the Arya Bhushan Press and the Dnyan Prakash Press. These had been built up with great patience and foresight by Mr Gokhale, who knew the vacillations of public support and desired to provide for the Society a constant source of income. Deprived of their mainstay, the members of the Society cannot but turn in their distress to their countrymen for that prompt and generous help in money which alone can put them back in their former position and enable them to resume their career of service to the public I have already appealed to personal friends through private letters, and I wish by this means to reach the wider public who are interested in the Society and its work Sympathy and help are flowing in from all sides, and our hearts have been gladdened beyond measure by the spontaneous expressions of good-will received from those who are not in habitual agreement with us on public matters As I said on another occasion, it seems as though the essential kindness of human nature, being so often found out of its natural current by conflict of interests, were only waiting for a pretext to come back to its own channel

"We calculate that two lakhs of rupees would be required to enable us to make a fresh start The cost is large, and there is depression all round Still my colleague and I have every confidence that in a few months' time we shall get what we want Our members will go round to various places, but they are not many and cannot be everywhere. We look to our Associates and sympathisers in all parts of the country for active help. We beg them to respond to this appeal as though it had been made to them individually and in person No amount is so small but it will be welcome in fact small contributions, if sufficiently numerous, will give us, the pleasing reflection that we are known and appreciated by a wide circle of those whom we seek to serve."

The total amount collected at the time of circulation of the appeal amounted to over Rs 26 000 I hope that the whole of the two lacs required to set the two presses and the papers going will have been subscribed by the time these lines appear in print. The true insurance for public concerns like the Servants of India Society is public good-will reduced to concrete terms, M. K. G.

# Young India

## Sacrifice

*(By M. K. Gandhi)*

I have before me several letters from young men complaining that they have so many family burdens that the poor salary they get from public work is totally inadequate for their wants. One therefore says he must give up public work and go to Europe by raising a loan or securing a gift and increase his earning capacity; another is in search of a paying job, yet another wants a capital to start a paying business. Everyone of these young men is a sound, honest and self-sacrificing worker. But a reaction has set in. Family requirements have increased. Khadi or national education does not satisfy them. They do not *desire* to be a burden upon public service by asking for an increase. But the logical outcome of this attitude of mind must mean, if it becomes at all general, either stoppage of the public service which depends upon the labours of such men and women, or a general indefinite increase which in its turn must bring about the same undesirable result.

It was because this process of multiplication of wants out of proportion to our surroundings was discovered to be going on with increasing rapidity that Non-cooperation was conceived. And thus conceived it was not Non-cooperation with persons, but with an attitude that was responsible for the system which had seized us in its serpentine coil and which was reducing us to dust. The system had raised the standard of living among us, its creatures, wholly unwarranted by the general condition of the country. And since India did not live upon exploitation of other peoples, the expansion of the middle class who were also the middle-men meant extinction of the lowest strata. Hence the smallest villages were dying out through sheer exhaustion. This was all plain to many of us in 1920. The arresting movement is yet in its infancy. Let us not hinder it by any hasty action.

This artificial increase in our wants has been felt more severely than it otherwise would have been, because of the persistence of the family system which the Western method is ill-designed to support. The joint system having become wooden, its evils have become accentuated, its sweet graces have disappeared. Thus evil has been added to evil.

Our self-sacrifice must therefore be in terms of the requirements of the country. The reforms required are more from within than from without. A perfect constitution super-imposed upon a rotten internal condition will be like a whited sepulchre.

The process of self-purification must therefore be completed. The spirit of self-sacrifice must be extended. Great as the sacrifice has been, it is nothing compared to the demands made upon us by the country. We dare not support able bodied members of the family — man or woman — who will not work. We may not contribute a single pice towards the expenses of conforming to meaningless or superstitious customs, such as caste-dinners, or towards forming expensive marriage connections. Every marriage and every death brings an unnecessary great burden upon the head of the family. We must refuse to regard such acts of self denial as self-sacrifice. They are evils to be counteracted with courage and resolution.

There is too, for us, the inordinately expensive education. When it is difficult for millions even to make the two ends meet, when millions are dying of starvation, it is monstrous to think of giving our relatives a costly education. Expansion of the mind will come from hard experience not necessarily in the college or the school room. When some of us deny ourselves and earn the so-called higher education, we shall find the true means of giving and receiving a really high education. Is there not, may there not be, a way of each boy paying for his own education? There may be no such way. Whether there is or there is not such a way is irrelevant. But there is no doubt that when we deny ourselves the way of expensive education, seeing that aspiration after higher education is a laudable end, we shall find out a way of fulfilling it more in accord with our surroundings. The golden rule to apply in all such cases is resolutely to refuse to have what millions cannot. This ability to refuse will not descend upon us all of a sudden. The first thing is to cultivate the mental attitude that will not have possessions or facilities denied to millions, and the next immediate thing is to re-arrange our lives as fast as possible in accordance with that mentality.

Without a large, very large, army of such self-sacrificing and determined workers, real progress of the masses, I hold, to be an impossibility. And without that progress, there is no such thing as Swaraj. Progress towards Swaraj will be in exact proportion to the increase in the number of workers who will dare to sacrifice their all for the cause of the poor.

## "Mahatmaji's Order"

A teacher writes:

> "There is a small group of boys of our school in ... who have been regularly sending 1,000 yards of self-spun yarn to the A. I. S. A. for some months, and they have been doing this little service merely on account of intense love for you. If any one asks them the reason for their spinning, they reply 'It is Mahatmaji's order. It has got to be obeyed.' I think such mentality on the part of little boys is to be encouraged in every way. Slave mentality is some thing quite different from the spirit of hero-worship or implicit obedience. These boys are now anxious to get some message from you in your own handwriting for their inspiration. I am sure their request will be complied with."

I do not know whether the mentality betrayed by this letter is hero-worship or blind worship. I can conceive occasions when implicit obedience without waiting for reasoning out causes is a necessity. It is essentially the quality of a soldier. And no nation can make substantial progress without the possession of that quality by a vast number of its people. But occasions for such obedience are and must be rare in any well-ordered society. The worst thing that can happen to boys in a school is to have to render blind obedience to everything that the teacher says. On the contrary, if teachers are to stimulate the reasoning faculty of boys

and girls under their care, they would continuously tax their reason and make them think for themselves. Faith only begins where reason stops. But there are very few actions in the world for which reasonable justification cannot be found. A teacher would not tolerate from his pupils, who were asked to account for drinking boiled and filtered water in a locality where the quality of well water was suspected, an answer to the effect that such were the orders of a mahatma. And if it be wrong to admit such an answer, in the supposed case, it is surely wrong to approve of the justification for spinning that the boys of the school in question have given for their spinning. When I was dislodged from my Mahatmaship in that school, as I have certainly been dislodged in several homes to my knowledge, (for some of my correspondents have been gracious enough to inform me of their lost love), I am afraid the spinning wheel will be destroyed. Surely, a cause is often greater than the man. Certainly, the Spinning Wheel is greater than myself. I should be exceedingly sorry to find, when the hero-worship of one is destroyed, because of some fatuous mistakes that I may commit or because people are enraged against me for some cause or other, that the good cause of the spinning wheel had to suffer. It is therefore infinitely better that the pupils should reason out for themselves all the things that are capable of being so treated. The spinning wheel is essentially a thing for reasoning out. With it, in my opinion, is mixed up the well-being of the whole mass of Indian humanity. Pupils should therefore learn something about the deep poverty of the masses. They should have an ocular demonstration of some villages that are crumbling down to pieces. They should know the population of India. They should know the vast extent of this peninsula and they should know what it is that all the many millions can do to add to their scanty resources. They should learn to identify themselves with the poor and the down trodden in the land. They should be taught to deny themselves, as far as possible things that the poorest cannot have. Then they will understand the virtue of spinning. It will then survive any shock including disillusionment about myself. The cause of the spinning wheel is too great and too good to have to rest on mere hero-worship. It leads itself to unscientific monopoly treatment.

I know that there is among us a great deal of blind hero-worship such as this correspondent has described and I hope that the teachers of National schools will take note of the warning I have uttered and prevent their pupils from idolly bowing their schools upon statements, without testing, of men reputed to be great. M. K. G.

## For A. I. S. A. Members

The managers of Khadi Bhandar, Princess Street, Bombay and of The A. I. Charkhasangh Khadi Bhandar, 14, Dadi Sheth, Agyari Lane, Kalbadevi Road, Bombay, inform me that on sending them their certificates of membership, the members of the A. I. S. A. can become members without payment of these Bhandars and get all the concessions allowed to the paying members including all their circulars and a rebate on purchases. They further announce that during the month of July there will be sales in both the stores at reduced rates. The prices will be invariably reduced by 6¼ per cent but on some special goods the reduction will be 25 per cent and in some cases even 50 per cent. The reduced rates will last till the end of the next month.

M. K. G.

## Akbar's Humanity

In the whole range of the Muslman period in Indian history there is perhaps no more engaging personality than that of the emperor Akbar; and at a time when Hindus and Muslmans are torn by fratricidal strife in which they are violating not only the law of love which teaches us to forbear from returning blow for blow and thus to get out of the vicious circle of violence and still more violence, but only the law of civil society which permits violence only in so far as it is necessary for self-defence, but even the law of war which sets its face strongly against cowardly attacks upon unwary and unarmed non-combatants and which holds sacred the persons of children,—at such a time it is a great relief to contemplate the benevolent figure of that emperor, "being read to," as related by Abul Fazl, "every day by some capable persons, and hearing every book from beginning to end, marking with the date of the month the place where the reader left off; and rewarding the readers with presents of cash, either in gold or in silver, according to the number of leaves read out by them." What a magnificent collection must Akbar's library have been! When the inventory of his treasures in the fort of Agra was taken after his death, the books, all manuscripts, splendidly bound and in many cases richly illustrated, numbered 24,000 out of which over 4,000 had been transferred from Faizi's collection after his death, and were valued at 6,466,731 rupees, or about 270 rupees per volume on an average. The library was "divided into several parts, and each part was subdivided, according to the value of the books and the estimation in which the sciences were held of which the books treated. Prose books, poetical works, Hindi, Persian, Greek, Kathmirian, Arabic were all separately placed."

So great and so catholic was Akbar's love of knowledge, that by his command the scholars at his court translated numerous Sanskrit works into Persian. Abdal Kadar Badauni, a strictly orthodox Muslman, was occupied along with two others in translating the Mahabharata and the Ramayana and in the history of Akbar's reign which he wrote he thus unveiled his fate: 'Such is my fate, to be employed on such works. Nevertheless I console myself with the reflection that what is pre-destined must come to pass.' Among others the following were also translated: Atharvaveda, Harivamsha Lilavati by Faizi, Tajaka by Mukammal Khan Gujarati, Rajatarangini, Nalakhyana also by Faizi.

Akbar, besides being a patron of music, was also, it would seem, an accomplished musician and composed upwards of 200 new modes which were 'the delight of hearers,' in the words of Abul Fazl.

The emperor, both at home and on journeys, always drank Ganges water. "Some trusty persons are stationed on the banks of that river, who fill vessels with its water, and seal up the mouths thereof. When the court is at Agra or Fatehpur, the water is brought from Soron, now that His Majesty is at Punjab, they bring it from Hardwar. For the kitchen are used the waters of the Jamna, or Panjab, mixed with some of that of the Ganges.'

He ate but once in the course of twenty-four hours, and he always left off with an appetite. It may be noted in passing that Abul Fazl who records this daily consumed nearly 30 pounds of food. "First the share

of the Dervishes is set apart, when His Majesty begins generally with milk and curds. After he has dined, he says grace."

But above all, Akbar was a humanitarian says Abul Fazl:

"His Majesty has a great disinclination for flesh, and he frequently says, 'Providence has prepared variety of food for man, but through ignorance and gluttony, he destroys living creatures and makes his body a tomb for beasts. If I were not a king, I would leave off eating flesh at once, and now it is my intention to quit it by degrees.' For some time he abstained from flesh on Fridays, then on Sundays, now on the first day of every solar month, and on Sundays, and on the days of the eclipses of the sun and the moon, and the day between two Sofyanahs* and the Mondays of the month Rajab, and the festival of the month Tear, together with the whole of the month Farvardin (March) and the month in which His Majesty was born, which is Aban (October). And it being ordered, that the Sofyanah should last for as many days as His Majesty was years old, some days in the next month Azar were likewise added; and now the whole of this last month is Sofyanah. And out of his righteousness, besides all these, it is still increasing some days every year, and never less than five days."

Akbar prohibited the slaughter of cows altogether and the slaughter of other animals during periods amounting collectively to half of the year and including the Pajjusan holidays (the last six days of Shravana and the first six days of Bhadrapada). At the instance of Hiravijayasuri he released prisoners and caged birds, renounced hunting of which he was passionately fond and restricted the practice of fishing. It is particularly interesting to note that Akbar abolished all taxes on pilgrims observing that, 'as all modes of worship were designed for one great Being, it was wrong to throw an obstacle in the way of the devout, and to cut them off from their mode of intercourse with their Maker.' This is just the principle enunciated in the verse

आकाश त्पतितं तोयं यथा गच्छति सागरम् ।
सर्वदेवनमस्कारः केशवं प्रति गच्छति ॥

Akbar forbade marriages before the age of puberty, and permitted widows to marry again. He insisted that 'the consent of the bride and bridegroom and the permission of the parents are absolutely necessary in marriage contracts.' He granted his subjects the fullest liberty of conscience. 'If a Hindu, when a child or otherwise, had been made a Musalman against his will, he was to be allowed, if he pleased, to go back to the religion of his fathers.' 'No one should be interfered with on account of his religion, and any one was to be allowed to go over to any religion he pleased.'

Let us close with some of his fine sayings:

"It is my duty to be in good understanding with all men. If they walk in the way of God's will, my interference with them would be in itself reprehensible, and if otherwise, they are under the malady of ignorance and deserve my compassion."

"Clemency and benevolence are the sources of happiness and length of days. Shame that produces but one or two young ones in a year, are in great numbers, while dogs notwithstanding their prolificacy are few."

"A wise man was asked the reason of the long life of the vulture and the short existence of the hawk. He replied, 'The one injures no animal, and the other hunts them.'"

V. G. Desai

* i.e., If a day intervened between two days that were appointed for abstaining from flesh, that intermediate day also became sofyanah.

## Among a Backward Class

The *Chaudhras* of Bardoli were originally a wild forest tribe like the Bhils, living by the chase and the produce of their cattle. But they adopted a settled agricultural life sooner than the Bhils, and claimed a higher social status among the many backward classes, in this part of Gujarat, known as *Kaliparaj*. Unlike another well-known backward class — the *Dublas* — they do not work under a master, but cultivate for themselves. During the last 100 years or more they have cleared forests and extended agriculture. Their struggle with nature has not been so easy one, for the soil they cultivate is hard and grown with deep-rooted weeds. In several places there are strata and veins of stone running through the land making the preparation of tilth very difficult. Since the last 50 years or so cotton has been grown on an increasing scale, but the crop harvested is much below the standard, both in quality and quantity. The poverty of the soil added to the insufficiency of cultivation has led to the placing of these villages in the fourth group for land revenue assessment.

After the terrible famine of 1900 much land passed into the hands of Banias at nominal prices. The load of debts borne by the rest has weighed on them heavily ever since. Yet all land is yet cultivated by them. The Bania allows the seller to stay on his land and share the crop with him on a very inequitable basis. This he does, as a fair business proposition. The average cultivator barely earns his subsistence for his labour and there are no profits to tempt the Bania. This dark picture yet requires a shade to depict the grim reality. Most *Chaudhras* — men and women — drink. This is one of their few 'joys' of life. There are occasional festivities, when indulgence in drink is the chief refreshment. The marriage of a *Chaudhra* is the occasion for a heavy debt and a lavish expenditure on getting drunk. The Parsi publican in his turn sells liquor and buys land. Thus the Banis advance substances and the Parsi pours out drink and both are paid in land. They found the bureaucracy of this region and Swaraj for these means freedom from their 'Raj'. If a fraction of what is alleged or darkly hinted against them be true, then this native bureaucracy is in no way less 'efficient' than the foreign bureaucracy.

But within the last few years a ray of hope has dawned on this helpless class. An indigenous movement for self-purification has begun and several villages abstain from drink. These are known as *Chakkha* (pure) villages and it is about these that I wish to write. Vadehl is a fairly big village, in the heart of this tract, where an Ashram was established, a couple of years ago. The Ashram has further reinforced the propaganda for total abstinence from liquor; but it has concentrated on the spread of Khaddar to relieve the poverty of the poor and lighten the burden of their debt. Up till now about 800 wheels have been distributed, among 50 villages, at half price, on a credit basis. But 400 wheels or 800 spinners seem to be actually working. At present men spin more

than women, for they have introduced the wheel. But women are not far behind. Except for some breaks during the monsoon, the wheels rose more or less continuously. During the first year about 500 lbs. of yarn were spun, but last year this figure rose to 1600 lbs. This was enough to weave nearly 4000 sq. yards of Khaddar for wear. Cotton is stored in the season at home and when ginned, carded and spun it is taken to the Ashram for being woven. The weaving is done at Vedchi, by *Chandkha* boys trained at the Bardoli Ashram. The weaving charge is only 2 annas per sq. yard — to encourage spinning — and this is the only actual monetary outlay incurred by the weaver. A sort of a subsidy is given to the weaver in addition to his wage, to induce him to learn a new trade. In some villages carpenters are selling rough and ready wheels, at Rs. 2 per wheel. Thus not only the price of cloth to the wearer has been reduced to as. 2 per yard, but new trades of carpentry and weaving are being introduced, in a class destitute of any occupation besides agriculture.

The actual gain to the peasant may be judged from the savings he effects. A *Chandkha* family of 4 members requires about 34 yards of cloth, per year—10 yards for 2 children, 10 yards for the mother and 14 yards for the father. At present such a family would actually pay only Rs. 4-1-0 per year, for their cloth, at the rate of as. 2 (weaving charge) for 34 yards. Those who buy their cloth have to pay Rs. 5 for children's cloth, Rs. 7 for father's and Rs. 10 for mother's dress viz. in all Rs. 22 per year. The women generally wear two sari and two white striped pieces of 2½ yards each, bought from the shop at Re. 1 per yard. The breadth of the cloth is only 24" and as. 8 per yard would be a fair price. Thus a family producing its own cloth makes a gross saving of Rs. 18 per year. The 14 lbs. of cotton required for the 34 yards of cloth, would fetch only Rs. 7 at as. 8 per lb. for the peasant rarely enjoys the profits of high cotton prices in the market. If this sum be deducted then there will be a net saving of Rs. 11 per family, per year, on cloth. This income for a cultivator, whose average holding is only 15 *bighas* of poor land, cultivated on a bullock system for a *Bania* landholder, is not only a decent income, but a regular income. At present there are very few families, that spin all the 14 lbs. of cotton they require, but the taste has been acquired and figures of output are fast rising. It was delightful to hear the peasants talking proudly of their savings—more accurately of their diminishing debts since the double reform of abstinence and spinning. Already there are cases of families wanting more cotton at home for spinning and intending to keep larger stocks next year. Nor can I forget the sight of spinners, in a village called Dedaria, spinning away in the cool hours of an evening, under the shade of trees, near their straw cottages.

I shall finish the note with a few suggestions about future work. At present much time is taken in weaving and returning the cloth. There are even cases where yarn has been changed, and less cloth or coarser quality returned to the spinner. The slightest loss to the poor is too difficult to be borne. It will be better if lots of 7 lbs. or more are woven separately and smaller quantities are assorted and woven with yarns of the same counts, for which cloth must be delivered at a fixed price on a slab scale. More *Chandkha* weavers must be trained at Bardoli and the present subsidy withdrawn after a period of probation. Attempts should be made to produce dyed cloth for women. The traditional combination of colours sits well on their faces and deep colours are almost a matter of necessity with those who work at home and on land. The few who now wear 'white' Khaddar do not look more clean and certainly appear more plain. Lastly an additional centre of work must be opened in some accessible place. It is surprising to find hope and faith in this 'backward' class, when all around the 'forward' classes have lost both. For me personally the visit has proved to be a tonic, which I recommend to all those now suffering from a depression.

N. R. Malkani

## What is Natural?

*(By M. K. Gandhi)*

No word seems to be more abused today than the word 'natural'. For instance, a correspondent writes, 'as eating and drinking are natural to man, even so is anger.' Another seems to argue: 'The sexual function is as natural as the other functions of the body. Were it not so, God would not have endowed it to man. If it was not our duty to curse the wicked and to bless the good, why should we have been endowed with the faculty of cursing and blessing? May it not be our duty to develop all our faculties to perfection? And thus *Himsa* would appear to be as much one's *dharma* as *Ahimsa*. In short virtue and vice are figments of our imagination. Your *Ahimsa* is a sign of weakness, is as much as it expresses only one side of our nature. Rather than regard it as the highest religion, why should we not regard it as the highest irreligion? *Ahimsa Parma Dharmah* was originally *Ahimsa Parma Adharmah* — the negative prefix a (not) having somehow dropped out, or rubbed out by some enemy of mankind. For on many occasions, *Ahimsa* can be demonstrated to be the highest irreligion.'

This is not one man's argument. I have boiled down and put together the arguments of many. The theory about the negative a in *Ahimsa* being dropped was propounded by an old barrister friend, and he did so in all seriousness. Indeed if we were to put man in the same category as the brute, many things could be proved to come under the description 'natural'. But if they belong to two different species, not everything that is natural to the brute is natural to man. 'Progress is man's distinction, man's alone, not beast's.' Man has discrimination and reason. Man does not live by bread alone, as the brute does. He uses his reason to worship God and to know Him, and regards the attainment of that knowledge as the *summum bonum* of life. The brute, if he can be said to worship God, does so involuntarily. The desire to worship God is inconceivable in the brute, while man can voluntarily worship even Satan. It must therefore be, and is, man's nature to know and find God. When he worships Satan, he acts contrary to his nature. Of course, I will not carry conviction to one who makes no distinction between man and the brute. To him virtue and vice are convertible terms. While to the man whose end and aim is realisation of God, even the functions of eating and drinking can be natural only within certain limits. For having knowledge of God as his end, he will not eat or drink for the sake of enjoyment, but solely for sustaining the body. Restraint and

renunciation will therefore always be his watchwords even in respect of these funghoes.

And if it is man's nature to know and find God, sexual indulgence should be contrary to his nature, and complete renunciation of it will accord best with his mission. For realisation of God is impossible without complete renunciation of the sexual desire. It is not man's duty to develop *all* his faculties to perfection, his duty is to develop all his God ward faculties to perfection and to suppress completely those of a contrary tendency.

Any one blessed with choice or free will to accept and reject, cannot but distinguish between good and evil, virtue and vice. For these mean in other words nothing but things to be accepted and things to be rejected. Thus robbing some one of his property is a thing to be rejected, hence bad or sinful. We have within us both good and bad desires. It is our duty to cultivate the former and to suppress or eradicate the latter, and if we fail therein we should remain brutes though born men. Birth as a human being is therefore declared by all religions as a rare privilege — a state of probation. And Hinduism says that if we are weighed and found wanting we should have to be re-born as beasts.

The world is full of *Himsa* and Nature does appear to be 'red in tooth and claw'. But if we bear in mind that man is higher than the brute, than is man superior to that Nature. If man has a divine mission to fulfil, a mission that becomes him, it is that of *Ahimsa*. Standing as he does in the midst of *Himsa*, he can retire into the innermost depths of his heart and declare to the world around him that his mission in this world of *Himsa* is *Ahimsa*, and only to the extent that he practises it does he adorn his kind. Man's nature then is not *Himsa*, but *Ahimsa*, for he can speak from experience his innermost conviction that he is not the body but *Atman*, and that he may use the body only with a view to expressing the *Atman*, only with a view to self realisation. And from that experience he evolves the ethics of subduing desire, anger, ignorance, malice and other passions, puts forth his best effort to achieve the end and finally attains complete success. Only when his efforts reach that consummation can he be said to have fulfilled himself, to have acted according to his nature. Conquest of one's passions therefore is not superhuman, but human, and observance of *Ahimsa* is heroism of the highest type, with no room therein for cowardice or weakness.

*(Translated from Navajivan by* **M.D.**)

## Notes

### Village Organisation

Professor Narayandas Malkani's notes on his recent tour in Bardoli Taluka are both interesting and instructive. The reader will find there a brief account of an experiment in village work that has been going on in that Taluka amongst the backward classes since 1921 when the wave of temperance reform swept through the land. Here in this small tract the introduction of the wheel is bringing about a slow but steady revolution in the life of the simple dwellers. But for the Charkha, temperance workers could not have had any footing in these villages. Nor, could they have produced any impression whatsoever upon the villagers, if they had not some to touch with the people in many other ways and found a profitable employment for occupying every idle moment of theirs. The workers have been able to divert the minds of villagers from drink and interest than in spinning. Effort is being made to educate the children of these people. The education that is being given them is by no means of the orthodox type. It fits in with their surroundings and is intended to draw out all their faculties, the idea being not to manufacture clerks but to make citizens of the children, well able to take care of themselves and well able to preserve intact their hereditary occupation namely agriculture, spinning, weaving etc. But the experiment is still in its infancy. The child is father to the man. And even in this infant stage of the experiment everything that has gone on hitherto gives promise of a brilliant future. For, with the introduction of handspinning, the trades necessary for sustaining it are also being gradually revived amongst the people. It is not too much to hope that this revolution that is going on amongst the people may enable them to get rid of, what Professor Malkani calls, 'the native bureaucracy' and that not by violent but by strictly non violent means, means that are calculated to convert not to coerce 'the native bureaucracy'. For, the people simply need to be independent of both the money-lender and the publican, of the first by ceasing to want credit and of the second by ceasing to drink.

### A Travesty

'The Voluntary repatriation' described by Dr. Malan, the Union Minister, is anything but voluntary. It is stimulated, aided or induced. And if the process continues unchecked, it may presently become compulsory. A large number of men repatriated are said to be colonial-born. No colonial-born Indian to whom India is only a geographical expression will voluntarily repatriate himself. Again it is not voluntary repatriation when an agency is set up, probably paid by results, to collect repatriation recruits and when these recruits are detained in compounds pending repatriation. It seems to me that this detention in compounds is likely to be declared illegal if it is tested in a court of law. For detention without a guard would be useless. And placing a guard over free and innocent men would amount to wrongful confinement. I know of no regulation in 1914 that permitted the Government to detain such men in guarded camps. If repatriation is to be voluntary it must be free from the pestering attention of recruiting agents and there should be no detention in depots or camps.

### The True Guru

In confirmation of my note on the definition of Guru, a correspondent sends the following interesting information:

'In connection with your definition of a Guru, I am reminded of the beautiful lines of the poet-saint Ramadas. He has said:

विवेक ऐसा गुरु । चित्त ऐसा शिष्य चतुरु ।
जीवा ऐसा मित्र उदार । भुवनत्रयी जिंकेला ॥

"'You cannot find a better Guru than *Viveka* or the power of discriminating truth from untruth, right from wrong or good from evil. There is no better disciple than *Chitta* or mind, and no nobler friend than one's *Jeeva* or soul.' In fact Ramadas points out that man need not go outside himself in search of a Guru. 'Be guided by your power of discrimination, derived from your implicit faith in God, keep your mind under control of such a power and nobly sacrifice the self.' This in essence is the advice of the Maharashtrian Saint." **M. K. G.**

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# Young India

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## The Story of My Experiments with Truth

(*By M. K. Gandhi*)

### Part II

### Chapter VII

#### Samples of Experiences

The Port of Natal is Durban, also known as Port Natal. Abdulla Seth was there to receive me. As the ship arrived at the quay, and I watched the people coming on board to meet their friends, I observed that the Indians were not held in much respect. I could not fail to notice a sort of snobbishness about the manner in which those who knew Abdulla Seth behaved towards him, and it stung me. Abdulla Seth had got used to it. Those who looked at me did so with a certain amount of curiosity. My dress marked me out from other Indians. I had a frock coat and a turban, an imitation of the Bengal *pugree*.

I was taken to the firm's quarters and shown into the room set apart for me, next to Abdulla Seth's. He did not understand me, I could not understand him. He read the papers his brother had sent through me and felt more puzzled. He thought his brother had sent him a white elephant. My style of dress and living struck him as being expensive, like that of the Europeans. There was no particular work that which could be given me. Their case was going on in the Transvaal. There was no meaning in sending me there immediately. And how far could he trust my ability and honesty? He would not be in Pretoria to watch me. The defendants were in Pretoria, and, for aught he could say, they might bring undue influence to bear on me. And if work in connection with the case in question was not to be entrusted to me what work could I be given to do, as all other work could be done much better by his clerks. The clerks could be brought to book, if they did wrong. Could I be, if I also happened to err? So if no work in connection with the case could be given me, I should have to be kept for nothing.

Abdulla Seth was practically unlettered, but he had a rich fund of experience. He had an acute intellect and was conscious of it. By practice he had picked up just sufficient English for conversational purposes, but that served him for carrying on all his business — whether it was dealing with Bank Managers and European merchants or explaining his case to his counsel. The Indians held him in very high esteem. His firm was then the biggest, or at any rate one of the biggest, of the Indian firms. With all these advantages he had one disadvantage—he was by nature suspicious.

He was proud of Islam and loved to discourse on Islamic philosophy. Though he did not know Arabic, his acquaintance with the Holy Koran and Islamic literature in general was fairly good. Illustrations he had in plenty, always ready at hand. Contact with him gave me a fair amount of practical knowledge of Islam. When we came closer to each other, we had long discussions on religious topics.

On the second or third day of my arrival, he took me to see the Durban Court. There he introduced me to several people and seated me next to his attorney. The Magistrate kept staring at me and finally asked me to take off my turban, which I refused to do, and left the court.

So here too there was fighting in store for me.

Abdulla Seth explained to me why some Indians were required to take off their turbans. There was leg the Mussulman costume might, he said, keep their turbans on but the other Indians on entering a Court had to take theirs off as a rule.

I must enter into some details to make this more distinctly intelligible. In the course of these two or three days, I could see that Indians were divided into different groups. One was that of Mussulman merchants who call themselves 'Arabs'. Another was that of Hindu and Parsi clerks. The Hindu clerks were neither here nor there, unless they met in their lot with the 'Arabs'. The Parsi clerks would call themselves Persians. These three classes had some social relations with one another. But by far the largest class was that composed of Tamil, Telugu and North Indian indentured and freed labourers. The indentured labourers were those who went to Natal on an agreement to serve for five years, and came to be known there as *girmitiyas* from *girmit* which was the corrupt form of the English

word 'agreement'. The other three classes had some but business relations with this class. Englishmen called them 'coolies', and so the majority of Indians were of the labouring class all Indians were called 'coolies,' or 'samis'. 'sami' is a Tamil suffix coming after many Tamil names, and it is nothing else than the Sanskrit *Swam*, meaning a master. Whenever therefore an Indian resented being addressed as a '*sami*' and had an argument with a man, he would try to relate the compliment in this wise: "You may call me *sami* but you do get that *sami* means a master. I am not your master!" Some Englishmen would wince at this, while some would get angry, swear at the Indian and, if there was a chance, would even belabour him, for, '*sami*' to him, was nothing better than a term of contempt. To interpret it to mean a master amounted to an insult!

I was known as a 'coolie barrister.' The merchants were known as 'coolie merchants.' The original meaning of the word 'coolie' was thus forgotten and it became a common appellation for all Indians. The Mussalman merchant would resent this and say 'I am not a coolie, I am an Arab', or 'I am a merchant', and the Englishman, if courteous would apologise to him.

The question of wearing the turban had a great importance in the state of things. Taking off one's Indian turban would be pocketing an insult. So I thought I had better bid good-bye to the Indian turban and begin wearing an English hat, which would save me from the insult and the unpleasant controversy.

But Abdulla Seth disapproved of the proposal. He said, 'If you do anything of the kind, it will have a very bad effect. You will compromise those insisting on wearing Indian turbans. And as Indian turban sits well on your head. If you wear an English hat you will pass for a waiter.'

There was practical wisdom, patriotism, and a little bit of narrowness in this advice. The wisdom was apparent, and he would not have insisted on the Indian turban except out of patriotism, the slighting reference to the waiter betrayed a kind of narrowness. Amongst the indentured Indians there were three classes — Hindus, Mussalmans, and Christians. The last were the children of indentured Indians who became converts to Christianity. Even in 1893 their number was large. They wore the English costume and the majority of them owned their living by serving as waiters in hotels. Abdulla Seth's criticism of the English hat was with reference to this class. It was considered demeaning to serve as a waiter in a hotel. The belief persists even today among many. On the whole I liked Abdulla Seth's advice. I wrote to the press about the incident in the court and defended the wearing of my turban in the court. The question was very much discussed in the papers which described me as an 'unwelcome visitor'. Thus the incident gave me an unexpected advertisement in South Africa within a few days of my arrival there. Some suspected me, and some severely criticized my temerity.

My turban stayed with me practically until the end of my stay in South Africa. Exactly when and why I left off wearing any head dress at all in South Africa we shall see later.

(Translated from *Navajivan* by M. D.)

## The Cow—the Mother of Prosperity

### VIII

(Mr. Hayes now deals with the processes subsequent to milking.) V. G. D.)

### Remember these things

All milk that is to be separated should be separated immediately after milking, while the milk is warm, then the separator does better work and we have the skim milk fresh and warm for the calves.

**Milk or cream that is to be kept should be cooled the first possible instant after it comes from the cow**

Bacteria make milk and cream sour and spoil.

Bacteria will not work in cold milk.

Bacteria multiply by the millions in warm milk.

Do not let the milk remain about the stable an hour or two before it is taken to the milk house.

Milk fresh from the cow has a temperature of about 90 degrees F. and should be cooled down to 50 degrees F. or lower to make it keep.

A thermometer is needed where we are producing milk or cream.

Ice is the best cooler where available.

Running water is next to ice as a cooler and should be kept in the shade and cooler ground as much as possible to keep the temperature low.

If we cannot have running water to cool the milk or cream, we should change the water as it takes up the heat from the milk, keeping a fresh, cool supply around the milk or cream.

Fresh cream should be cooled before pouring it into the can with cold cream. Stirring the cream hastens cooling.

### What will we do with the milk?

It is a crime for any man who owns a cow to sell a pint of milk or a pound of butter before his children, his wife and himself have milk to drink every day, and cream and butter to eat every meal.

It is foolish for a dairyman to be so anxious to get the milk-can full before it is hauled off the farm that he starves his own children by compelling them to eat counterfeit butter, by depriving them of milk, the best food on earth and for which there is no substitute.

The dairyman, who does this knowing that he is depriving his family of health-making food, needs a vacation in jail until he wakes up to the fact that his family is worth more than a few gallons of milk.

Many milk-selling dairymen use the money they get for milk to pay doctors and dentists bills for his family, sick because they had to do without milk.

Rickets bow legs and poor teeth in children result from not having milk.

We can pile food before our children and still starve their bones and hinder their growing good teeth. Children need lime to grow strong bones and good teeth, and there is little lime in bread, while there is plenty of it in milk.

If you want to stay away from the hardening of the arteries, high blood pressure, stomach and liver trouble; if you want to build a resistance against cancer, heart troubles, cataract, colds and the hundred diseases that age and kill people before their time, eat butter and drink milk, and lots of it.

The best market in the world for all the milk, cream and butter that the family can use is to see that the family gets it.

**The way we sell our dairy products depends on our best market**

The best way to sell the product from many dairies is to sell the cream or butter fat and use the skim milk on the farm where it is needed, where it is worth the most.

There is a market for whole milk, but it is limited to the country around towns and cities and to where milk can be delivered quickly by rail or steamer.

The farms where the whole milk is sold would be better off if part of the milk was separated and the skim milk used to raise calves.

For making butter on the farm, cream should be kept cold until time to ripen it for churning, but should not freeze.

**Skim milk fresh and warm from the separator is that cannot be replaced by any substitute**

Butter milk and whey, though not equal to fresh milk for feeding, are too valuable to waste, they are valuable feeds for calves, and the right use of them adds profit to dairying.

Calves after three weeks old, will grow just as big, just as strong and a lot cheaper when fed fresh, warm skim milk as when fed whole milk, and they will grow a lot better on skim milk than on any other substitute.

Calves drinking skim milk and eating corn meal are as strong as though they were running with their mothers and getting all the whole milk they could drink. When we consider that they will grow into valuable cows to keep up the herd, we find that the skim milk they are drinking is bringing more than to market it in any other way.

When we separate milk at home, we have it fresh which makes it worth more to feed, we run no risks of getting disease from other herds as when we get milk separated away from home.

**We cannot afford to do without a cream separator**

We lose too much butter fat if we try to separate milk any other way.

The butter lost from one cow's milk in a year is 1.2 lbs. in the case of the cream separator, 10.1 lbs. in that of deep setting, 26.2 lbs. with a shallow pan, and 49.5 lbs in water dilution.

We cut only get all the cream from the cream separator, but

**We get better cream**

The milk does not sit around taking on odours while waiting for cream to rise.

**It takes less time**

The cream is separated all at one handling and in a few minutes.

**It takes less labour**

It is easier to turn and wash a separator than to pour into and handle and wash a lot of pans and cans

**It takes fewer vessels**

The skim milk is fed and out of the way. It takes only about one sixth as many vessels to hold the cream as it does the milk

**It takes less storage**

A can of cream takes but little room. Pans and crocks to hold the milk would spread all over the milk-house

[The foregoing hints valuable as they are, it must be remembered, are meant for American conditions. Our own ways of treating milk must not be thrown away without due testing and comparing. For instance, the use we make of whey is probably better, far more economical, than the use, suggested by the writer, of skim milk. M. K. G.]

## Cattle in Akbar's Time

Writes Abul Fazl in the *Ain-i-Akbari*:

"Throughout the happy regions of Hindustan the cow is considered auspicious and held in great veneration. Though every part of the empire produces cattle of various kinds, those of Gujrat are the best. They will travel 80 *kos* (120 miles) in 24 hours and surpass even swift horses. ... Sometimes a pair of these are sold for 100 *mohurs*, but they are very common for 10, and 20 *mohurs*. ... Some cows give upwards of half a maund of milk daily. Cows are seldom sold for more than ten rupees. His Majesty has a pair of bullocks which cost him five thousand rupees."

Milk in Akbar's time sold at 25 *dams* (five-eighths of a rupee) the maund, which equalled 55½ pounds. A rupee therefore would fetch 89 pounds. *Ghi* sold at 105 *dams* per maund. This means that a rupee would purchase over 21 pounds. V. G. D.

## A. I. C. F. A. Balance Sheet

The following is the balance sheet of the A. I. Cow Protection Association ending 30th April 1926

| Receipts | Rs. | a. | p. | Expenditure | Rs. | a. | p. |
|---|---|---|---|---|---|---|---|
| Subscriptions and donations | 6,100 | 15 | 0 | Provisional expenses | 125 | 7 | 8 |
| Proceeds of the sale of yarn subscriptions and donations | 26 | 6 | 6 | Honorary Treasurer's expenses | 8 | 10 | 3 |
| Interest | 27 | 3 | 0 | Secretarial | 1,316 | 2 | 0 |
| | | | | Travelling expenses | 60 | 8 | 3 |
| | | | | Books etc. | 20 | 15 | 8 |
| | | | | Printing expenses | 21 | 0 | 0 |
| | | | | Postage | 12 | 4 | 6 |
| | | | | Stationery | 3 | 7 | 3 |
| | | | | Deposit with Central Bank, Jhaveri Bazar Branch | 3,776 | 11 | 0 |
| | | | | With Satyagraha Ashram | 705 | 14 | 0 |
| | | | | With Honorary Treasurer | 1 | 15 | 0 |
| | | | | With Secretary | 103 | 10 | 0 |
| Total | 6,154 | 8 | 6 | | 8,154 | 8 | 6 |

It will be noted that the proceeds of the sale of yarn have been very poor because the yarn was mostly bad. If the subscribers will improve the quality of their yarn, they will without extra trouble or expense to themselves increase the amount paid by them.

M. K. G.

# Young India

## Colour Bar vs Swadeshi

*(By M. K. Gandhi)*

Thus writes Mr. Spender —

"Gandhi would keep out European goods; the South Africans would go a step further and keep out the Indians. Swadeshi and Colour Bar Bills are the obverse and reverse of the same idea; both follow from the despairing thought that East and West cannot intermingle without destroying each other's characteristic ways of life. Gandhi, the saint, is full of benevolence, and I listened to him while he earnestly disclaimed all sympathy with violent or anarchical ways of changing any existing order. Yet as he discoursed on the ravages which Western Industrialism had wrought in the Indian villages, I had the feeling that if he were Emperor of India invested with plenary powers, the regulations that he would make for the admission of Europeans and their settlement in India might not greatly differ from those which the South Africans are attempting to impose on Indians in South Africa today. I have a very real respect for Mr Gandhi, and I am of course, aware that the last thing that he desires is to afford excuses for either form of intolerance. It is nevertheless true that 'Swadeshi' and 'Colour Bar' belong to the same spiritual family."

This paragraph from Mr. Spender's article furnishes an extraordinary study in what Tolstoy would call hypnotism. Under the hypnotic influence of the standardized thought of the English official in India, Mr Spender is unable to see any difference between the Colour Bar Bills of South Africa and the Indian Swadeshi in terms of Khaddar. Mr. Spender is an honest Liberal. He has some sympathy for Indian aspirations. But he cannot escape the influence of his immediate surroundings. What is true of him is no doubt true of every one of us. Hence the necessity for Non-co-operation. When the surroundings are vicious, we must cut ourselves off from contact with those surroundings, in so far at least as our contact is voluntary.

But whether Mr Spender's extraordinary proposition is an outcome of the hypnotic influence of his surroundings or whether it is really his own original idea, let us examine it. The Colour Bar Bill is aimed at men, not at measures. Swadeshi is aimed at measures only. Colour Bar is undeniably against a man's race or colour. Swadeshi knows no such distinction. The upholders of the Colour Bar would carry out their purpose even violently if necessary. Swadeshi eschews all form of violence, even mental. The Colour Bar has no reason behind it. Swadeshi, in the form of Khaddar, is a scientific formula supported by reason all along the line. Under the Colour Bar every Indian, no matter what educational qualifications he may possess, even though he may be thoroughly Westernized, is an undesirable person in the estimation of the Europeans of South Africa. The Colour Bar Bills are violent in purpose, for, they would keep the natives of the soil and the Asiatic settlers for ever as unskilled labourers and will not allow them to rise above that status. The Colour Bar Bills are intended to do, under the name of civilization and for its protection, perhaps, in a more virulent form, what has been done in the name of Hinduism by Hindus to the so-called untouchables. But it is worthy of note that untouchability, whatever may be said to the contrary, is fast dying in India. Those who are devoting themselves to the removal of untouchability are also those who are enthusiastically advocating the universalisation of the spinning wheel. Untouchability is admitted to be an evil. The Colour Bar is being raised almost to the status of a religion in South Africa. The Colour Bar Bills would harm, and deprive of their possessions innocent men and women without any just cause. Whereas Swadeshi is intended to harm not one single soul. It seeks to return to the poorest of the land what has been taken away from them almost by force. The Colour Bar Bills are exclusive. Swadeshi is never exclusive in the sense in which the Colour Bar Bills are. Swadeshi has no sympathy with the formula that East and West can never intermingle. Swadeshi does not banish all foreign or European goods, nor all machine made goods, nor for that matter does Swadeshi tolerate all home-made goods. Swadeshi admits of and welcomes the introduction of all foreign goods that cannot or need not be manufactured in India and that would benefit her people. Thus Swadeshi admits all foreign books containing pure literature, all foreign watches, foreign needles, foreign sewing machines, foreign pins. But Swadeshi excludes all intoxicating drinks and drugs even though they may be manufactured in India. Swadeshi concentrates itself upon the spinning wheel and Khaddar, to the exclusion of all foreign cloth and even cloth manufactured in the mills of India, for the very simple, sufficient, satisfying and moral reason that the destruction of the spinning wheel has meant the destruction of the only supplementary industry of India for the millions of its peasants without furnishing any substitute. Thus Swadeshi in the form of Khaddar and the spinning wheel is a paramount necessity for the very existence of the millions of her paupers. Whereas the Colour Bar Bill was a response to the greed of a handful of Europeans who are after all exploiting the resources of a land which belongs not to them but to the original inhabitants of South Africa. The Colour Bar Bills have therefore no moral foundation whatsoever so far as I can see. The exclusion or the expulsion of the Asiatic settlers of South Africa is in no way required, can in no way be proved to be necessary, for the existence of the South African Europeans. Still less can the suppression of the original inhabitants of South Africa be defended on any single moral ground. It is therefore painfully surprising to find a person of Mr Spender's experience and attainments putting the highly moral Swadeshi in the form of Khaddar in the same category as the Colour Bar Bills. They do not belong to one family, but alone spiritual, but they belong to absolutely different families as different as the North pole is from the South.

Mr Spender speculates upon what I would do if I was 'Emperor of India invested with plenary powers'. Perhaps I can speculate with greater authority. If I were Emperor of India I would extend the hand of fellowship to the whole of the world irrespective of caste, colour or creed, for, I claim the whole of mankind to be the children of one God, having absolutely the same capacity

for self-realisation as the tallest amongst them. I would disband practically the whole of the army of occupation in India, retaining only such police as may be necessary for the protection of her citizens against thieves and robbers. I would not bribe the Frontier tribes as they are being bribed today. But I would activate the friendliest relations with them and to that end send out reformers amongst them in order to find out the ways or means of providing useful occupation for them. I would guarantee the fullest protection for every European living in India and all honest European enterprises. I would impose a prohibitive tariff on all foreign cloth so as to exclude it entirely from India and bring Khaddar under State control, so as to enable every villager who chooses to spin, feel that the products of his or her spinning wheel would be taken up. I would prohibit the importation of intoxicating liquors and close down every distillery, confining the manufacture of alcohol and opium for proved medical necessity. I would guarantee full protection to all forms of religious worship, save what is repugnant to the moral sense of mankind. I would throw open to the so-called untouchables every public temple and public school to which all other Hindus have right of admission. I would summon the representatives of both the Hindus and Mussulmans, search their pockets and deprive them of all satchel and of all lethal weapons, if they have any, and lock them together in one room and open it only after they have settled their quarrels. There are of course many other things that I would do if I was Emperor of India. But since there is little chance of my being one, the foregoing is enough as a fair sample of what one who is miscalled a visionary, but who considers himself a practical man, understanding the wants of the poorest people, would do if he had the power.

## 'Towards Moral Bankruptcy'

*(By M. K. Gandhi)*

### I

Kind friends continue to send me cuttings from Indian newspapers app ownsly dealing with the question of birth control by the use of contraceptives. My correspondence with young men on their private conduct is increasing. I am able to discuss in these pages only an infinitesimal portion of the questions raised by my correspondents. American friends send me literature on the subject and some are even angry with me for having expressed an opinion against the use of contraceptives. They deplore that as advanced reformer in many ways I should be misguided in my views about birth-control. I find too that the advocates of the use of contraceptives number among them some of the coherest of men and women of all lands.

I therefore thought that there must be something very desirable in favour of the methods advocated and felt too that I should say on the subject more than I have done. Whilst I was thinking of the problem and of the question of reading the literature on the subject a book called 'Towards Moral Bankruptcy' was placed in my hands for reading. It deals with this very subject and as it appears to me, in a perfectly scientific manner. The original is in French by M. Paul Bureau and is entitled "D'Indiscipline des mœurs' which literally means "the indiscipline of morals." The translation is published by Constable Company and has an introduction by Dr. Mary Scharlieb C. B. E., M. D., M. S. (Lond). It covers 538 pages in 15 chapters.

Having read the book I felt that before I summarised the author's views, I must in justice to the cause read the standard literature in favour of the methods advocated. I consequently borrowed from the Servants of India Society such literature as they had on the subject. They have very kindly lent me some of the books in their possession. Kaka Kalelkar who is studying the subject has given me Havelock Ellis' volume specially bearing on the subject and a friend has sent me the special number of 'The Practitioner' in which is collected some valuable medical opinions from wellknown practitioners.

My purpose in collecting literature on the subject was to test the accuracy, so far as a layman could, of M. Bureau's conclusions. One often finds that there are two sides to questions even when reformists discuss them and that there is much to be said for either side. I was anxious therefore to know the view-points of the advocates of contraceptives before I introduced to the reader M. Bureau's volume. I have come to the deliberate conclusion that so far at least as India is concerned, there is no case for the use of contraceptives. Those who advocate their use for Indian conditions either do not know them or choose to ignore them. But if it can be proved that the methods advocated are harmful even in the West, it would be unnecessary to examine the special Indian conditions.

Let us therefore see what M. Bureau has to say. His studies are confined to France. But France means much. It is considered to be the most advanced country in the world and if the methods have failed in France, they are not likely to succeed elsewhere.

Opinions may differ as to the meaning of the word 'failure'. I must therefore define the word as it is here meant. The methods must be proved to have failed if it can be shown that moral bonds have loosened, licentiousness has increased, and that instead of the check having been exercised by men and women for purposes of health and economic limitation of families only, it has been used principally for feeding animal passions. This is the moderate position. The extreme moral position condemns the use of contraceptives under every conceivable circumstance, it being contended that it is not necessary for man or woman to satisfy the sexual urge except when the act is meant for race reproduction, even as it is not necessary for man or woman to eat except for sustaining the body. There is also the third position. There is a class of men who contend that there is no such thing as morality or that if there is, it consists not in exercising restraint but in indulgence of every form of animal appetite, so long as it does not so impair the constitution as to render it unfit for the very indulgence which is its object. For this extreme position I do not suppose M. Bureau has written his volume. For M. Bureau considers his book by quoting from Manu's saying 'The future is for the nations who are chaste'.

In the first part of his book M. Bureau has collected facts which make most dismal reading. It shows how vast organisations have sprung up in France which merely pander to man's basest instincts. Even the one claim of advocates of contraceptives that abortions must disappear with the use of these methods cannot be sustained. 'It is certain' says M. Bureau 'that during the twenty five

years that have especially seen the increase in France of anti-conceptionist methods, the number of criminal abortions has not become less.' M. Bonnet is of opinion that abortions are on the increase. He puts down the figure at anything between 2,75,000 and 3,25,000 per year. Public opinion does not look upon them with the horror that it did years ago.

*(To be Continued)*

## Notes

### Khaddar Exhibitions in Behar

I have before me a fairly long report of the Khaddar Exhibitions that have been recently held in Behar. The inspiration to hold these exhibitions was derived by Babu Rajendra Prasad from such an exhibition held by the All India Agrawala Maha-Sabha at Delhi during the year. The first such exhibition in Behar was opened by Babu Satis Chandra Das Gupta of Khadi Pratishtan, Calcutta. And as it proved successful, similar exhibitions were continued to be held in various parts of Behar. The first exhibition was held on the grounds of Behar Vidyapith on the banks of the Ganges, some three miles from Patna. The second was held in the Behar Young Men's Institute and it was opened by Sadhu Vaswani of Sindh. The third was held at Arrah and the fourth at Muzzafarpur and was opened by Maulvi Saheb Muhammad Shafee. The fifth was held at Chapra and was opened by Maulana Mazhar-ul-Haque. The sixth was held at Mairwa, a small village in the district of Chapra and the seventh and the last mentioned in the report, was held at Gaya on the 11th instant. The highest attendance was at Gaya, despite of terrible heat. It totalled 7,000. There was a large number of ladies included in the number. The local attendance was 2,000.

"These exhibitions" the report goes on to state "are being visited by Congressmen, Non-congressmen, Government officials, Zamindars, lawyers, big and small merchants, and in some cases even Europeans. The exhibition at Mairwa was visited by swards of simple villagers, rather than the middle class men. The Khadi sales averaged over a thousand each, the lowest being Rs. 400 at Mairwa, and the highest being Rs. 2,000 at Gaya. The report says, "In these exhibitions all discord and disunion between Hindus and Musalmans or political leaders holding different views were absent."

The methods adopted are "We approach at every place some prominent person and request him to organise a Khadi exhibition. We secure an influential man to open it. Invitation cards are issued to prominent people. The exhibition is advertised by means of notices, placards, etc. In the evenings, during the exhibition time, magic lantern lectures are given illustrating the Khadi movement. Crowds are attracted to these lectures. After the exhibition is over Khadi is hawked in the places where it is held. We propose to continue to hold these exhibitions and expect to clear off our stock which amounts to Rs. 80,000."

I observe from this report that noted men conducted the sales and hawking at these exhibitions.

### Professor presented with Khaddar

Quite recently the students of the economic department of the Patna College presented Prof. Sir Hamilton on his retirement with a piece of Khaddar of local manufacture with the following remarks by their spokesman as quoted in *Searchlight*:

"Sir, I know you to be a devotee of the late Prof. Marshall who lays down the basic concept of all his works on economics: 'It is on the one side a study of wealth, on the other and more important side, a part of the study of man'. And for you we cannot choose a better present than a piece of Khadi, from start to finish, a Behar product, made of the indigenous Kakri cotton. It lays bare to you, Sir, not only the economic endeavours of our country but the very heart of our Nation. On the side of wealth production it represents that part of it which goes to increase the poor man's mite, and on its human side, represents the country's struggle to provide food for the famished and to clothe the shame of the naked."

It is to be wished that all the students whether of Government College or other will appreciate the economics of Khaddar as the Patna College students have done and will follow their example whenever they have any occasion to make presentations.

### Khaddar in Mysore

A correspondent writes:

"Some Khaddar lovers of Mysore have started a co-operative Society in Mysore town since July 1926. Not much khaddar is yet locally produced. The organisers therefore secure Khaddar from Andhra, Tamil Nadu and Karnatak. The Society intends to increase its capital. At present they have 265 shares of Rs. 10 each. The share holders are required to pay Re. 1 per month on each allotted share. But some have paid the whole amount. There are 103 members of the Society. The shop purchases locally spun yarn at the rate of As. 12 per pound. It is then locally woven. The Society is spending only Rs. 32 per month for the establishment and other charges. The paid-up capital between July 1925 and May last was Re. 2,036. Khaddar purchased was Rs. 8,365. Khaddar sold was Rs. 8,088."

This is no doubt an auspicious beginning for a town like Mysore. But if the example is copied by other towns and if the management is able and honest, there is no doubt that there is a great future for Khaddar in Mysore.

### Who Can Affiliate?

A question has been asked what are the terms of affiliation for Goshalas to All India Cow Protection Association. No rules have yet been passed by the Committee. But I adopt the suggestions of Chaunda Maharaj that it should be one per cent of the net income of the Society seeking affiliation. Full particulars should be supplied at the time of affiliation and the applicant society should be prepared to endorse the objects of the Association and submit to inspection and audit by the Association. The affiliated institution or society shall have the right to have the service of the experts of the Association and free use of the literature at its disposal and such other guidance as may be in its power to render. These rules will naturally be subject to the sanction of the Committee of the A. I. Cow Protection Association. I would welcome suggestions before the rules are placed before the Committee.

M. K. G.

# All-India Deshabandhu Memorial

A correspondent draws my attention to the fact that the acknowledgements of amounts received on behalf of the All India Deshabandhu Memorial Fund have been loosely dealt with in *Young India* in that there has been no continuity. This is true because as intimations were received either from the Secretary or the Treasurer, I passed on the memoranda without checking and without examining the last totals. The correspondent is therefore unable to know whether the monies paid by himself has been actually credited to the All India Deshabandhu Memorial Fund or not. Upon receipt of the letter I corresponded with the Treasurer and secured a copy of the full list of subscribers to date. In order to avoid any confusion and error and so as to enable every subscriber to find out for himself whether his subscription has or has not been received, I am publishing the full list. I am unable to give the whole list in one issue, if only because the second part of the list is still under examination.

I need hardly assure the reader that the funds at the Treasurer's office are most jealously kept and they are banked as soon as they are received. The confusion has arisen not owing to faulty or careless bookkeeping but owing to omission to publish *all* lists received at the *Young India office*. I shall be thankful if subscribers will look up the list that is being now published and call my attention to any omission they may discover.

M K G

## Full List of Subscriptions

| | Rs. | a. | p. |
|---|---|---|---|
| Sjt. Lalji Donegaray, Bombay | 25 | 0 | 0 |
| " F. P. M. | 5 | 0 | 0 |
| " Manilal Papabhai, Bombay | 1 | 0 | 0 |
| " Anonymous | 15 | 0 | 0 |
| Anonymous | 12 | 4 | 0 |
| A sympathiser | 30 | 0 | 0 |
| Shri Vasa Lad Hitwardhak Mandal of Shree Vasa Lad Ekda Gayati | 11 | 0 | 0 |
| " Patel Ranji | 2 | 8 | 0 |
| " Patel Harilal | 2 | 8 | 0 |
| " Brajlal Preedas, Bombay | 5 | 0 | 0 |
| " Ambalal Keshavlal, Cambay | 2 | 0 | 0 |
| " Chandulal, Nagda | 12 | 0 | 0 |
| " Mahadura Sunna, Trichinopoly | 5 | 0 | 0 |
| " Chhotabhai Dayabhai Patel, Bikaner | 5 | 0 | 0 |
| " G. Venkatesh Swami, Madras | 5 | 0 | 0 |
| " Vindayaga Nayker, Madras | 2 | 0 | 0 |
| " T. Pethiraj Singh, Bareilly | 50 | 0 | 0 |
| " Rajendra Mohan Rakhit, Calcutta | 11 | 0 | 0 |
| " Swami Sahjananda Saraswati, Shahabad | 10 | 0 | 0 |
| " Chandra family of Jadarhati, 24 Parganas | 20 | 0 | 0 |
| " Manilal Gupta, Civil Station Darjeeling (C. P.) | 3 | 0 | 0 |
| " P. K. Viswanath Iyer, Palleamane, Malabar | 2 | 0 | 0 |
| " J. R. Dubara & Sons, Delhi | 10 | 0 | 0 |
| Srimati Shilvati Devi, Jorhat | 50 | 0 | 0 |
| Sjt. Upendra Nath Bara, Benares | 25 | 0 | 0 |
| " Jamapala Sambayya, Guntur Dist. | 1 | 0 | 0 |
| " Madan Mohan, Lahore | 2 | 0 | 0 |
| Messrs. Bhagwandas Ranchhordas, Karachi | 101 | 0 | 0 |
| Through Sjt. Laxman Hanumanth Arabhee Honavar | 92 | 0 | 0 |
| Sjt. Chandulal Bamprasad, Bhawanath Ghat | 15 | 0 | 0 |
| " Sripat Roopder, Dhamwala, Montgomery | 7 | 14 | 0 |
| " Vazirchand Bhola, Solon | 1 | 0 | 0 |
| N. A. Kalkarni, Belgaum | 4 | 0 | 0 |
| Pt. Dawan Chand, Manjoka, Sialkote | 5 | 0 | 0 |
| Sjt. M. Kodavaram Swami, Vizagapatam | 5 | 0 | 0 |
| " P. Ramanujan Machada, Kolaghat, Midnapur | 3 | 8 | 0 |
| Seth Gopal Das, Nadwar, Benares | 2 | 8 | 0 |
| Sjt. H. Sreekantaiah, Holenarsipur, Mysore | 10 | 0 | 0 |
| " Ram Lakhan Singh, Majhilapura, Benares | 6 | 12 | 0 |
| " H. Ananta Rao, Lanji, Bhanu | 11 | 0 | 0 |
| " Haradas Samaldas Patwari, Polanpur | 15 | 0 | 0 |
| " Ram Hari Pandit, Dawan, Assam Collected in Jamshedpur (Through Mahatma Gandhi) | 1,388 | 10 | 8 |
| Dada Ram Pande, Nisarcopur, Dt. Gonda | 3 | 0 | 0 |
| Lala Sri Chand Bir Sen, Pinnah, Dt. Meerut | 35 | 0 | 0 |
| Sjt. Balwant Singh, Meerut City | 5 | 0 | 0 |
| Through Sjt. Iqbal Bahadur, Jarwal Road, Dt. Bahraich | 5 | 4 | 0 |
| Through Sjt. Indra Deo Rai, Anjerpur, Ballia | 10 | 0 | 0 |
| Sjt. Ganesh Prasad, Bargaon Bazar, Dt. Gonda | 1 | 0 | 0 |
| " Krishnamurti Iyer, Kumbakonam | 25 | 0 | 0 |
| " Himatlal Wadilal, Bombay | 15 | 0 | 0 |
| " Chunilal Choonilal Patwa, Bombay | 5 | 0 | 0 |
| " Ramjidas Kanwar, Ferozepore City | 5 | 0 | 0 |
| " B. N. Mitra, Calcutta | 10 | 0 | 0 |
| Ornaments collected at Jamshedpur | 0 | 12 | 0 |
| Hon. Secretary, Mysore Brine & co Ltd., Staff Union, Mazagaon, Bombay | 81 | 0 | 0 |
| A Bhatia Gentleman through Sjt. Manilal Kothari | 25,000 | 0 | 0 |
| Rakhtriya Siri Sabha, Bombay | 125 | 0 | 0 |
| Sjt. Mohanbhai Lalbhai Desai, Ahmedabad | 25 | 0 | 0 |
| Brokers of Cotton Silver through Manekbai Mathya | 175 | 0 | 0 |
| Sjt. S. K. Dutt, Mathya, Indore City | 11 | 0 | 0 |
| Seva Samiti Ashram, Maodu, Bindoor, Patna | 5 | 0 | 0 |
| Sjt. Basishbar Misra, Lucknow | 1 | 4 | 0 |
| Anonymous Mhow C. I. | 21 | 8 | 0 |
| Through Sjt. S. D. Shukla, Cawnpore | 20 | 0 | 0 |
| Sjt. Lakmi Narayan Parwal, Sirsa (Punjab) | 17 | 0 | 0 |
| " Mulchand Pahlajrai, Karachi City | 2 | 12 | 0 |
| " V. Subbiah Pathar, Rangoon | 50 | 0 | 0 |
| " V. Ramaswami Lankavi, Madras | 5 | 0 | 0 |
| " Kanhyalal Mangaldas, Ahmedabad | 1 | 0 | 0 |
| " Ranchhodji Kalabhai Desai, Belsar | 15 | 0 | 0 |
| " M. Paridamasingh, Papun (Burma) | 2 | 8 | 0 |
| " G. M. Rajendra, Rash, F. M. S. | 10 | 0 | 0 |
| " S. Ramchandra Iyer, Agraharam, Tirutalangadu, Nannangapatai, Tanjore | 5 | 0 | 0 |
| " Bhalaram Jaharmal, Dhulia | 25 | 0 | 0 |
| Further Collections through Mahatma Gandhi | 2,508 | 11 | 0 |
| Through *Young India* Office, Ahmedabad up to 10-6-26 | 1,316 | 14 | 5 |
| Sjt. Somram Pathar, Rangoon | 1,000 | 0 | 0 |

| | | | |
|---|---|---|---|
| „ Hirjee Jayaram Mistri, Bombay | 125 | 0 | 0 |
| „ Arkari Venkatrao, Matur (S Kanara) | 3 | 0 | 0 |
| „ Gorandbhai Jayarambhai, Bombay | 25 | 0 | 0 |
| „ Shah Kashalchand Ratanchand, Wankaner | 3 | 0 | 0 |
| „ Jahwarlal Manaklal, Ahmedabad | 5 | 0 | 0 |
| „ Dayalji Jivanjee, Ulsar | 7 | 8 | 0 |
| „ Mohanlal Lallubhai, Bombay | 5 | 0 | 0 |
| Seth Veerchand Bhikhabhai Mandal | 13 | 4 | 0 |
| Sjt. Prasshnkar M Trivedi, Wankaner | 5 | 0 | 0 |
| „ Ambalal Mangaji Thaker, Lotipur | 5 | 0 | 0 |
| „ Jadavsen Prabhashanker Joshi, Karachi | 8 | 0 | 0 |
| „ Bapuno Veerapaksh, Gulsdgad | 1 | 8 | 0 |
| „ Vyas Manishanker Damodar, Hadala | 1 | 0 | 0 |
| „ Patel Ranchhodlal Vrajlal Ahmedabad | 10 | 0 | 0 |
| „ Vakil Abhechand Kalidas, Jetpur | 10 | 0 | 0 |
| „ Ravji Dharamsi Rukho, Cutch Mandvi | 10 | 0 | 0 |
| Sjt Desai Chhaganlal Narottamdas, Bajipiple | 2 | 0 | 0 |
| „ Keshavlal Chhotalal, Bombay | 2 | 0 | 0 |
| „ Tribhuvan Umashanker, Ahmedabad | 5 | 0 | 0 |
| „ Ambalal Asharam Dave, Ahmedabad | 2 | 8 | 0 |
| „ Manibhai Jivanjee Desai, Surendhi | 1 | 0 | 0 |
| „ Kekhoshrao Jivanjee Meajee, Bulsar | 5 | 0 | 0 |
| „ Bapulal Dalsukhram, Broach | 1 | 0 | 0 |
| „ R. K. Patel at Kosadra | 20 | 12 | 0 |
| „ Madhavjee Naejee, Karachi | 10 | 4 | 0 |
| „ Radhavjee Naejee, Karachi | 1 | 4 | 0 |
| „ Harakchand Panachand, Karachi | 1 | 4 | 0 |
| „ Dharibhai Lakmichand, Karachi | 1 | 4 | 0 |
| „ Zaverbhai B. Patel | 5 | 0 | 0 |
| „ H. G. Anjaria | 25 | 0 | 0 |
| „ Appalbhai B Patel | 3 | 0 | 0 |
| „ Motilal H. Jagalbhai | 25 | 0 | 0 |
| „ Panachand Z Sangani | 0 | 12 | 3 |
| „ Manekbai N. Mehta | 0 | 15 | 0 |
| Sjt. V. Ramaswami Lasavan through the Editor Tamil Nadu, Madras | 102 | 14 | 0 |
| „ Bavji Bhashanlal Hathisao, Goforgaon Dt. Mymensingh | 10 | 0 | 0 |
| „ Keshavlal Mulchand Pajwa, Mombasa | 10 | 0 | 0 |
| „ D. Vaskamah Abokhanch, Bagdad | 50 | 0 | 0 |
| Through Sjt. Rajendra Prasad Patna | 5,566 | 7 | 0 |
| Sjt Kasam Bapji Bokola (Mombasa) | 6 | 10 | 0 |
| Through Satyagraha Ashram, Sabarmati, | 668 | 10 | 0 |
| Sjt. Keshavlal Bhogilal Khambhat | 14 | 12 | 0 |
| „ B M. Jokar Bombay | 5 | 0 | 0 |
| „ Raghunathji Gulabbhai Atirabava Dt Surat | 1 | 0 | 0 |
| „ Sirdar Charan Lal, Bisgunj Dist. Tipurah | 16 | 12 | 0 |
| „ Maheshwar Prasad Tarau Singh, at Daulatdur (Dt Khulna) | 14 | 1 | 0 |
| „ Jogendra Nath Majumdar, at Tara, Dacca | 12 | 0 | 0 |
| Secretary W B Institution at Barisal | 10 | 0 | 0 |
| Sjt. Vimal Chandra Banerjee, Chinsura | 5 | 0 | 0 |
| „ P. K. Patel, Sultanganj Dt Bhagalpur | 7 | 5 | 0 |
| Sjt. B N Bhattacharya, at Alamnagar, Dt Rangpur | 6 | 2 | 0 |
| Poor, Calcutta | 5 | 0 | 0 |
| Sjt. L. H, Seeler at Santa Janore | 5 | 0 | 0 |
| „ Deosanjan Singh Kachhihar Kalighat, Calcutta | 4 | 0 | 0 |
| „ B. Sangal, Chand Office Allahabad | 1 | 0 | 0 |
| Students of Shillong Govt. High School through Profulla Chandra Das | 61 | 5 | 0 |
| Sjt. Rampadas Sagari Tehata Nadiad | 60 | 0 | 0 |
| „ Shashi Bhushan P. Bhandarsa, Barisal | 26 | 8 | 0 |
| „ Manilal Guha, Rangoon | 5 | 0 | 0 |
| „ Bhayabhand Natamandal Rangoon | 5 | 0 | 0 |
| Through Sjt Kalidas Zaveri's Son from Palanpur | 301 | 0 | 0 |
| Sjt Pulin Sen Gupta Oxford Mission Hostel Student Dacca | 25 | 0 | 0 |
| „ Lala Tashu lal Rangpur | 25 | 8 | 0 |
| From Kota State | 73 | 8 | 0 |
| From Bajipiple through Sjt Vinayak Balashankar | 41 | 0 | 0 |
| Through Sjt Mahadev Desai | 210 | 0 | 0 |
| Mr L. M R. Ghand Newyork | 18 | 13 | 0 |
| Office Staff of Dawnad, Spinning Weaving Mil Co, Bombay | 11 | 0 | 0 |
| Sjt. Panwari, Nandesar, Benares | 2 | 2 | 0 |
| „ Nanalal Satna | 7 | 8 | 0 |
| „ B K. Pandya, Kathlal, Dt. Kaira | 25 | 0 | 0 |
| **Total** | **38424** | **7** | **6** |

*(To be Continued)*

*Printed and published by Swami Anand, at Navajivan Press, Sarkhigarani Vadi, Saraspur, Ahmedabad.*

# A. I. S. A. Yarn Contributions

## A. Class

### 1 Ajmer (3161)

12 Indramal Modi Bombay

### 2 Andhra

*290 J Vishwanadha Sharma Guntur
†482 B Sitabhayamma Berhampore
‡433 G Sita Kantamma ,,

### 3 Assam (3162)

155 Phoom Murari Sootea

### 4 Behar

‡ 81 Dwarkaprasad Khagaria
‡154 Parameshwar Jha Kharika
‡185 Buddhinath Jha ,,
‡203 Jaradanandan Jha Mohangunj
‡205 Riyalal Bhagat Sahebpuricamal

### 5 Bengal (3163-3181)

498 Purna Chandra Datt Calcutta
499 Manindranath Bose ,,
500 Chandrakant Das —
501 Narendranath Gupta ,,
502 Bageshwar Mukarjee ,,
503 Kunj Behari Bose ,,
504 Jyotish Chandra Das Gupta ,,
505 Hargovind Chaudhary ,,
506 Kartik Chandra Gupta ,,
507 Amulya Ranjan Sen Gupta ,,
508 Ganesh Chandra Chakravarty ,,
509 Radhakinkal Pal ,,
510 Sachindra Nath Mitra ,,
511 Manmath Nath Banerjee ,,
512 Bibhuti Bhushan Mukarjee ,,
513 Anil Kumar Das Gupta ,,
514 Ajay Krishna Das ,,
515 Sukumari Ghosh Faridabad
516 Hemant Kumari ,,

### 6 Berar (3182)

17 Bhikaji B. Godbole Akola

### 7 Burma (3183)

6 K. Sathyaraja Rangoon

### 8 C. P. Hindi (3184-3186)

42 Mulchand Vadkar Saugor
43 Battilal ,,
44 Govindgir ,,

### 9 C. P. Marathi (3187)

80 Kundalal Halvar Nagpur

### 10 Bombay (3188-3189)

79 Lilladhar L. Shah Bombay
80 Class B. No. 158, transferred here

### 12 Gujarat (3190-3201)

*18 Vithal L Phadke Godhra
434 Class B. No. 766, transferred here
435 Nani Ben P Dhruva Narol
436 Ratanji Kanji Mehsad
437 Chhabildas Dahya ,,
438 Chhotalal M. Shah Narol
439 Veerji V Sura Bhavnagar
440 Maljibhai Hathibhai Bhadran
441 Dahyabhai Kashibhai ,,
442 Kalidas V Desai Nadiad
443 Bharati K Desai ,,
444 Ichchhaba Kathana
445 Maniben Shankarbhai Borsad

### 13 Karnatak (3202-3203)

174 P Venkaiyya Mysore
175 No 290 of Andhra transferred here

### 14 Kerala (3204-3206)

62 A Mukundam Guruvayoor
63 S. Dhamodharan ,,
64 J P Damodaran ,,

### 15 Maharashtra (3207-3211)

224 Shankar L Gavankar Bassein
225 Devkrishna K Joshi Bandarcha
226 Jagannathan Bhikabhai Malad
227 Pannadevi Jagannathan ,,
228 Ganga Ben G Patel Santa cruz

### 16 Punjab (3212-3218)

*8 Laloan Sharma Anandpur
59 Sundar Chaudhary ,,
60 Sardhan Dalrera
61 Ram Pyarre ,,

### 18 Tamil Nad (3216-3223)

477 P S Dorairswami Madras
478 C P Subbiah Coimbatore
479 A. Subbiah Sabarmati
480 M Veeraswami Erode
481 P N. Rajanaikyam Chetty Tiruppur
482 K Krishnaswami Erode
483 S. Krishna Swami Salem
484 B. M Sundaram ,,

* Former name remained, not being a habitual Khadi wearer.

### 19 U. P (3224-3251)

114 Harigir Goswami Khair
115 Chandrakant Gurukul-Kangri
116 Samarsingh ,,
117 Singheshwa ,,
118 Vasudev ,,
119 Balaram ,,
120 Vishwanath —
121 Krishnadatta ,,
122 Jayadev Vedalgakar ,,
123 Omprakash ,,
124 Purnanand ,,
125 Dharmapal ,,
126 Dharmavir ,,
127 Rajendra ,,
128 Keshavdev ,,
129 Dharmanand ,,
130 Prabhudatta ,,
131 Vidyadhar ,,
132 Bhimsen ,,
133 Narendra Nath ,,
134 Parasachandra ,,
135 Devnath ,,
136 Shant Kesh ,,
137 Satya Kesh ,,
138 Lalchand —
139 Sukhdevji ,,
140 Chitrangad ,,
141 Vikramaditya ,,

## B Class

### Andhra (100)

†813 A. Venkatramayya Chesarla
815 K Shreeramulu Vizianagram
816 P. Sattya Rao Dindigadi
817 M. Venkateshwara Duggirala
818 P. Sanyarayanda ,,
819 M V Subramanya Sharma Brahmanda-dam
820 V. R. Varaprasadanadu Duggirala
821 P. Venkatlakshmamma —
822 P. Kotamma ,,
823 N Anandayya Vinnagram
824 D Shreenivasachari Tirupati
825 Class A No. 432 transferred here
826 ,, 433 —

### Behar (88)

827 Dashrathlal Dhanuha

† Former name removed owing to repetition

‡ Former name transferred to Karnatak A class No. 175.

* Former names transferred to B Class Nos. 825 and 826

‡ Former names removed owing to repetition

§ Former name transferred to Juvenile Branch No. 19 of Bihar.

828 Lakshmiarayansingh Ekma
829 Hardhan Kumbher Gopalpur

**Bengal (84)**

830–836 C. class Nos 28–34 transferred here
837 Kshirodbashini Gupta Faridabad

**Burma (4)**

838 Hanuman Sharma Rangoon

**C. P Marathi (22)**

839 Panamchand Bantia Wardha
840 Keshao A Hibre "

**Bombay (18)**

*138 D D Bakre Bombay
841 A. B. Vidwans Dadar
842 S. G. Fatarpakar Bombay
843 Mukundrao Fatarpekar "
844 D. G. Fatarpekar "

**Gujarat (168)**

†785 Magibhar D. Thakar Borsad
846 Sundarlal N. Joshi Nadiad
847 Nathubhai K. Joshi Ankleshwar
847 Maganlal Haribhai Bhavnagar
848 Jethaji K. Modi "
849 Hanchandra K. Modi "
850 Javerbhai Maganlal "
851 Bhikhubhai G Patel Talavchora

**Maharashtra (43)**

‡809 Dattatrey S Deshpande Poona
852 Sampatbai Apte Dondaicha
853 Purushottam N Gadre Poona
854 Damodar K. Gadre Ahmednagar
855 Gorardhanbhai Patel Santa Cruz

**Punjab (6)**

856 Mrs Thakurdas Dehra
857 Harkaur "

**Sind (14)**

858 Mayabai Karachi

## C. Class

**Bihar**

§28 Nam Bela Dasi Mushhane

**Bengal**

§29 Gauckishore Ghose Kidderpore

**Kerala**

§ O K B. Venkatachalam Shoranur

**Maharashtra**

§31 Kalyan Ben Udyavar Santa Cruz

**U. P**

§32 Dersand Singh Benares

* Former name transferred to A class No. 30

† Former name transferred to A class no 404

‡ Former name removed not being a hadinal Khadi wearer.

§ Former names transferred to B class Nos 830—836

## Juvenile Members

**4 Bihar (97)**

10 Class A No. 205 transferred here

**6 Berar (98–99)**

4 Taramati Nanabhai Akola
5 Kantilal Narabhai "

**9 C. P Marathi (100-110)**

1 Bemdas K. Gaur Wardha
2 Gulab G. Marathe "
3 Damodar S Jagu "
4 Hari G. Mule "
5 Dallichand S Rathi "
6 Daulat V. Shindekar "
7 Kishanlal Agrawal "
8 Hardas K. Sach "
9 Narayan J. Ghared "
10 Pandalik D Kirkule "
11 Kishanlal S. Jagu "

**12 Gujarat (111–118)**

60 Shanta Ben Shankarbhai Valed
61 Mangala Ben " "
66 Kamala Ben " "
63 Govindbhai B. Patel Navsi
64 Chaubhai B. Vyas Bhavnagar
65 Harcharay D Pathak Vasad
66 Amrutlila A. Vyas Bhavnagar
67 Betilal T. Mehta "

**Maharashtra (119)**

8 Vasudeo R. Ghatage Poona

**National week Donations —**

48 Murcor Sarak Surat
49 S. S Galwadi "
50 Narayan Paramayya Gange "
51 X "
52 Vasudev A. Gorevi "
53 Ganesh A. Bhatkulkar "
54 D B Hatangdi "
55 B B. Hatangdi "

## Donations

534 Sashtriya Kumar Mandir Valed
525 Mayji D Veda Bombay
526 Nageeb M Shinde Poona
527 Sundrabai Shinde "
528 Kamalabai Kaulkar "
529 Donation through Dr. Atharala "
530 Narayandas Jhinjhana
531 K. B Venkatachalam Shoranur
532 Jaisukdas Nathubhai Gondal
533 Dhanawan Gami B Dwarji Santa Cruz
534 Fateehand Mehta Calcutta
535 C Krishnan Nair Calicut
536 M Narayan Nair
537 M. S S. Iyer Sandakan (Borneo)
538 Dwarkadas Shetji Belgaum
539 Amritlal K. Upadhyay Adaval

unacceptable for membership—

540 Ayodhyaprasad Ahmedabad
541 Dr. Kashiram Dehra
542 Hardwariram "

## Money Contributions

**Donors**

Already acknowledged (Young India 27–5–26) Rs. 858–8–3
Lala Mukundlal Lahore " 2–0–0
L. B. Koti Bhandara " 1–0–0
S Arunachalam St. Thomas Mt. " 3–0–0
Anonymous " 5–0–0
Shanti Bhushan Delhi " 8–0–0
Chelaram Hazarajmal Karachi " 2–8–0
A Venkataratnam Pithapuram " 10–0–0
Anonymous " 5–0–0
P. A. Nanalwalla Bombay " 20–0–0
Gopal Shambhurao Bhave Pen " 5–0–0

Total Rs 916–0–3

## Summary

| | A | B | Total |
|---|---|---|---|
| 1 Ajmer | 12 | 0 | 12 |
| 2 Andhra | 436 | 100 | 536 |
| 3 Assam | 155 | 0 | 155 |
| 4 Behar | 224 | 88 | 312 |
| 5 Bengal | 516 | 84 | 600 |
| 6 Berar | 17 | 6 | 23 |
| 7 Burma | 6 | 4 | 10 |
| 8 C. P. Hindi | 44 | 164 | 208 |
| 9 C P Marathi | 65 | 22 | 88 |
| 10 Bombay | 80 | 18 | 98 |
| 11 Delhi | 21 | 2 | 23 |
| 12 Gujarat | 445 | 168 | 613 |
| 13 Karnatak | 175 | 41 | 216 |
| 14 Kerala | 64 | 5 | 73 |
| 15 Maharashtra | 228 | 43 | 271 |
| 16 Punjab | 51 | 6 | 57 |
| 17 Sind | 43 | 14 | 57 |
| 18 Tamil Nad | 484 | 59 | 543 |
| 19 U P | 141 | 17 | 158 |
| 20 Utkal | 33 | 13 | 46 |
| TOTAL | 3551 | 858 | 4109 |

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

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## The Story of My Experiments with Truth

(*By M. K. Gandhi*)

### Part II

### Chapter VIII

#### On the way to Pretoria

I soon came in contact with the Christian Indians living in Durban. The Court Interpreter Mr Paul was a Roman Catholic. I made his acquaintance as also that of the late Mr Subhan Godfray, then a teacher under the Protestant Mission, and father of Mr James Godfrey who since has been a member of the South African Deputation which visited India last year. I became met the late Parsi Rustomji and the late Adamji Miyakhan about the same time. All these friends who up to then had never met one another except on business came ultimately into close contact as we shall see later.

Whilst I was thus widening the circle of my acquaintance, the firm received a letter from their lawyer saying that preparations should be made for the case, and that Abdulla Seth should go to Pretoria himself or send a representative.

Abdulla Seth gave me this letter to read, and asked me if I would go to Pretoria. 'I can only say after I have understood the case from you,' said I. 'At present, I am at a loss to know what I have to do there.' He thereupon asked his clerks to explain the case to me.

As I began to study the case, I felt as though I ought to begin from the A.B.C of the subject. During the few days I had at Zanzibar, I had been to the Court to see the work there. A Parsi lawyer was examining a witness and asking him questions regarding credit and debit entries in account books. It was all Greek to me. Bookkeeping I had learnt neither at school, nor during my stay in England.

And the case for which I had come to South Africa was mainly about accounts. Only he who knew accounts could understand and explain it. The clerk went on talking about something debited and something credited, and I felt more and more confused. I did not know what a P. Note meant. I failed to find the word in the dictionary. I revealed my ignorance to the clerk and learnt from him that a P. Note meant a promissory note. I purchased a book on book-keeping and studied it. This gave me some confidence. I understood the case. I saw that Abdulla Seth who did not know how to keep accounts had so much practical knowledge that he could quickly solve intricacies of book-keeping. I told him that I was prepared to go to Pretoria.

'Where will you put up?' asked the Seth.

'Wherever you want me to' said I.

'Then I shall write to our lawyer. He will arrange for your stay. I shall also write to my Memon friends there but I would not advise you to stay with them. The other party has great influence in Pretoria. Should any one of them manage to read our private correspondence, it might do us a lot of harm. The more you avoid familiarity with them the better for us.'

'I shall stay where your lawyer puts me up or I shall find out independent lodgings. Pray don't worry. Not a soul shall know anything that is confidential between us. But I do intend cultivating the acquaintance of the other party. I should like to be friends with them, I would try, if possible, to settle the case out of court. After all Tyeb Seth is a relative of yours.'

Seth Tyeb Haji Khan Mahomed was a near relative of Abdulla Seth.

The mention of a probable settlement somewhat startled the letter, I could see. But I had already been six or seven days in Durban, and we now knew and understood each other. I was no longer a 'white elephant'. So he said.

'Y . . . es, I see. There would be nothing better than a settlement out of court. But we are all relatives and know one another very well indeed. Tyeb Seth is not a man to consent to a settlement easily. With the slightest unwariness on our part he would screw all sorts of things out of us and do us down in the end. So please think twice before you do anything.'

"Don't be anxious about that" said I.

'I need not talk to Tyeb Seth, or for that matter to any one else, about the case. I would only suggest to him to come to an understanding and so save a lot of unnecessary litigation.'

On the seventh or eighth day after my arrival, I left Durban. A first class seat was booked for me. It was usual there to pay five shillings extra, if one needed beddings. Abdulla Seth insisted that I should book one

bedding but out of stubbornness and pride, and with a view to saving five shillings, I declined. Abdulla Seth warned me. 'Look, now, said he— 'This is a different country to India Thank God, we have enough and to spare Please do not stint yourself in anything that you may need.'

I thanked him and asked him not to be anxious.

The train reached Maritzburg, the capital of Natal, at about 9 p m Beddings used to be provided at this station. A railway servant came and asked me if I wanted one. 'No', said I 'I have one with me' He went away But a passenger came out, and looked me up and down. He saw that I was a 'coloured' man This disturbed him, Out he went and came in again with one or two officials They all kept quiet, when another official came to me and said 'Come along, you must go to the van compartment.

'But I have a first class ticket' said I

'That doesn't matter,' rejoined the other. 'I tell you, you must go to the van compartment.'

'I tell you I was permitted to travel in this compartment at Durban and I insist on going on in it.'

'No, you won't' said the officials 'You must leave this compartment, or else I shall have to call a police constable to push you out.'

Well, then, let him do so I refuse to get out voluntarily.

The constable came He took me by the hand and pushed me out. My luggage was also taken out I refused to go to the other compartment and the train steamed away I went and sat in the waiting room, keeping my hand bag with me and leaving the other luggage where it was. The railway authorities had taken charge of it.

It was winter, and winter in the higher regions of South Africa is severely cold Maritzburg being at a high altitude the cold was extremely bitter My overcoat was in my luggage, but I did not dare to ask for it (lest I might be insulted again), so I sat and shivered. There was no light in the room. A passenger came to sit about midnight and possibly wanted to talk to me But I was in no mood to talk.

I began to think of my duty Should I fight for my rights or go back to India, or should I go on to Pretoria without minding the insults, and return to India after finishing the case? It would be cowardice to run back to India without fulfilling my obligation. The suffering I should have to go through would be superficial—only a symptom of the deep disease of colour prejudice. I should try, if possible, to root out the disease and suffer hardships in the process Redress for wrongs I should seek only to the extent that would be necessary for the removal of the colour prejudice.

So I decided to take the next available train to Pretoria.

The following morning I sent a long telegram to the General Manager of the Railway, and also informed Abdulla Seth He immediately sent the General Manager who justified the conduct of the Railway authorities, but informed him that he had already instructed the Station Master to see that I reached my destination safely. Abdulla Seth wired to the Indian merchants in Maritzburg and to friends in other places to come and look after me They came to see me at the station and tried to comfort me by narrating their own hardships and explaining that what had happened to me was nothing unusual. They also said that Indians travelling first or second class had to expect trouble from Railway officials and white passengers. The day was thus spent in listening to these tales of woe. The evening train arrived There was a reserved berth for me— I now purchased at Maritzburg the bed ticket I had refused to book at Durban

The train took me to Charlestown.

(Translated from *Navajivan* by M. D.)

## Why there is slaughter

### and How to prevent it

### XI

The last but not by any means the least important point to be considered is, what are the ways and means for dealing with the situation outlined in the previous sections?

The most urgent and pressing need of the situation is a reconstruction and reorganisation of our humanitarian societies, namely the *Goshalas* and the *Panjrapolas*, calculated to meet the entirely new and unprecedented conditions obtaining at the present day. We dare no longer rest content merely with maintaining places to serve as an asylum for aged and disabled, and a hospital for diseased, cattle; for the days are past when the voluntary charity of the community could hope to support every worn out animal cast by private owners of cattle These contributions must now be supplemented in a variety of ways

For one thing, the community must appropriate and hold in trust for the cattle all the profits yielded by them when they are able-bodied, and apply these profits to supporting them in old age, disease, and accident.

This means that each *Goshala* or *Panjrapole* should take upon itself the task of supplying the place where it is situated with milk and milk-products. In a word the *Goshala* or *Panjrapole* should conduct a large or small dairy according to the needs of the population it has to serve. If the *Goshala* is situated in a town as it generally is, only the cattle which are in milk should be kept at a place from which the town is easily accessible. The dry stock as well as the worn out cattle should be taken to the country around where they can be maintained at little or no cost.

As promiscuous breeding is one of the causes of the present deterioration of cattle, it will further be the duty of the *Goshala* to make the service of the stud bulls it must maintain available for the cows belonging to private owners in the neighbourhood The maximum production of the best Indian cattle ranges between five and seven thousand pounds of milk per year as against twenty to thirty thousand pounds of milk given by the finest dairy breeds of America. This could be doubled or even trebled by practising rigid selection in breeding coupled with better feeding and care The *Ashti Khandas* or sacred bulls are often quite poor animals and in that case should be taken charge of by *Goshalas* and prevented from propagating their kind. People who in the future are in haste to earn cheap merit by dedicating a bull calf deformed, small in size, or otherwise unsuited for being made into a work ox, should have it emplaced to them that they thereby earn not merit but pure sin, and made to desist from carrying out their intention. Only he should be permitted to dedicate a bull calf who selects a fine calf of the best breed for the purpose and is prepared to set apart a sum of money sufficient to cover the expenses which must be incurred in

bringing it up and then maintaining it for the natural term of existence.

Secondly, the *Goshala* should fully utilise the carcasses of the cattle which die on their lands and be thus enabled to purchase and save from slaughter one living cattle for every carcass thus utilised. *Goshala* should also acquire for the same purpose the carcasses of cattle which die in the hands of private owners. A *Chamar* trained to preserve hides should be engaged by each *Goshala* and the hides salted or otherwise preserved should be sent to a central tannery where they should be manufactured into shoes and other things. We shall thus be spared the humiliation of having to use shoes made from slaughtered hides. Similarly cottage industries connected with the working up of horn, bone etc, and finished products should be introduced among the *Chamars*. The fat should be sold to the weaving mills.

Unless and until our humanitarian organisation are thus reconstituted, and a fresh orientation is given to their policy, the last state of our cattle will be worse than their first, and their salvation will remain, as it is now, a mere dream. **V. G. Desai**

## Notes

### Servants of India Fire Relief

Contributions made in answer to the appeal of the Rt Hon Srinivasa Sastri total nearly Rs. 80,000. It should be remembered that two lacs at least are wanted to enable the Society to make a fresh start in respect of the interrupted activities. The weekly organ, '*The Servant of India*', is being brought out under difficulties. It is to be hoped that the whole amount will be subscribed without delay irrespective of one's politics.

### Limited Sacrifice

An ex-principal of a national college, a master of arts, writes:

> "Your article on sacrifice is nearly heart-rending. You seem to be expecting more sacrifice from those who are willing and have already done their best, and do not seem to take to task those pretending followers who have the effrontery of exploiting the national movement for their personal benefit. It would be doing greater service to the motherland if you try to get hold of rich people who will swear by you to maintain six good workers each who will take up village organisation.

I have singled out the foregoing sentences from a longish letter. In the first instance there can be no limit to one's sacrifice. A sacrifice that calculates and bargains is hardly sacrifice. I have asked for no more than what has been given in other parts of the world where people have regained or retained their freedom; nor are instances of such afternoon sacrifice lacking even in our country. That sacrifice comes from deep conviction and it is deep conviction that is just now wanted in the country.

In the second instance, one does not ask from or expect anything from pretended followers. The prevalent law throughout the world seems to be for those who give to give more and more. They do so, not under compulsion, but voluntarily and joyfully. And, at the end of the giving, they regret that they have not more to give.

In the third place, I do not know a single honest, industrious and intelligent worker who is starving for want of work. The difficulty occurs when the worker dictates terms or has requirements which, if he declined to be bound by custom or sentiment, would have no existence whatsoever. After all, it is the few patriotic rich men in the country who are financing several public movements. My own experience is that money enough has always been found wherever a just cause has been discovered to be backed by honest and able workers. Young workers are more and more devoting themselves daily to village work but ten times as many workers are required. There is no dearth of money or work. But there is dearth of men who are satisfied with a modest salary in keeping with the conditions of the country. To mention only those activities which come under my direct observation and general control, there are Khadi work, Untouchability, National Education, Dairy work, Tannery, etc

### From the Frying Pan

The draft rules published by the Madras Government about spinning in primary schools show what can happen even under 'responsible' government when the Government may afford to ignore public opinion. What response can a Government that is, say, dependent upon the votes of zamindars make to their voteless ryots? When, therefore, there is only a caricature of responsible government, things can be much worse than under a frankly and purely autocratic government. The latter not depending upon the votes of any class can afford to be impartial to all. The former dare not.

The draft rules are naturally from the Education Minister who is considered to be responsible to the people i. e. the select electorate. But having no knowledge evidently of rural conditions he thinks that instruction in handspinning in primary schools is unnecessary. Instead, therefore, of frankly putting a ban upon it, he seeks to circumvent it by ruling that 'practical instruction should not be introduced in standards below the fourth without the previous approval of the Director of Public Instruction,' that it should 'ordinarily have reference to the chief occupations or industries of the locality or the class of pupils,' and that 'spinning by itself without provision for weaving should not form a subject for such instruction.' The task condition is enough to keep out spinning from the average primary school, if only because hardly a primary school can afford the expense of a weaving instructor and the floor space required for setting up a loom. Indeed even the spinning wheel has by experience been found to be too expensive and too large for the average school. The All India Spinners' Association is therefore advising all schoolmasters and Municipal Councils to introduce the *takli* which is inexpensive, handy, requires no floor space to keep and does not easily go out of order. It is surprising too that neither the Minister nor his advisers seem to realise that hand-spinning cannot be and must not be put on a level with the other occupations. As Sri C. Rajagopalachari points out in his appeal to local bodies in the Madras Presidency, it is preeminently a universal national occupation which having all but died needs to be revived and popularised. It would be a useless waste of time and money to teach in primary schools living occupations which children can learn much better and much more quickly from their parents than from theoretical and indifferent teachers. I am glad therefore that the Chittor District Education Council has voted against the draft rules and hope that the other bodies will follow suit. **M. K. G.**

# Young India

## 'More Animal than Human'

*(By M. K. Gandhi)*

A medical correspondent referring to the article 'What is Natural?' in '*Young India*' of the 24th ultimo writes:

"It is only in the mass that the people's instinct of violence is arrested. It is almost impossible to prevent the use of physical force under such circumstances and I wonder if it is altogether desirable to discourage it. It is positively against man's nature. Man is animal first and human afterwards. Just think of the ancestor of the Australian savage and his times when there was no art or literature, no science, and when man was a hunter and communicated with his fellows by means of gestures. Our ethical code is a thin veneer and the passions of the brute are still lurking within us. It is not natural to man to find and know God, much less to worship him. In an individual culturally brought up, educated in an unbiassed and non theological atmosphere, the idea of worshipping God will be quite unnatural. Millions of educated adults in the world never enter a church, mosque or temple. God-worship is an acquired habit. The question of virtue and vice has nothing to do with God. Morality arises from the necessities of group life, and it has its sanctions in the social needs of man rather than in a capricious divine will. Man is not made in the image of God, it is God who is made in the image of man. Your moral code would not be debased if you regarded the ape as your remote cousin. Eating, drinking, and sexual gratification are absolutely natural to man. There are limits of course, but they are primarily physiological and partly conventional. How can you preach this doctrine of complete renunciation of sexual desire? Don't you think that we cannot possibly attain complete renunciation of the desire except through an exhaustive fulfilment of it? You say, 'Man's nature is not *himsa* but *ahimsa*.' But even your own programme of the boycott of the British goods, if it had been successful, would have resulted in nothing but violence to the British workers. Starving a man is as much violence as hitting him with a *lathi*. Your soul force or love force is a figment of imagination; *ahimsa* is the mood of civilization but is not man's nature."

I have very much condensed the medical practitioner's letter. The confidence with which it is written takes one's breath away. And yet the correspondent, who appears to be a practitioner of long standing and who has an English degree, represents a large number of educated men. I must confess, however, that he does not convince me. Let us examine his arguments. He says that non-violence cannot be attained by the mass of people. And, yet, we find that the general work of mankind is being carried on from day to day by the mass of people acting in harmony as if by instinct. If they were instinctively violent, the world would end in no time. They remain peaceful naturally and without any police or other compulsion. It is when the mass mind is unnaturally influenced by wicked men that the mass of mankind commit violence. But they forget it as quickly as they commit it, because, they return to their peaceful nature immediately the evil influence of the directing mind is removed.

Hitherto, one has been taught to believe that a species is recognised and differentiated from the rest by its special characteristics. Therefore, it would be wrong, I presume, to say that a horse is normal first and horse after. He shares something in common with the other animals, but, he dare not shed his horsehness and yet remain an animal. Having lost his special virtues, he loses also his general status. Similarly, if a man lost his status as man and began to grow a tail and walk on all fours, lost the use of his hands, and, more than that, lost the use of his reason, would he not lose with this loss of his status as man his status also as animal? Neither the ox nor the ass, neither the sheep nor the goat will claim him as theirs. I would suggest to the medical friend that man can be classed as animal only as long as he retains his humanity.

Neither is there any force in referring me to the Australian savage. Even that Australian savage was fundamentally different from the brute, because the brute always will remain brute, whereas the savage has in him the capacity for developing to the fullest height attainable by man. We need not go to the Australian savage. Our Indian ancestors also were at one time, it will hardly be disputed, just as good and noble savages as the Australians. I entirely endorse the remark of the correspondent that even in our so-called civilised state, we are not far removed from savages. But he is willing to allow that at least we the civilised descendants of our savage ancestors may be differentiated from the brute creation. It is natural for the brute to be brutal. We would resent the adjective if it was applied to us.

The correspondent apologises for suggesting that I might regard myself as a 'remote cousin of the ape'. The truth is that my ethics not only permit me to claim but require me to own kinship with not merely the ape but the horse and the sheep, the lion and the leopard, the snake and the scorpion. Not so need these kinfolk regard themselves. The hard ethics which rule my life and I hold ought to rule that of every man and woman, imposes this collateral obligation upon us. And it is so imposed because man alone is made in the image of God. That some of us do not recognise that status of ours, makes no difference, except that then we do not get the benefit of the status, even as a lion brought up in the company of sheep, may not know his own status and therefore does not receive its benefits, but it belongs to him, nevertheless, and, the moment he realises it, he begins to exercise his dominion over the sheep. But no sheep masquerading as a lion can ever attain the leonine status. And, to prove the proposition that man is made in the image of God, it is surely unnecessary to show that all men admittedly exhibit that image in their own persons. It is enough to show that one man at least has done so. And, will it be denied that the great religious teachers of mankind have exhibited the image of God in their own persons?

But, of course, my correspondent even contends that it is not natural to man to find and know God and

therefore he says 'man makes God in his own image'. All I can say in that the whole of the evidence hitherto produced by travellers controvert this astounding proposition. It is being more and more demonstrated that it is the worship of God, be it in the crudest manner possible, which distinguishes man from the brute. It is the possession of that additional quality which gives him such enormous hold upon God's creation. It is wholly irrelevant to show that millions of educated people never enter a church, mosque or temple. Such entry is neither natural nor indispensable for the worship of God. These even who bow their heads before stones and stones, who believe in incarnations or ghosts, acknowledge a power above and beyond them. It is true that this form of worship is savage, very crude; nevertheless, it is worship of God. Gold is still gold though in its crudest state. It merely awaits refinement to be treated as gold even by the ignorant. No amount of refinement will turn iron ore into gold. Refined worship is doubtless due to the effort of man. Crude worship is as old as Adam, and, as natural to him as eating and drinking, if not more natural. A man may live without eating for days on end he does not live without worship for a single minute. He may not acknowledge the fact as many an ignorant man may not acknowledge the possession of lungs or the fact of the circulation of blood.

The correspondent puts sexual gratification on a level with eating and drinking. If he had read my article carefully he would have avoided the confusion of thought that one traces in the thing quoted by him. What I have said and repeat is that eating for pleasure, for the gratification of the palate, is not natural to man. But eating to live is natural. And so is the sexual act, but not gratification, for the sake of perpetuation of the species natural to man.

I fear I shall preach to the end of my day complete renunciation of sexual desire. And the correspondent is the first medical man to tell me that such renunciation is not possible except through 'an exhaustive fulfilment of the sexual desire.' On the contrary, medical authorities tell me that 'an exhaustive fulfilment' leads not to renunciation but to furious imbecility. Complete renunciation of the desire no doubt requires an effort, but is it not worth the price? If a lifetime may be devoted to the explanation of the properties of sound or light and heat, which after all only show us the phenomenal world to advantage, is it too much to expect an equal effort to attain complete renunciation which leads to self-realisation, or in other words, to a certain knowledge of God?

And one who is fairly on the road to renunciation will not need to be told that *ahimsa* (love) not *himsa* (hate) rules man, I was almost about to say, the world. Illustrations that the correspondent gives to prove my own *himsa* betrays his ignorance of my writings. The ignorance, of course, does not matter, because, as one need read 'Young India'. But ignorance of a man's views is unpardonable when one ventures to criticise them. I have advocated boycott only of *foreign cloth* and there is no violence done to the British workers who may be thrown out of employment because of the boycott of cloth manufactured by them for the simple reason that purchase of foreign cloth is not an obligation undertaken by India. Violence is all the other way. It is done to India in the name of and on behalf of British workers by imposing British cloth upon India. A drunkard does no violence to the owner of a drink shop when he becomes a teetotaler. He serves both the publican and himself. And so will India serve both the foreigners and herself, when she ceases to buy foreign cloth. Foreign workmen will not starve but will find better employment. And if they will voluntarily give up manufacturing cloth for India, they will have taken part in a great humanitarian movement.

## 'Towards Moral Bankruptcy'

*(By M. K. Gandhi)*

### II

"In the wake of abortion", says M. Bureau, "come infanticide, incest and crimes that outrage nature. There is nothing special to say about the first, except that the crime has become more frequent despite of all the facilities offered to unmarried mothers and of the extension of anti-conceptionist practices and abortion. It no longer arouses the same reprobation among so called 'respectable' people, and juries usually return a verdict of 'not guilty'."

M. Bureau devotes a full section to the growth of pornographic literature. He defines it "as the exploitation, with an erotic or obscene intention, of the resources which literature, the drama, and pictures place at man's disposal for their mental refreshment and repose." And he adds, 'in every branch of its business it has secured markets, the extent of which may be gauged by the ingenuity and excellent commercial organisation of the directors, the enormous amount of capital, the consumpled perfection of the methods employed." "The impression experienced has been so strong and so unique that the whole psychological life of the individual is affected by it," and "a sort of secondary sexual life, which exists wholly in the imagination, is created."

M. Bureau then quotes the pathetic paragraph from M. Raynaud:

> "All pornographic and sadic literature secures in this psychological law the most powerful entanglement which it exerts over so innumerable number of readers, and the flourishing circulation of this literature shows beyond dispute that those who live a secondary sexual life through their imagination are legion, not to mention those in lunatic asylums — especially in a period like our own, when the chaos of newspapers and book crumbs around all consciousness what W. James calls 'a plurality of under-universes,' in which each can lose himself, and forget, along with himself, the duties of the present hour."

These disastrous consequences, it should never be forgotten, are a direct result of one single fundamental error, namely, that sexual indulgence for its own sake is a human necessity and that without it neither man nor woman can have their full growth. Immediately a person becomes possessed of such an idea and begins to look upon what in his estimation was one time a vice as a virtue, there is no end to the multiplication of devices that would excite animal passions and help him to indulge in them.

M Boreau then gives chapter and verse to show how the daily press, the magazine, the pamphlet the novel, the photograph and the theatre increasingly pander to and provide for this debasing taste

But the reference hitherto has been to the decay of morals amongst numerical peoples M Boreau next proceeds to show the measure of moral indiscipline in the married state. He says "Among the aristocracy, the middle class, and the peasants, vanity and avarice are responsible for a vast number of marriages." ' Marriage is entered upon also to obtain an advantageous post, to join two properties, especially two landed estates, to regularize a forever connection or to legitimatise a natural child; to provide unfailing and devoted attentions for a man's rheumatism and old age, to be able to choose the place of his garrison at the time of conscription , also ' to put an to end to a life of vice, of which they are beginning weary and to substitute another form of sexual life."

M Boreau then cites facts and figures to show that these marriages, instead of rendering bachelorhood, actually promote it This degradation has been immensely helped by the so-called scientific or mechanical inventions designed to restrict the effect of the sexual act without interfering with the act itself. I must pass by the painful paragraphs regarding the increase in adultery and startling figures regarding judicial separations and divorces which during the last twenty years have more than doubled themselves I can also make only a passing reference to the extension of unrestricted freedom for indulgence to the female sex on the principle of ' the same moral standard for the two sexes. The perfection of the anti-conceptional practices and the methods of bringing about abortion, has led to the emancipation of either sex, from all moral restraint. No wonder marriage itself is laughed at. Here is a passage M Boreau quotes from a popular author ' Marriage is always according to my judgment one of the most barbarous institutions ever imagined. I have no doubt that it will be abolished if the human race makes any progress towards justice and reason. . . . But men are too gross and women too cowardly to demand a nobler law than that which rules them '

The results of the practices referred to by M. Boreau and of the theories by which the practices are justified are minutely examined He explains ' We are, then, being carried away by the mov ment of moral indiscipline towards new destinies What are they ? Is the future that opens before us one of progress and light, of beauty and growing spirituality, or of retrogression and darkness, of deformity and anomalism that is ever demanding more ? Is the indiscipline which has been established, one of those fruitful revolts against antiquated rules, one of those beneficent rebellions which posterity remembers with gratitude because they were at certain epochs, the necessary preliminary to its progress and its rise, or is it not rather the old Adam which rises up within us against the rules whose very strictness is indispensable if we are to withstand the thrust of its bestial appeal ? Are we face to face with an evil revolt against the disciplines of safety and life ? Then M. Boreau cites overwhelming testimony to show that hitherto the results have been disastrous in every respect. They threaten life itself

# All-India Deshabandhu Memorial

**Acknowledged in the last issue** **38424 7 6**

Collections made by Mahatma Gandhi at Cuttack and elsewhere through Mahadev Desai 1,610 2 3

| | Rs | a. | p. |
|---|---|---|---|
| Sjt. Damodar Hansraj, Cuttack | 101 | 0 | 0 |
| ,, Canji Deye ,, | 101 | 0 | 0 |
| ,, Pupalial Thackersey for Parashand Thackersey | 101 | 0 | 0 |
| ,, Mohanlal Hargovind, Cuttack | 10 | 0 | 0 |
| ,, Brijlal Lowji ,, | 25 | 0 | 0 |
| ,, Sewachand Mangelji ,, | 25 | 0 | 0 |
| ,, Messrs. Premji Curson & Walji Curson, Cuttack | 10 | 0 | 0 |
| ,, Maibhoji Lowji, ,, | 25 | 0 | 0 |
| ,, Purshottam Jinnah ,, | 10 | 0 | 0 |
| ,, Gangabhai Daya ,, | 50 | 0 | 0 |
| ,, Bhagwanji Govindji, ,, | 10 | 0 | 0 |
| ,, Devshi Daya, ,, | 10 | 0 | 0 |
| ,, Shamji Khets, ,, | 10 | 0 | 0 |
| ,, Jivanshanker Chhabilbhai ,, | 10 | 0 | 0 |
| ,, Vithalbhai Bhanji ,, | 10 | 0 | 0 |
| ,, Chhaganlal Bhanji ,, | 5 | 0 | 0 |
| Bombay Stores, Jamshedpur | 501 | 0 | 0 |
| Jamshedpur general collections | 10 | 2 | 3 |
| Sjt. Brij Kishen | 75 | 0 | 0 |
| ,, Kalmani Sevant Ray, Cuttack | 100 | 0 | 0 |
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| Mrs. Kamalaben Purshottamdas Sonawala | 200 | 0 | 0 |
| Anonymous | 10 | 0 | 0 |
| Through Pratap Office, Cawnpore | | | 127 0 0 |
| Sjt M. P Sinha, Hatiya-Mocha, Shahabad | 3 | 8 | 0 |
| Mahant Balbirh Dasji | 2 | 0 | 0 |
| Sjt Harprasad Sharma, Rich Road, Bareilly | 4 | 0 | 0 |
| ,, Maheshwari Prasad Dev Nangark, Basti | 1 | 0 | 0 |
| ,, Gaub Prasad Poddar, Rangoon | 21 | 0 | 0 |
| ,, Basudev Sharma, Wazidpur Ahgarh | 1 | 0 | 0 |
| ,, Dulle Ram Kasikar, Chura State, Raipur | 1 | 0 | 0 |

| | | | | | | |
|---|---|---|---|---|---|---|
| " Jugjivan Paliganj, Patna | 5 | 0 | 0 | | | |
| " Mohanlal Ramkishen Lerha, Amraoti | 21 | 0 | 0 | | | |
| " Keshaodev Maheshwari Ajmer | 5 | 0 | 0 | | | |
| " Ramkumar Marwari Bindki, Fatehpur | 2 | 0 | 0 | | | |
| Staff of Pratap Office | 56 | 8 | 0 | | | |
| Sjt. Hiralal Gowardhandas, Bombay | | | | 5 | 0 | 0 |
| " Govin Lal Shah Pro Govin & Co., Nainital | | | | 10 | 0 | 0 |
| " Abdul Jabbar Khan, Tiroch, C. P. | | | | 5 | 0 | 0 |
| " N. S. G. Ramanatha Iyer, Dalgadi, Trichinopoly Dt. | | | | 0 | 8 | 0 |
| Through Babu Rajendra Prasad being collections in Bihar by Mahatma Gandhi | | | | 2771 | 8 | 0 |
| Sjt. Banarsidas Jhunjhunwalla from Bhagalpur being collections in Bihar by Mahatma Gandhi | | | | 1536 | 1 | 0 |
| " Hiralal Sarraf, Surajgarm, Sambhar Lake, Dt Jaypore | | | | 10 | 0 | 0 |
| Bihar Collections | | | | 3001 | 8 | 3 |
| Through Babu Rajendra Prasad being collection in Bihar | | | | 2145 | 14 | 0 |
| Through Banarsiprasad Jhunjhunwalla being collection at Bhagalpur | | | | 135 | 5 | 3 |
| Through Babu Rajendra Prasad collection in Bihar | | | | 700 | 0 | 0 |
| Bihar Collection during Mr. Gandhi's Visit through Babu Rajendra Prasad | | | | 6135 | 9 | 0 |
| Through Satyagraha Ashram | | | | 327 | 0 | 0 |
| A Comrade | | | | 5 | 0 | 0 |
| Sjt. Sunderdas Vallabhdas | | | | 101 | 0 | 0 |
| Gujaratis in New Zealand | | | | 221 | 0 | 0 |
| Messrs P. Maherally & Co., | | | | 200 | 0 | 0 |
| Collections at various railway stations by Mahatma Gandhi | | | | 805 | 15 | 8 |
| Through Sjt Jamnalal Bajaj | | | | 10 | 0 | 0 |
| Collections at Banares and at railway stations by Mahatma Gandhi | | | | 119 | 1 | 0 |
| Sitapur collections | | | | 247 | 0 | 0 |
| Lucknow meeting | | | | 155 | 0 | 0 |
| Sitapur Gujaratis | | | | 51 | 0 | 0 |
| Anonymous through Sjt. Shambhu Nath | | | | 41 | 0 | 0 |
| Sjt. Ambayyah Aversgal, Mylapore, Madras | | | | 15 | 0 | 0 |
| Through Secretary Andhra P. C. C. Cocanada | | | | 18 | 1 | 0 |
| Sjt. S. K. Dharma Raj, Triplicane, Madras | | | | 15 | 8 | 0 |
| " Janki Prasad Verma Champaran | | | | 2 | 0 | 0 |
| Bihar Collections including purse presented to Mahatma Gandhi | | | | 1633 | 8 | 0 |
| Bihar collections through Sjt. Rajendra Prasad | | | | 10000 | 0 | 0 |
| Anonymous | | | | 5 | 0 | 0 |
| Vanamalam Association, Teppakulam | | | | 4 | 0 | 0 |
| Srimati Kunhan C/o Mohanlal Pandya, Mahudha (Gujarat) | | | | 4 | 14 | 0 |
| Cutch collections through Mahatma Gandhi | | | | 8250 | 0 | 0 |
| Through Babu Rajendra Prasad being collections in Bihar | | | | 8000 | 0 | 0 |
| Through Sjt. Gokaldas Khimji, being collections in Cutch | | | | 8253 | 0 | 0 |
| Secretary Dik. Congress Committee, Jalgaon, (East Khandesh) | | | | 12 | 7 | 0 |
| Through Satyagraha Ashram, Sabarmati | | | | 473 | 9 | 0 |
| Sjt. Chatarji Krishna Iyer | | | | 4 | 14 | 0 |
| Through Mahatma Gandhi while on tour to Cutch | | | | 249 | 13 | 9 |
| Through Mahatma Gandhi at Railway Station, Bombay | | | | 45 | 0 | 0 |
| Through Spinners' Committee, Sind Hyderabad | | | | 10 | 0 | 0 |
| Through Deshbandhu Ashram | | | | 0 | 14 | 0 |
| Sjt. Sambamurti | | | | 15 | 0 | 0 |
| A Gentleman | | | | 15 | 0 | 0 |
| Sjt. Nandramdas Hirasand | | | | 25 | 0 | 0 |
| " Chunanlal Mohanlal | | | | 101 | 0 | 0 |
| Through Babu Rajendra Prasad being collections in Bihar | | | | 265 | 0 | 0 |
| Sjt A Pichal, Madura Palace | | | | 5 | 0 | 0 |
| Through Satyagraha Ashram, Sabarmati, being collections in Durban | | | | 61 | 0 | 0 |
| Sjt. C C Das, Villa Maya, Gorakhpur | | | | 50 | 0 | 0 |
| The Indian Association, C/o 'The Indian', Singapore | | | | 18 | 0 | 0 |
| The Gum merchants' Association, Bombay | | | | 51 | 0 | 0 |
| Sjt. Chhaganlalji Yogi, Sankakurja | | | | 5 | 0 | 0 |
| " Gokaldas Khimji (Cutch collection) | | | | 450 | 0 | 0 |
| Through Satyagraha Ashram, Sabarmati | | | | 444 | 1 | 0 |
| Srimati Nsorba Parpa, Bombay | | | | 200 | 0 | 0 |
| Sjt. Jethabhai Ramjibhai Mangrol | | | | 101 | 0 | 0 |
| " Hardas Premjibhai Mangrol | | | | 101 | 0 | 0 |
| " Zapatara Parihafi, P. O. Mozigunj (Jila Purnyar-Bihar) | | | | 25 | 0 | 0 |
| " Bhagwati Prasad, Meerut City | | | | 12 | 0 | 0 |
| " Kalji P. Kasap P. O Agion, Arrah, Bihar | | | | 2 | 0 | 0 |
| " P. K Krasana Menon C/o K. G Nayar, Taluk Office, Coimbatore | | | | 2 | 0 | 0 |
| A gentleman (Received by Bapuji) | | | | 1 | 1 | 0 |
| Sjt. Shu Maunugh Kanhrabhai, Prome (Burma) | | | | 10965 | 2 | 3 |
| " P. V. Chalpati Rao, Rajahmundry | | | | 5 | 0 | 0 |
| Miss Jean Conklin New York City (a cheque for 5 dollars) | | | | 8 | 0 | 0 |
| Sjt. Paripanda Apalaswami, Marudan Vingapatnam | | | | 1 | 0 | 0 |
| Through Sjt. K A. Narayan C/o Messrs, Paterson Simons—Co., Ltd Kuala Lumpur F. M. S | | | | 200 | 0 | 0 |
| Sjt P. L. M. Nathan | | | | 11 | 0 | 0 |
| Anonymous | | | | 10 | 0 | 0 |
| Sjt K A. Narayan | | | | 10 | 0 | 0 |
| Sjt. C. Gopalakishniya | | | | 3 | 0 | 0 |
| " M. B. Krishna | | | | 15 | 0 | 0 |
| Anonymous | | | | 2 | 0 | 0 |
| Sjt. K. V. S. Gengar | | | | 10 | 0 | 0 |

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|---|---|---|---|
| „ T. Narayanaswami | 10 | 0 | 0 |
| „ G. Swaminatha Iyer | 10 | 0 | 0 |
| „ T. V. Thillai Nayagam | 10 | 0 | 0 |
| „ R. Alyaroo | 10 | 0 | 0 |
| „ G. V. Srinivasagam | 10 | 0 | 0 |
| „ V. R. Schramaniam | 10 | 0 | 0 |
| „ K. Mahalingam | 8 | 0 | 0 |
| „ P. R. V. Naidu | 5 | 0 | 0 |
| „ T. V. S. Rao | 5 | 0 | 0 |
| „ S. Pankiry | 5 | 0 | 0 |
| „ V. Subbiah | 7 | 8 | 0 |
| „ R. Rama Iyer | 5 | 0 | 0 |
| „ K. Narasimha Iyengar | 5 | 0 | 0 |
| „ A. Nathanuel | 5 | 0 | 0 |
| „ S. J. Sundaraswami | 5 | 0 | 0 |
| „ R. Henry | 5 | 0 | 0 |
| Miscellaneous | 14 | 8 | 0 |
| Through Mahatma Gandhi while at Dhulia | 1,861 | 0 | 0 |
| „ „ „ returning from Cawnpore (between Delhi and Ahmedabad) | 51 | 4 | 0 |
| Anonymous through Satyagraha Ashram, Sabarmati | 12,000 | 0 | 0 |
| Sjt. Chamlal Gandhi C/o The Tata Mills Ltd., Fort Bombay | 5 | 0 | 0 |
| Sjt. Moni Lal, Manza Kanta, P. O. Syed Raza, Dt. Benares. | 10 | 0 | 0 |
| Hindustanee Students of U. S. A. | 26 | 12 | 3 |
| Sjt. C. V. Venkatraman Iyengar, Madras | 499 | 6 | 0 |
| The Manager, Pratap Office, Cawnpore | 192 | 13 | 0 |
| Khoja Mahmadbhai Hasan, Chamto, Cotchdehra | 1,000 | 0 | 0 |
| Sjt. R. S. Iyer, Managing Directors Office, Times of India, Bombay | 75 | 0 | 0 |
| Shrinivasa Iyengar, 19 Lus Mylapore, Madras (Cheque for Rs. 9000 less discount) | 4,953 | 12 | 0 |
| Through Satyagraha Ashram Sabarmati | 1007 | 0 | 0 |
| Sjt. P. K. Rohs, Asst. Secretary, Union M. C. College, Sylhet | 38 | 5 | 0 |
| „ Geendim Khimji, Catch | 271 | 0 | 0 |
| „ K. R. Janthagni N. Arcot | 1 | 4 | 0 |
| Messrs. Gunsing and Sons, Karachi | 6 | 0 | 0 |
| Bhogi al Chunilal Vakil | 75 | 0 | 0 |
| Collection from teachers, students of Patidar Vidyarthi Ashram, Kadi (being proceeds of 16½ lbs of yarn) | 14 | 7 | 0 |
| Sjt. Champaklal Jekisandas Ghia | 51 | 0 | 0 |
| „ Rajabally Visram Patel, Bombay | 903 | 8 | 0 |
| Saraswati Oil Mills Ahmedabad | 50 | 0 | 0 |
| Part Proceeds of parcel of bad coins, ornaments etc. received from secretary, P. O. C. Patna. | 4 | 4 | 0 |
| Through Satyagraha Ashram, Sabarmati | 226 | 0 | 0 |
| A Parsi Sympathizer | 10 | 0 | 0 |
| Sjt. Bhogam Shooker, Benares | 10 | 0 | 0 |
| Pandit Devasarma Gurukul, Kangdy | 51 | 0 | 0 |
| Brm. Kesanda Chaturdasi, Kangdy | 5 | 0 | 0 |
| Sjt. Punamchand Gurukul Kangdy | 3 | 0 | 0 |
| Sjt. Gurukul, Kangdy | 1 | 0 | 0 |
| Sjt. Kara Valji Vega, Catch Anjar | 130 | 0 | 0 |
| A Gentleman | 16 | 0 | 0 |
| Sjt. Galabhbai Shankerbhai | 3 | 0 | 0 |
| „ Thakurprasad Merkar, Balrampur | 1 | 0 | 0 |
| Collection from Catch through Manaing Kachrabhai | 7000 | 0 | 0 |
| Sjt. R. S. Iyer, Managing Director's Office, Times of India, Bombay | 27 | 5 | 0 |
| Late Laxmibai C/o D. D. Khadelkar Sanjelote, Malvai | 6 | 0 | 0 |
| Khadi Premi' Through Sjt. Manilal Kothari | 25,000 | 0 | 0 |
| Sjt. Ganapati C. A. (B. B.) through Money order | 3 | 0 | 0 |
| Sjt. C. N. Mashrarala & Co. | 25 | 0 | 0 |
| "A Friend" by cheque of Rs. 6000/ less exchange Rs. 5 10 0 | 5994 | 6 | 0 |
| Ramratlal Warala, Khandesh | 6 | 0 | 0 |
| **Total** | **1,63,663** | **10** | **3** |

## May figures

The following are the figures for production and sale of Khadi in the provinces whose returns were received at the date of writing this note

| Provinces | Production | Sale |
|---|---|---|
| Ajmer | Rs. 1,160 | Rs. 2,664 |
| Andhra | „ 18,968 | „ 26,579 |
| Bengal | „ 38,211 | „ 30,564 |
| Bombay | | „ 27,650 |
| Burma | | „ 1,357 |
| C. P. (Hindi) | | „ 285 |
| Delhi | „ 1,943 | „ 1,647 |
| Karnatak | „ 3,459 | „ 5,040 |
| Maharashtra South | | „ 327 |
| Maharashtra Central | | „ 3,129 |
| Maharashtra North | „ 1,915 | „ 9,094 |
| Panjab | „ 5,917 | „ 5,621 |
| Tamil Nadu | „ 40,049 | „ 60,064 |
| U. P. | „ 5,544 | „ 14,354 |
| Total | Rs. 1,13,052 | Rs. 1,94,387 |

M. K. G.

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A Great Heart

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. VIII Ahmedabad: Thursday, July 15, 1926 No. 28

## The Story of My Experiments with Truth

(*By M. K. Gandhi*)

### Part II

### Chapter IX

#### More Hardships

The train reached Charlestown in the morning. There was no railway, in those days, between Charlestown and Johannesburg, but a stage-coach which halted at Standerton for the night *en route*. I possessed a ticket for the coach which was not cancelled by the break of the journey at Maritzburg for a day, besides Abdulla Seth had sent a wire to the coach agent at Charlestown.

But the agent only needed a pretext for putting me off, and so, when he discovered me to be a stranger, he said, 'Your ticket is cancelled.' I gave him the proper reply. The reason at the back of his mind was not want of accommodation, but quite another. Passengers had to be accommodated inside the coach, but as I was regarded as a 'coolie' and looked a stranger, it would be proper, thought the white man in charge of the coach called 'leader', not to seat me with the white passengers. There used to be seats on either side of the coachbox. The leader would sit on one of these as a rule. He sat inside today and gave me his seat. I knew it was sheer injustice and an insult, but I thought it better to pocket it. I could not have forced myself inside, and if I had raised a protest the coach would have gone off without me. This would have meant the loss of another day and Heaven only knows what would have happened the next day. So, much as I fretted within myself I prudently sat next the coachman.

At about three o'clock the coach reached Pardekoph. Now, the leader desired to sit where I was seated as he wanted to smoke and possibly have some fresh air. So he took a piece of dirty sack-cloth from the driver, spread it on the footboard and addressing me said, 'Sami, you sit on this. I want to sit near the driver.' The insult was more than I could bear. In fear and trembling, I said to him, 'It was you who seated me here, though I should have been accommodated inside. I put up with the insult. Now that you want to sit outside and smoke, you would have me sit at your feet. I will not do so, but I am prepared to sit inside.'

As I was struggling through these sentences the man came for me and began heavily to box my ears. He seized me by the arm and tried to drag me down. I clung to the brass rails of the coachbox and was determined to keep my hold even at the risk of breaking my wristbones. The passengers were witnessing the scene—the man swearing at me, dragging and belabouring me, and I remaining still. He was strong and I was weak. Some of the passengers were moved to pity and they exclaimed 'Man, let him alone. Don't beat him. He is not to blame. What he says is quite true. If he won't stay there, let him come and sit with us.' 'No fear' cried the man, but he seemed somewhat crestfallen and stopped beating me. He let go my arm, swore at me a little more, and, asking the Hottentot servant who was sitting on the other side of the coachbox to sit on the footboard, took the seat so vacated.

The passengers took their seats and, the whistle given, the coach rattled away. My heart was beating fast within my breast and I was wondering whether I should ever reach my destination alive. The man cast an angry look at me now and then, and pointing his finger at me, growled—'Take care, let me once get to Standerton and I shall show you what I do.' I sat speechless and prayed to God to help me.

After dark we reached Standerton and I heaved a sigh of relief on seeing some Indian faces. As soon as I got down, these friends said 'We are here to receive you and take you to Ba Seth's shop. We have had a telegram from Seth Abdulla.' I was very glad and we went to Seth Ba Haji Suman's shop. The Seth and his clerks gathered round me. I told them all that I had gone through. They were very sorry to hear it and comforted me by relating to me their own bitter experience.

I wanted to inform the Agent of the Coach Company the whole affair. So I wrote him a letter narrating everything that had happened and drawing his attention to the threat he man had hold out. I also asked for an assurance that he would accommodate me with the other passengers, inside the coach when we started the next morning. To which the Agent replied to the effect 'From Standerton we have a bigger coach with different cons in charge. The man complained of will

not be there tomorrow and you will have a seat with the other passengers' This somewhat relieved me I had, of course, no intention of proceeding against the man who had assaulted me, and so the chapter of the assault closed there.

In the morning Isa Seth's man took me to the coach, I got a good seat and reached Johannesburg safely that night

Standerton is a small village and Johannesburg a big city. Abdulla Seth had wired to Johannesburg also and gives me the name and address of Mahomed Cassim Camruddin's firm there. Their man had come to receive me at the stage but neither did I see him nor did he recognise me. So I decided to go to a hotel I knew the names of several. Taking a cab I asked to be driven to the Grand National Hotel. I saw the Manager and asked for a room. He eyed me for a moment, and politely saying, 'I am very sorry, we are full up', bade me good-bye So I asked the cabman to drive to Mahomed Cassim Camruddin's shop Here I found Abdul Gani Seth expecting me and he gave me a cordial greeting. He had a hearty laugh over the story of my experience at the hotel. How ever did I expect to be admitted to a hotel?

'Why not?' I asked.

'You will come to know after you have stayed here a few days', said he. 'Only we can live in a land like this, because, for making money, we do not mind pocketing insults, and here we are.' With this he narrated to me the story of the hardships of Indians in South Africa.

Of Seth Abdul Gani we shall know more as we proceed.

He said 'This country is not for man like you. Look, now, you have to go to Pretoria tomorrow. You will have to travel third class, Conditions in the Transvaal are worse than in Natal. First and second class tickets are never issued to Indians.'

'You can not have been persistent enough in this direction.'

'We have sent representations, but I confess our own men, too, do not want as a rule to travel first or second.'

I sent for the railway regulations and read them. There was a loophole. The language of the old Transvaal amendments was not very exact or rigid. The railway regulations were even less so

I said to the Seth 'I wish to go first class, and if I cannot I shall prefer to take a cab to Pretoria, a matter of only thirty-seven miles'

Seth Abdul Gani drew my attention to the extra time and money this would mean, but agreed in my proposal to travel first, and accordingly we sent a note to the Station Master I mentioned in my note that I was a barrister and that I always travelled first. I also stated in the letter that I needed to reach Pretoria as early as possible, and that as there was no time to await his reply, I would receive it in person at the station, and that I should expect to get a first class ticket. There was of course a purpose behind asking for the reply in person. I had thought that if the Station Master gave a written reply he would without doubt say 'no, especially because he would have his own notion of a 'coolie barrister' I would therefore appear before him in faultless English dress, talk to him and possibly persuade him to issue a first class ticket. So I went to the station in a frock coat and necktie, placed a sovereign for my fare on the counter and asked for a first class ticket.

'You sent me that note?' he asked.

'That is so I shall be much obliged if you will give me a ticket I must reach Pretoria today'

He smiled, and, moved to pity said 'I am not a Transvaler I am a Hollander. I appreciate your feelings, and you have my sympathy I do want to give you a ticket—on one condition, however that if the Guard should ask you to shift to the third class you will not involve me in the affair, by which I mean that you should not proceed against the Railway Company. I wish you a safe journey I can see you are a gentleman.'

With these words he booked the ticket. I thanked him and gave him the necessary assurance

Seth Abdul Gani had come to see me off at the station The incident gave him an agreeable surprise, but he warned me saying 'I shall be thankful if you reach Pretoria all right I am afraid the Guard will not leave you in peace in the first class and even if he does, the passengers will not'

I took my seat in a first class compartment and the train started At Germiston, the Guard came to examine the tickets. He was angry to find me there, and signalled to me with his finger to go to the third class I showed him my first class ticket. 'That doesn't matter,' said he. 'Remove to the third class.'

There was only one English passenger in the compartment. He took the Guard to task. 'What do you mean by troubling the gentleman?' he told him. 'Don't you see he has a first class ticket? I do not mind in the least his travelling with me' Addressing me he said, 'You should make yourself comfortable where you are.'

The Guard muttered 'If you want to travel with a coolie, what do I care?' and went away.

At about eight o'clock in the evening the train reached Pretoria.

(Translated from *Navajivan* by M. D.)

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## May Figures

The following figures include three more provinces The figures for the same provinces for the five months from January are also given :

| Province | May Production | May Sale | For 5 months from Jan Production | Sale |
|---|---|---|---|---|
| | Rs. | Rs | Rs | Rs. |
| Ajmer | 1,150 | 2,664 | 5,484 | 8,540 |
| Andhra | 15,368 | 26,570 | 44,401 | 1,02,394 |
| Behar | 21,328 | 11,530 | 58,562 | 82,487 |
| Bengal | 38,211 | 30,598 | 1,69,803 | 1,57,382 |
| Bombay | . | 27,550 | . | 1,75,465 |
| Burma | — | 1,357 | — | 9,083 |
| Delhi | 1,242 | 1,647 | 5,409 | 7,898 |
| Gujarat | 9,346 | 6,486 | 38,719 | 63,523 |
| Karnatak | 3,456 | 5,040 | 14,540 | 26,282 |
| S. Maharashtra | . | 827 | . . | 6,257 |
| C Maharashtra | — | 3,129 | 426 | 17,464 |
| N. Maharashtra | 1,915 | 9,094 | 5,463 | 34,922 |
| Panjab | 5,517 | 5,621 | 44,356 | 41,478 |

| | | | | |
|---|---|---|---|---|
| Tamil Nadu | 40,049 | 66,064 | 2,79,785 | 2,91,686 |
| U P. | 6,544 | 14,564 | 28,461 | 60,855 |
| Utkal | 3,001 | 1,848 | 15,294 | 9,020* |
| C. P Hindi | . . | 284 | . . | 285† |
| Kerala | . . | . . | 1,496 | 6,102§ |
| Total Rs. | 1,46,727 | 2,14,261 | 7,52,198 | 10,92,674 |

* April figures not received.

† No figures received for previous month

§ Figures for May not received

# All-India Deshabandhu Memorial

| | | | |
|---|---|---|---|
| **Already Acknowledged** | **1,63,663** | **10** | **3** |
| Kaka Vasmal, Hyderabad | | 10 | 0 0 |
| R No. 60, Through Satyagraha Ashram | 2587 | 0 | 0 |
| Sjt. Ratilal Nathabhai Shah | 3 | 0 | 0 |
| ,, T B Purohit, Bhagikot | 10 | 0 | 0 |
| ,, Shantilal Prabhudas Navapara | 25 | 0 | 0 |
| Vithaldas Nanabhai Nasirabad | 5 | 0 | 0 |
| Price of yarn from Sjt. N Swami Hongkong Bank, Bombay | 0 | 10 | 0 |
| Mrs Kiswanbari Roy, Calcutta | 9 | 14 | 0 |
| Sjt. Chhaganlal B., Agra Bank, Agra | 5 | 0 | 0 |
| ,, M. C Kanannyook, Katragadh | 10 | 0 | 0 |
| ,, Gulabbhai Rambhai Bardoli | 6 | 0 | 0 |
| Through Dayaram Bhagwan Standarton (sh. 17) | 11 | 0 | 0 |
| Through Dayaram Bhagwan Standarton £ 33-11-9 | 440 | 4 | 0 |
| Sjt. Shivsaran Mishra, Lucknow | 2 | 0 | 0 |
| ,, Chandulal A. M. Zaveri through Shri Maurice | 60 | 0 | 0 |
| Two Surti Sisters | 15 | 0 | 0 |
| Sjt V. R. Satyanarayan Madras | 31 | 4 | 0 |
| ,, Gordhanbhai Motabhai Baroda | 5 | 0 | 0 |
| ,, Laxmidas Taradas Bombay | 50 | 0 | 0 |
| A gentleman | 2 | 0 | 0 |
| Adhyapak Mulchand | 5 | 0 | 0 |
| Sjt. Nanalal Thakordas Bombay | 5 | 0 | 0 |
| Fakirchand Ishwardas Ahmedabad | 10 | 0 | 0 |
| Residents of Matanga through Sjt K. Jain | 12 | 14 | 0 |
| Sjt Bishkar Manchharam | 20 | 0 | 0 |
| ,, Virchand Premchand | 101 | 0 | 0 |
| ,, Keshavlal Dwivedi Umreth | 10 | 0 | 0 |
| ,, Bhagwandas Mulgurjardas Tumsar | 5 | 0 | 0 |
| ,, Kekhushru B. Bastomji | 2 | 0 | 0 |
| ,, J. V Khilnani, Karachi | 100 | 0 | 0 |
| ,, S K. Gorde, Ahmadnagar | 85 | 14 | 0 |
| Dr Azizul, Mandala | 10 | 0 | 0 |
| Sjt. G. M. Bokatir Poona | 10 | 0 | 0 |
| ,, Jethamal Hekomatrai Cheque Rs 500/ (less commission) | 408 | 11 | 0 |
| ,, Manaogh Kachrabhai Catch | 1074 | 8 | 0 |
| ,, Pranshanker Someshwar, Transvaal | 10 | 0 | 0 |
| ,, Ganeshprasad | 1 | 0 | 0 |
| Students of A. V High School Bordi Dt. Thana | 35 | 0 | 0 |
| | 2694 | 0 | 0 |
| Less discount of 4 Sovereigns | 7 | 0 | 0 |
| | 2687 | 0 | 0 |
| R. No 61, Through All India Spinners' Association, through Sjt Sitaram Patwardhan, Ratnagiri | 369 | 9 | 8 |
| B. No 62 Anandlal Bacharlal & Co., Rangoon | 7000 | 0 | 0 |
| Total received upto date | **1,73,730** | **3** | **11** |

## Varieties of yarn in Ancient India

To The Editor, *Young India*,

Sir,

In addition to copious references, in ancient Sanskrit literature, to indigenous cloth and the accessories of its production, I have come across an important passage in a Jain philosophical text—the *Vrachhiveyaka Bhashya* by Jinabhadra Jain, referring to different kinds of yarn common in use in India. I give below a translation of the passage (P. 417)

"Of the five kinds of yarn (Sutra) beginning with Andaja (from an egg) referred to in the *Agama* (*Anuyogadwara Sutra*) "Andaja, Vondaja, Kidaja, Balaja, Valkaja."

(1) Andaja (अण्डज) Yarn obtained from the cocoon like egg of a special variety of fly having only four senses (?) The Sutra is well-known as the 'Chaitaka Sutra' (चैतकसूत्र)

(2) Vondaja (बोण्डज) Yarn from the Vomani-fruit (the fruit of a cotton shrub) i e. cotton yarn

(3) Kitaja (कीटज) Silk yarn This is of five kinds Patta (पट्ट), Malyam (मलयं), Anshuk (अंशुक) Chinamsuka (चीनांशुक) and Kimiras.

(4) Valaja (बालज) Yarn from the fur This is also of five kinds, (a) Uamiya (और्णिक) (b) Utiya (औष्ट्रिक), (c) Meighamiya (एणेयिक) (d) Kotava (कौतव), and (e) Kittas (किट्टिस)

(d) Kotava—yarn from rat's hair

(e) Kittas—wool yarn from sheep's, fur, soft or rough. Or generally the yarn from the hair on the back of all living animals like the horse.

The rest is well known.

(5) Valkaja (वल्कज) yarn from hemp (शण) etc.

Santiniketan, Yours etc.

H. R. B. Iyengar

# Young India

## A Great Heart

*(By M. K. Gandhi)*

Newspapers tell us that Miss Emily Hobhouse is no more. She was one of the noblest and bravest of women. She worked without ever thinking of any reward. Hers was service of humanity dedicated to God. She belonged to a noble English family. She loved her country and because she loved it, she could not tolerate any injustice done by it. She realised the atrocity of the Boer War. She thought that England was wholly in the wrong. She denounced the war in burning language at a time when England was mad on it. She went to South Africa and her whole soul rose against the barbarity of the concentration camps which Lord Kitchener thought were necessary if the war was to be won. It was then that William Stead led prayers for English reverses. Emily Hobhouse, frail as her body was, went again to South Africa at great personal risk to court insults and worse. She was imprisoned and sent back. She bore it all with the courage of a true heroine. She stealed the hearts of Boer women and told them never to lose hope. She told them that though England had gone mad, there were Englishmen and English women whose sympathies were with the Boers and that some day their voice would be heard. And so it was. Sir Henry Campbell Bannerman swept the board at the General election of 1906 and made to the wronged Boers such reparation as was possible.

It was after the war and when Satyagraha was going on that I had the privilege of being known to Miss Hobhouse. The acquaintance ripened into a life-long friendship. She played no mean part at the settlement of 1914. She was General Botha's guest. Now General Botha had uniformly repelled my advances for an interview. Every time he referred me to the Home Minister. But Miss Hobhouse insisted on General Botha seeing me. And so she arranged for a meeting between the General, his wife and herself and me at the General's residence in Capetown. Hers was a name to conjure with among the Boers. And she made my way smooth among them by throwing in the whole weight of her influence with the Indian cause. When I came to India and the Rowlatt Act agitation was going on she wrote saying that I must not lay life in prison if not on the gallows and that she did not deplore it. She herself had full strength for such sacrifice. It was an article of faith with her that no cause prospered without the sacrifice of its votaries. Only last year she wrote to me saying that she was in active correspondence with her friend General Hertzog about the Indian cause in South Africa, asked me not to feel bitter against him and told me to tell her what I expected of General Hertzog. Let the women of India treasure the memory of this great English woman. She never married. Her life was pure as crystal. She gave herself to God's service. Physically she was a perfect wreck. She was paralytic. But in that weak and diseased body she had a soul that could defy the might of kings and emperors with their armies. She feared no man because she feared God only.

## Students and Non-cooperation

*(By M. K. Gandhi)*

A student in a national college has written a long letter of which I give the substance as follows:

"You are aware that in the year 1920 many students all over India left Government-controlled institutions. Several national institutions were started. Some have already gone under. The one that I know is a poor affair. It may be called a foreign imitation under national control minus discipline. Many of our teachers do not know the distinction between Khaddar and foreign or mill made cloth. They dress like sahebs and though themselves dressed in foreign cloth would not mind talking big as about Swadeshi. They remind one of drunkards advising others to give up liquor. They talk of the spirit of sacrifice and the value of joining national institutions when they send their own sons or other relatives to Government-controlled schools or colleges. In fact, there is very little love lost between them and us. Do you wonder at many students having gone back to Government institutions? A few of us however still remain out. But how long can we do so? I would like to prosecute my studies in Germany, but, my pecuniary circumstances do not allow me to do so. Can you not send me to the Berlin or any other European University?"

The writer has given me his own full name and the name of the institution and all other available particulars. I have purposely refrained from giving the name of the institution and further particulars. For, I do not know enough of it and I could not be party to the specific condemnation of any institution without having studied it. Public purpose is sufficiently served by publishing the general complaint so that those institutions to which the complaint may be applicable may examine themselves and remove all cause of complaint. There is no doubt that in several national institutions things have not been as they should have been and that the professors or teachers have not conformed to the elementary requirements of the Congress programme in so far as it is applicable to national institutions. Teachers who themselves do not believe in non-violence or truth or non-co-operation, cannot impart to their students the spirit of any of these things. If they send their children to Government schools, they may not expect to enthuse their pupils over national institutions. Nor may they expect to infect their pupils with love of the Charkha or Khaddar, if they will not spin themselves or wear Khaddar. It is hardly necessary to remark that all national institutions do not deserve the description that the writer gives of the one to which he has belonged. But, the point I desire to emphasise in connection with this letter is that there should be no sorrow felt over one's sacrifice. That sacrifice which causes pain loses its sacred character and will break down under stress. One gives up things that one considers to be injurious and therefore there should be pleasure attendant upon the giving up. Whether the substitute is effective or not is a different question altogether. If the substitute is effective, it is no doubt well, but it is well also even if the substitute is ineffective. It must lead to an effort to procure a better

substitute, but surely not to a return to what has been given up after full knowledge and experience of its harmful character. This hankering after going to Berlin or to some other European University is not a sign of the spirit of non-co-operation. It is on a par with substituting Japanese cloth for the English manufacture. We give up English cloth not because it is English but because it robs the poor of their hereditary employment and therefore makes them poorer still. The Japanese substitute robs the poor no less than the English cloth. Similarly, we give up Government institutions because of their harmful character. We may not therefore reproduce the same thing under a different name and hug to ourselves the belief that we are non-co-operators. Non-co-operation means no-operation with all that is best in the Indian spirit. We cannot cultivate that taste by being in Berlin. It is in India that all our experiments must be made. Till at least we arrive at a complete and effective substitute, the first step, it is quite plain, must be the giving up of Government institutions. Those students therefore who took that step did well if they understood what they were doing. And only the sacrifice of such students will be of increasing benefit to the country as time passes. But those who are repenting or dissatisfied with their one lot should certainly have no hesitation in going back to Government institutions. After all it is a conflict of ideal and if the ideal that Non-co-operation stands for is good and is congenial to the Indian soil, it will triumph over every conceivable obstacle.

## Love Which Sets Free the Heart

*(By C. F. Andrews)*

When I was living at Kalgarh with Mr and Mrs. Stokes and Mr Gregg I had the great pleasure of reading through the three volumes of Sir Charles Elliot's *Hinduism and Buddhism* which gives, as no other book does, the full view of the spread of Hinduism, chiefly through its offshoot Buddhism, over Asia. We trace its moral advance not only in India itself and the surrounding countries of Kashmir and Assam, Burma and Ceylon, but also in the East as far as China and Cambodia, Korea and Japan. Northward also this great religious movement from India found its way to Bactria and beyond that to Chinese Turkestan, Tibet and Mongolia. When viewed in this larger atmosphere and perspective it is possible to see how truly India was the intellectual and spiritual mother of Asia from the Pacific Ocean almost to the Mediterranean Sea. Only the purely Semitic lands stood outside the charmed circle of its conquest.

When we come farther to analyse this remarkable and pervading influence we find that it was never founded on the glamour of material force or by might of weapons of war. There is hardly a trace anywhere of military conquest. Rather, it was from first to last a moral conquest, which depended, not on the sword, but on the examples and lives of good men. It was when the Hindu tradition was at the height of its moral fervour, in the centuries which succeeded the Buddhist movement, that this spiritual conquest of distant and strange lands went forward most steadily and surely. It was then that the Hindu tradition from India had its era of greatest expansion.

We sometimes see it stated in books, which have been written by foreigners, without true insight and imagination, that the Buddhist ideal is austerity in self and has as its main object a self-seeking perfection. Sir Charles Elliot's book, on his chapters upon the early spread of Buddhism, makes it clear that this is a misrepresentation. He shows how very nearly the Buddhist idea of kindness or compassion approached the Christian idea of charity or love, as described in St Paul's famous 'Hymn of Love' in the first Epistle to the Corinthians. He points out how the Pali word for love corresponds almost exactly with the Greek word which St. Paul uses, as denoting, not the love of sex, but that universal love which has no thought of self in it, but only the thought of the good of others.

Thus in the *Itivuttaka* (III. 7) there occurs this very beautiful passage:

"All good works whatever are not worth one sixteenth part of love, which sets free the heart. Love which sets free the heart comprises them all; it shines, gives light and radiance. Just as the light of all the stars is not one sixteenth part of the light of the moon; just as, in the last month of the rains, during the season of autumn, when the sky is clear and cloudless, the Sun mounts up on high and overcomes the darkness in the firmament; just so, in the last hour of night, when dawn is breaking, the morning star shines and gives light and radiance; even so does love, which sets free the heart and comprises all good works, shine and give light and radiance to all the world."

Again, in the *Sutta Nipata* (15. S. B. E. series,) we have the following sentence, which deserves to be set in letters of gold:

'As a mother, at the risk of her life, watches over her own child — her only child, — so let everyone cultivate a boundless love towards all beings."

In the Upanishads, we have this same truth revealed to us on its highest philosophic form, when we read that he alone has passed from death to immortality, who has learnt to see the Universal Self in all things and all things in the Universal Self; but the Buddhist Faith not only gave it a concrete expression, it also made it reach the masses of the people as it had never done before. Those who have read the New Testament will remember St Paul's words about love which may be quoted as a parallel to this Buddhist description:

"Though I speak with the tongues of men and of angels and have not love, I am become as a sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

In recent years it has been a great joy to me to find in different forms the same golden truth expressed in other faiths; and this joy came to me afresh, with a glad and sudden surprise, when I read the five passages quoted above from the Buddhist scriptures and compared them with my own.

# 'Towards Moral Bankruptcy'

*(By M. K. Gandhi)*

## III

It is one thing when learned people regulate, so far as it is humanly possible, the number of their progeny by moral restraint, and totally another when they do so despite of sexual indulgence and by means adopted to obviate the result of such indulgence. In the one case, the people gain in every respect. In the other there is nothing but harm. M. Bureau has produced figures and diagrams to show that the increasing use of contraceptives for the purpose of giving free-play to animal passions and yet obviating the natural results of such indulgence has resulted in the birthrate being much lower than the death-rate, not in Paris only, but in the whole of France. Out of 87 areas into which France is divided, in 68 the birthrate is lower than the death rate. In one case i. e., Lot, deaths were 152 against 100 births. The next comes Tarn-et-Garonne with 156 deaths against 100 births. Even out of 19 areas where the birth rate is higher than the death-rate, the difference is negligible in several cases. In ten areas alone is there an effective difference. The lowest death rate, that is 72 against 100 births, occurs in Morbihan and Pas-de-Calais. M. Bureau shows that this process of depopulation, which he calls 'voluntary death', has not yet been arrested.

M. Bureau then examines the condition of French Provinces in detail and he quotes the following paragraph from M. Gide written in 1914, about Normandy: "Normandy has lost in the course of 50 years more than 300,000 inhabitants, that is to say, a population equal to that of the whole department of the Orne. Every 20 years the now loses the equivalent of a department and as she includes but five, a century will be enough to see her fat meadows empty of Frenchmen — I say advisedly of Frenchmen for assuredly others will come to occupy them, and it would be a pity were it otherwise. Germans work the iron mines round Caen, and for the first time, only yesterday, a vanguard of Chinese labourers landed where William the Conqueror set sail for England." And M. Bureau adds by way of comment on the paragraph, "How many other provinces are in no better condition!"

He then goes on to show that this deterioration in population has inevitably led to the deterioration in the military strength of the nation. He believes that the cessation of emigration from France is also due to the same cause. He then traces to the same cause the decay of French commercial expansion, the decay of French commerce and the French language and culture.

M. Bureau then asks, "Are the French people who have rejected the ancient sexual discipline more advanced in security, happiness, material prosperity, physical health, and in intellectual culture?" He answers, "With regard to the improvement in health, a few words will suffice. However strong our wish to answer all objections methodically, it is all the same very difficult to take seriously the assertion that sexual 'emancipation' would lead to strengthen one's body and improve one's health. On every side one hears of the diminished vigour of both young people and adults. Before the war the military authorities had in lower time after time, the physical standard of the recruits, and the power of endurance has seriously diminished throughout the whole nation. Doubtless it would be unjust to maintain that lack of moral discipline is alone responsible for this decline, but it has a large share in it, together with alcoholism, insanitary housing, etc., and if we look closely we shall easily discover that this indiscipline and the sentiments which perpetuate it are the strongest allies of these other scourges . . . The frightful extension of venereal diseases has done irreparable injury to the public health."

M. Bureau even disputes the theory advanced by Neo-malthusians that the wealth of individuals in a society which regulates its births increases in proportion to the restriction it imposes upon them, and furthers his answer by comparing the favourable German birth rate and her increasing material prosperity with the decreasing birth rate of France side by side with its decreasing wealth. Nor has the phenomenal expansion of German trade, M. Bureau contends, been attained at the cost of the German workmen more than elsewhere. He quotes M. Rossigeol 'People died of hunger in Germany when she had but 41,000,000 inhabitants, they have become richer and richer since she numbered 68,000,000.' And adds, "These people, who are by no means associes, found it possible to place annually in the savings-banks sums which in 1911 amounted to 22,000 million francs, while in 1895 the deposits only reached 8,000 millions an increase of 850 millions a year."

The following paragraph which M. Bureau writes after describing the technical progress of Germans about the general culture will be read with much interest:

'Without being initiated into the depths of sociology one can have no doubt of it, for it is quite evident that such technical progress would have been impossible had not workmen of a more refined type, foremen more highly educated, perfectly trained engineers been found. . . . The Industrial schools are of three kinds professional, numbering over 500, with 70,000 pupils; technical, still more numerous, and some of them with over 1000 pupils; lastly, the colleges devoted to higher instruction with their 15,000 pupils, which confer like the Universities, the envied title of doctor . . . 365 commercial schools attract 31,000 pupils and in innumerable schools courses of agriculture give instruction to over 90,000. What, compared with these 400,000 pupils in the different lines of the production of wealth, are the 55,000 pupils of our professional courses, and why, alone 177,000, of our people, of whom 779 738 are below eighteen years of age, live by the cultivation of the soil, are there but 3,325 pupils in our special schools of agriculture?"

M. Bureau is careful enough to note that all this phenomenal rise of Germany is not entirely due to the surplus of births over deaths, but, he does contend with justice that given other favourable conditions a preponderating birthrate is an indispensable condition of national growth. Indeed, the proposition he has set forth to prove is that a growing birth rate is in no way inconsistent with great material prosperity and moral progress. We in India are not in the position of France so far as our birth-rate is concerned. But it may be said that the preponderating birthrate in India, unlike as in Germany, is no advantage to our national growth. But, I must not anticipate the chapter that will have to be

set apart for a consideration of Indian conditions in the light of M. Bureau's facts and figures and conclusions.

After dealing with an examination of German conditions where birth rate proponderates the death rate, M. Bureau says "Are we not aware that France occupies the fourth place—and that a very long way below the third—in regard to the total sum of national wealth?.. France has an annual revenue from her investments of 25,000 million francs, while the Germans are drawing from their investments a revenue estimated at 50,000 million francs . . . Our national soil has suffered in thirty five years from 1879 to 1914, a depreciation of 10,000 million francs and is worth only 52,000 instead of 92,000 millions! Whole departments of the country lack men to work the soil, and there are districts where one sees scarcely any but old men" He adds that "moral indiscipline and systematic sterility means the diminution of natural abilities in the community, and the undeserved predominance of the old man in social life . . . In France, there are but 170 children and young people to every 1000 inhabitants, while, in Germany, there are 22?, in England, 240 . . . The proportion of the old is greater than it should be and the others who are prematurely aged through moral indiscipline and voluntary sterility share in all the senile fears of a debilitated race"

The author then observes, "We know that the immense majority of French people are indifferent to this domestic position (shaky morals) of their rulers, thanks to the conventional theory of the 'wall round private life'" And he quotes with sorrow the following observation of M. Leopold Monod;

"It is a fine thing to go to war in order to cast down infamous abuses, and to break the chains of those who suffer from them But how about men whose fears have not known how to guard their consciences from enticements, men whose courage is at the mercy of a caress or a fit of sulks . . . men who with no shame, perhaps glorying in the exploit, repudiate the vow which in a joyous and solemn hour they made to the wife of their youth; men who burden their home with the tyranny of an exaggerated and selfish egotism—how can such men be liberators?"

The author then sums up

"Thus, whichever way we turn, we always find that the various forms of our moral indiscipline have caused serious harm to the individual, the family, and society at large and have inflicted on us a suffering which is literally inexpressible The licentious conduct of our young people, prostitution, pornography, and marriages for money, vanity or luxury, adultery and divorce, voluntary sterility and abortion, have debilitated the nation and stopped its increase, the individual has been unable to conserve his energies, and the quality of the new growth has diminished simultaneously with its quantity ' "Fewer births and more fine men" was the watch word, which had something enticing about it for those who, shut up in their indeterminate conception of individual and social life, thought they could assimilate the breeding of men to that of sheep or horses. As Auguste Comte said with stinging force, these pretended physicians of our social ills would have done better to become veterinary surgeons, incapable as they always were of comprehending the infinite complexity of the psychology both of the individual and of the society.

"That truth is, that of all the attitudes which a man adopts, of all the decisions, at which he arrives, of all the habits which he contracts, there is none which exerts over his personal and social life an influence comparable to that exerted by his attitudes, his decisions, and his habits with regard to the appeals of the sexual appetite. Whether he resists and controls them, or whether he allows himself to be controlled by them, the most remote regions of social life will experience the echo of his action, since nature has ordained that the most hidden and intimate action should produce infinite repercussions.

"Thanks to this very mystery, we like to persuade ourselves, when we violate in any way the moral discipline, that our misdeed will have no grievous consequence. As to ourselves, in the first place, we are satisfied, since our own interest or pleasure has been the motive of our action; as to society at large, we think it is so high above our modest selves that it will not even notice our misdeeds; and, above all, we secretly hope that " the others " will have the cause to remain decent and virtuous The worst of it is that this cowardly calculation almost succeeds while our conduct is as yet an abnormal and exceptional act then, proud of our success, we persevere in our attitude, and when there is occasion we come — and this is our supreme punishment — to believe it lawful.

"But a day comes when the example given by this conduct involves other defections, each of our evil deeds has the result of making more difficult and more heroic that attachment to virtue which we have counted on in "the others," and our neighbour, tired of being duped, is now in a hurry to imitate us. That day the downfall begins and each can estimate at once the consequences of his misdeeds and the extent of his responsibilities.

"The secret act has come out of the hiding-place in which we thought it was confined. Endowed in its own way with a kind of immaterial radio activity, it has run through all sections; all suffer from the fault of each, echoes, like the wavelets spreading from an eddy, makes itself felt in the most remote regions of the general social life . . .

"Moral indiscipline at once dries up the fountains of the race, and hastens the wear and tear of the adults whose it debilitates both morally and physically."

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*Manager Y. I.*

## A Panjrapole 300 years ago

As Professor Bhandarkar of Calcutta University appears to have stated in his lectures on Ashoka, that the earliest description of a *Panjrapole* is that by Hamilton of one which was mentioned at Surat late in the eighteenth century, my friend Sjt Moji Bhimji Bared was kind enough to draw my attention to the fact, that a graphic description of the Khambhat (Cambay) *Panjrapole*, as it existed a little over three hundred years ago, occurs in the [illegible] Italian named Signor Pietro della Valle to his friend Maria Schipano, in which he gave an account of his travels in the East Indies, and an English translation of which appeared in the year 1665. The description furnishes such interesting evidence of the wonderful continuity of our national life, that no apology is needed for citing it here *in extenso*:

"The same day of our arrival, after we had dined and rested a while, we caused ourselves to be conducted to see a famous Hospital of Birds of all sorts, which, for being sick, lame, deprived of their mates, or otherwise needing food and care, are kept and tended there with diligence; as also the men who take care of them are maintained by the public alms. The House of this Hospital is small, a little room sufficing for many Birds, yet I saw it full of Birds of all sorts which need tendance, as Cocks, Hens, Pigeons, Peacocks, Ducks, and small Birds, which, during their being lame, or sick, mateless, are kept here; but being recovered and in good plight, if they are sold, they are let go at liberty; if domestick, they are given to some pious person who keeps them in his House. The most curious thing I saw in this place, were certain little Mice, who being found Orphans without Sire or Dam to tend them, were put in to this House, a venerable old man with a white beard keeping them in a box amongst cotton, very diligently tended them with his spectacles on his nose, giving them milk to eat with a Bird's feather, because they were so little, that as yet they could eat nothing else, and as he told us, he intended, when they were grown up, to let them go free whither they pleased.

× × × × ×

"The next morning we saw another House of Goats, Kids, Sheep and Wethers, either sick or lame, and there were also some Cocks, Peacocks, and other animals needing the same help and kept altogether quietly enough in a great Court, nor wanted there Men and Women in little rooms of the same House who had care of them. In another place far from hence we saw another House of Cows and Calves, some whereof had broken legs, others more infirm, very old or lean and therefore were kept there to be cured. Among the beasts there was also a Mahometan thief, who having been taken in theft, had both his hands cut off. But the compassionate Gentiles, that he might not perish miserably, now he was no longer able to get his living, took him into this place, and kept him among the poor beasts, not suffering him to want anything. Moreover without one of the Gates of the city, we saw another great troop of Cows, Calves, and Goats, which, being cured and brought into better plight, or gathering together from being dispersed and without masters, or being redeemed with money from the Mahometans who would have killed them to eat, (namely the Goats and other Animals, but not the Cows and Calves), were sent into the field to feed by Neat-herds purposly ordained at the public charge; and then they are kept, till being reduced to perfect health, 'tis found fitting to give them to some citizens and others who may charitably keep them. I excepted Cows and Calves from the Animals redeemed from Slaughter, because in Cambaia, Cows, Calves and Oxen are not killed by any. And there's a great prohibition against it, by the instance of the Gentiles, who upon this account pay a great summ of money to the Prince, and should any, either Mahometan or other, be found to kill them, he would be punished severely, even with death."

V. G. Desai

## A Great Patriot

The unexpected and premature death of Umar Sobhani removes from our midst a patriot and worker of the front rank. There was a time when Mr. Umar Sobhani's word was law in Bombay. There was not a public popular movement in Bombay to which, before misfortune overtook him, Umar Sobhani was not the man behind the scene. He was no speaker. He detested public speaking. He never appeared on the stage. He was the stage manager. His popularity among fellow merchants was very great. His judgment was as a rule sound and quick. He was generous to a fault. His distributed his charities among both the deserving and the undeserving. There was hardly a popular movement that did not receive largely fro his ample purse. He spent as he earned. Umar Sobhani was extreme in everything. His extremism in speculation proved his economic ruin. He doubled his wealth in a month and he became a pauper the next month. He stood his losses bravely, but his proud nature would not permit him to do public work when he lost his million. He would not accept the middle rank. He would retire if he could not top the donation lists. And so he disappeared from public life as soon as he became a poor man. Whenever and wherever there is mention of public workers and public work, it would be impossible not to think of Umar Sobhani and his patriotic services. His life is at once an inspiration and a warning to rich young men. His zealous work as a patriot is an inspiration. His life shows us that possession of riches is not inconsistent with that of abilities and their dedication to public service. It is a warning to rich young men who would be reckless in ambition. Umar Sobhani was no stupid speculator. Many lost when he lost. There is perhaps nothing to be said against his great cotton purchases which brought him down. But why did he speculate at all? He was already a prince among merchants. As a patriot, it was his duty to restrain his ambition. His life and his name were a trust for the public. And there was need for him to be extra cautious. I know the maxim *De Mortuis nil nisi bonum*. I know also that what I am saying is all wisdom after the event. But I do not criticise to find fault. I do so to profit by the lesson that this patriot's life teaches us. And wisdom after the event is a legitimate virtue for posterity to treasure. We must learn even from one another's errors. We should all be as Umar Sobhani in burning love for the country, in giving well and much for it, if we have riches, in knowing no communal bias or distinction and we must also, if we will, learn to avoid his recklessness and thus deserve the heritage he has bequeathed to us.

I tender my condolences to his aged father and his family.

M. K. G.

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# Young India

A Weekly Journal

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## The Story of My Experiments with Truth

[*By M. K. Gandhi*]

### Part II

### Chapter X

#### The First Day in Pretoria

I had expected some one on behalf of Dada Abdulla's attorney to meet me at Pretoria station. I knew that no Indian would be there to receive me, since I had particularly promised not to put up at an Indian house. But the attorney had sent no one. I understood later that as I had arrived on a Sunday, he could not have sent any one without inconvenience. I was perplexed and wondered where to go as I feared that no hotel would accept me.

Pretoria station in 1893 was quite different from what it was in 1914. The lights were burning dimly. The travellers were few. I let all the other passengers go, and thought that as soon as the ticket collector was fairly free I would hand him my ticket and ask him if he could direct me to some small hotel or any such place where I might go, otherwise I would spend the night at the station. I most careless I shrank from asking him even this, for I was afraid of being insulted.

The station became clear of all passengers. I gave my ticket to the ticket collector and began my inquiries. He replied to me courteously, but I saw that he could not be of any considerable help. But an American Negro who was standing near by broke into the conversation.

"I see," said he, "that you are an other stranger here, without any friends. If you will come with me, I will take you to a small hotel, of which the proprietor is an American who is very well known to me. I think he will accept you."

I had my own doubts about the offer, but I thanked him and accepted his suggestion. He took me to Johnston's Family Hotel. He drew Mr. Johnston aside to speak to him, and the latter agreed to accommodate me for the night, on condition that I should have my dinner served in my room.

"I assure you," said he, "that I have no colour prejudice. But I have only European customs, and if I allowed you to eat in the dining room my guests might be offended and even go away."

"Thank you," said I, "even for accommodating me for the night. I am now more or less acquainted with the conditions here and I understand your difficulty. I do not mind your serving the dinner in my room. I hope to be able to make some other arrangement tomorrow."

I was shown into a room, where I now sat waiting for the dinner, and musing, as I was quite alone. There were not many guests in the hotel, and I had expected the waiter to come very shortly with the dinner. Instead Mr. Johnston appeared. He said: "I was ashamed of having asked you to have your dinner here. So I spoke to the other guests about you and asked them if they would mind your having your dinner in the dining room. They said they had no objection, and that they did not mind your staying here as long as you liked. Please, therefore, come to the dining room, if you will, and stay here as long as you wish."

I thanked him again, went to the dining-room and had a hearty dinner.

Next morning I called on the attorney, Mr. A. W. Baker. Abdulla Seth had given me some description of him, as his cordial reception did not surprise me. He received me very warmly and made kind inquiries. I explained all about myself. Then upon his said: "We have no work for you here as barrister, for we have engaged the best counsel. The case is a protracted and complicated one, so I shall take your assistance only to the extent of getting necessary information. And of course you will make communications with my client easy for me, as I shall now ask for all the information I want from him through you. That is certainly an advantage. I have not yet found rooms for you. I thought I had better do so after having seen you. There is a fearful amount of colour prejudice here and therefore it is not easy to find lodgings for such as you. But I know a poor woman. She is the wife of a baker. I think she will keep you, and thus add to her income at the same time. Come, let us go to her place."

So he took me to her house. He spoke with her privately about me and she agreed to accept me as a boarder at 25 shillings a week.

Mr. Baker, besides being an attorney, was a staunch lay preacher. He is still alive and now engaged partly in missionary work, having given up the legal profession. He is quite well-to-do. He has still kept up correspondence with me. In his letters he always dwells on the same theme. He upholds the excellence of Christianity from various points of view, and contends that it is impossible to find eternal peace unless one accepts Jesus as the only son of God and the Saviour of mankind.

During the very first interview, Mr. Baker ascertained from me my religious views. I said to him : "I am a a Hindu by birth. And yet I do not know much of Hinduism and I know less of other religions. In fact I do not know where I am and what is and what should be my belief. I intend to make a careful study of my own religion and as far as I can of other religions as well."

Mr. Baker was glad to hear all this and said : "I am one of the Directors of the South Africa General Mission. I have built a church at my own expense, and I deliver sermons to it regularly. I am free from colour prejudice. I have some co-workers and we meet at one o'clock every day for a few minutes and pray for peace and light. I shall be glad if you will join us there. I shall introduce you to my co-workers who will be happy to meet you and I dare say you will also like their company. I shall give you, besides, some religious books to read, though of course the one book is the Holy Bible which I would specially recommend to you."

I thanked Mr. Baker and agreed to attend the one o'clock prayers as regularly as possible.

"So I shall expect you here tomorrow at one o'clock and we shall go together to pray," added Mr. Baker, and we said goodbye.

There was still little time for reflection. I went to Mr. Johnston, paid the bill and removed to the new lodgings, where I had my dinner. The landlady was a good woman. She had cooked a vegetarian meal for me. It was not long before I made myself quite at home with the family.

I next went to see the friend to whom Dada Abdulla had given me a note. From him I learnt more about the hardships of Indians in South Africa. He insisted that I should stay with him. I thanked him and told him that I had already made arrangements. He urged me not to hesitate to ask for anything that I might need.

It was now dark. I returned home, had my supper, went to my room and sat there absorbed in deep thought. There was not any immediate work for me. I informed Abdulla Seth of it. What, I thought, can be the meaning of Mr Baker's friendship? What shall I gain from his religious co-workers? How long should I interest myself in the study of Christianity? How was I to obtain literature about Hinduism? And how was I to understand Christianity in its proper perspective without thoroughly knowing my own religion? I could come to only one conclusion : I should make a dispassionate study of all that came to me, and deal with Mr Baker's group as God might guide me, I should not think of embracing another religion before I had fully understood my own.

Thus musing I fell off to sleep.

(Translated from *Navajivan* by M. D.)

# Nationalism and Christianity

*(By Malcolm Muggeridge)*

[The following is a condensation of a speech delivered by Mr Malcolm Muggeridge of Union Christian College, Aluva, and sent to me for publication. The speech is useful as showing the growing national consciousness among Christian Indians. The wonder is that the process has been so long delayed. How any man of religion can help being in sympathy with the strivings of his nearest neighbours passes comprehension. Intranationalism presupposes nationalism — not the narrow, selfish, greedy spirit that often passes under the name of nationalism, but the nationalism that whilst it insists upon its own freedom and growth, will disdain to attain there at the expense of other nations. M K G.]

People are continually saying that a Christian should submit to national injustices — especially if they occur to the East, for the invasion of Belgium was in a different category, the King of the Belgians being a champion of civilisation. Missionary societies have a regulation that no missionary shall take part in politics, which means that they must accept the British Raj as part of the natural order of things in this country. Now as a matter of fact it has seemed to me that it will only be possible for us to be Christians in India when India is free. For only free men can ever understand Christ, let alone follow him. But in that the British domination of this country is producing slavish imitators — men who are not only not free, but who hug their slavery joyfully — it is an Christian to accept it.

Jesus was the incarnation of freedom; he was like the wind in his cleanness and freshness. He says to India "Let each man in his own mind be free, when you are free in your minds you will get Swaraj." If we would listen to Jesus then speaking to us we would tear savagely at our bonds.

Jesus was himself a member of a subject race; and so were his disciples. Their *sahibs* were Romans. Only once did he deal with the question of the Roman Raj, and that was when his opponents came to him and said : Is it lawful to pay tribute to Caesar?" They hoped by this to trap him. But he confounded them by saying "Render unto Caesar the things that are Caesar's." This does not mean that they were to pay the tribute. A tribute is not due to all governments whether good or evil.

One may wonder why, if Jesus was a nationalist, he didn't leave behind him a precise message of a nationalist's duty towards an enslaved country. But then he left no definite teaching on anything connected with the material organisation of this world. He didn't tell us not to have prostitutes; he didn't tell us that it was immoral for children to work for fifteen hours a week on starvation wages; he didn't tell us that we couldn't crawl on our bellies for a General Dyer; he didn't tell us that it was wrong that manufacturers should make huge profits while the people who work at the industry were allowed to live as cattle live, he didn't even directly attack the institution of slavery, and yet surely there are very few of us who would say that because of this, these things are justifiable. He gave us great general principles, and left us to work out those principles. He said, "Love one another, and don't harden yourselves

with economic cares." He said, "If a man smite you on one cheek, turn the other and let him smite that." In fact he left behind him when he died, principles which if applied, would make this human life beautiful and refined and happy; but he left us to apply them, and it is in applying them that an Indian Christian should come up against his inferior position in the government of his country, and should, in order to be free to live the Christ life, rebel against it.

The Church has taken a curious attitude over these principles of Christ's. It has accepted them for preaching; but it has turned a blind eye to the fact that by reason of the present organisation of society, it is utterly impossible to put them into practice.

"Love one another" says the person, and then urges young men to go and blow poison gas into Germans. "Love one another" says the person, and then in an impassioned speech supports the British Empire, though he must know that as long as there is a British Empire, as we know it today, there cannot be for this poor world any peace. "Love one another" says the person and then dines, in great contentment with a highly respected member of his congregation, whose luxurious dividends produce incest in Glasgow, starvation in Manchester, and drunkenness, misery and degradation in all industrial parts of the world.

Why most of what is called business is robbery; but the Church gives it its blessing—even, in some cases, feeds fat on it. It often amuses me when my country-men—nay I have myself done it in the past—say that the East is corrupt and that the West is not. Here a man receives an unlawful commission on what he sells—for this we Christians condemn him; there the sellers combine together and levy lawfully an exorbitant profit commission on the needy and they are made churchwardens. An underpaid policeman in Travancore takes a bribe—with what righteous indignation we round on him! A great Duke, a respected member of society, and I have no doubt, a regular church-goer, takes, from the coal produced at great labour by miners, a royalty of some hundreds of thousands of pounds yearly, knowing that miners' wages are so low as to mean for many of them semi-starvation, and he sits and helps to govern us in the House of Lords.

Was Jesus then a fool? Did he just spend his life preaching something which is impractical? Not at all. He said, 'Do unto others as you would that others should do unto you', and expects us to make that fundamental change in our lives. He gave us too the power to do so by the grace of God. But we utter this truth with our lips and in practice support a Government that is making men into slaves, we even solemnly say that it is not our business to interfere with it, and that we are out only to convert individuals. Let us boldly look at what Christ told us to do and see what is preventing our doing it; and where we find things like the capitalist domination of the world and the British domination of India, let us attack them with body and soul mind and soul until they wither away, burnt up by the strong light of truth, for the lies they are.

I have said that to follow Christ we must be politically and economically free; that we must be men who look the world squarely in the face, believing in ourselves—God made us we are—realising our equality with others, as all sons of God. Jesus did not mean by humility the 'meekness of Uriah Heep,' he meant that we should be meek about our own achievements and our own abilities, knowing them to be directly from God and for his service. He meant us to be humble enough to acknowledge our brotherhood with the meanest scavenger—not patronising y but naturally, as we acknowledge blood brotherhood, and to be brave enough to claim equality with the most exalted of *sahibs* or with the richest of Rajahs.

If we commit some personal sin most of us rightly have twinges of conscience—the thought of a lie say, worries us—how much more than should the spoliation of a people—the living economic life of an autocratic Government, worry us? I cannot see a *sahib* in Spencer's behaving arrogantly; I cannot listen to the race proud conversation at a European dinner-table, without being near to tears that I am doing so little—so very little—to right the wrong of that lie; and if I feel that, how much more should the people who have grown up in this land, who have been warmed by its sun, and have eaten of its rice, and worked at its soil feel it?

But you yourselves are terribly to blame in the matter. So many of your own indigenous institutions are, as much as the British Raj, holding up the coming of the reign of love and beauty. There is all that inhuman thing caste, by which one man refuses to eat with his brother—why there are even churches, blasphemously dedicated to Jesus, where 'the outcaste' people are refused admission! These things too are spoiling the world. We must not only pray about them—that is easy—we must not only speak about them—to not I as I write this, know how easy that is?—we must act, we must act, we must act. What is the use of our churches and our hymns and our ringing of bells and our praying of prayers, if, at the same time, we support, or by silence endorse institutions which blaspheme what Christ lived and died for? The Indian who says, 'We of this race cannot settle our differences, cannot govern our own country, cannot produce an impartial non-corrupt system of justice'—such a one is a worm and a grovelling, and the fearless son of man who defied Pontius Pilate, puts him constantly to shame.

Not only, by being slavish, does an Indian prevent himself from seeing God, he prevents the *sahib*, his master, from doing so too.

All men are one. It is always an amazing thing to me that they haven't felt themselves so.

There are men in this country who believe they are less than the pink men from the West, just as they believe they are better than others who are blacker than they. What folly!

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# Young India

## That Round Table Conference

*(By M. K. Gandhi)*

So it has been announced that the forthcoming Conference on the position of Indians in South Africa is to take place in Cape Town and that a Commission from South Africa is likely to visit India in order to study Indian conditions. The Commission is to include Dr. Malan the present Secretary for the Interior and Mr. Duncan an ex-Secretary.

This is all to the good.

It is good that the Conference is to take place in South Africa. The Union Government being a wholly responsible government must have to all its undertakings the backing of public opinion in a sense in which the Indian Government has never felt itself under the necessity of having. Moreover no public opinion needs to be created in India in favour of the Indian claim. It is there already. In South Africa too much cannot be done to create European opinion on the absolute justice of the Indian claim. If, therefore, the Union Government mean well and the selection of Indian representatives is wisely made apart from the value of its deliberations, the Conference can be a means of directing European opinion in the right channel.

It is well also that a Commission from South Africa is to visit India. It will gather impressions which only a personal visit can make. No amount of reading literature or meeting representatives can possibly make up for local impression and seeing the people themselves face to face.

It is well also that the Commission is to include top men who are supposed to have studied the question. Our case is so just that the more it is studied, the better it is for us. We have nothing to lose by the closest examination and the widest publicity. The more South Africans visit us the better for us. The greatest stumbling block to the way of a settlement is the ignorance, on the Indian question, of the best among South Africans. They merely know the demand of the interested White traders. They know little of the Indian side. If the Conference results in a serious study of the question, the bogey of an Indian invasion or even the competition of those Indians who are already settled there will disappear in a moment.

There is the other side to the picture. General Hertzog's speeches are disturbing. I do not conceive the possibility of justice being done to Indians, if none is rendered to the natives of the soil. The mentality is the same in respect of Indians as of the natives. Indeed it is much worse regarding Indians. Natives, it is said, have a claim upon the considerations of the Whites, Indians are mere interlopers. Of course, it is forgotten that Indians were enticed in the first instance to go to South Africa to labour for the Whites and that they were promised permanent settlement under advantageous terms. The point, however, just now is not that they were promised but what is the mentality of the Whites towards the Indian settlers. And it being one of greater hostility towards them, justice to them is not to be expected if injustice is done to the natives. To reduce it to the lowest terms, the wish to see justice done to the natives is based upon selfish considerations. If we go a little deeper we shall discover that justice can never be purchased at the expense of another. When the seer prayed 'may all people be happy' he intuitively perceived a scientific truth.

## 'Towards Moral Bankruptcy'

*(By M. K. Gandhi)*

### IV

Having dealt with the indiscipline of morals and its aggravation by the cost of contraceptives and its terrible results the author proceeds to examine the remedies. I must pass over the portions that deal with legislative measures, their necessity and yet utter inefficiency. He then discusses the necessity, by a careful admission of public opinion of the duty of chastity for the married, the duty of marriage for that vast mass of mankind that cannot for ever restrain their animal passions, the duty, having once married, of conjugal fidelity and the duty of continence in marriage. He examines the argument against chastity that its 'precept is against the physiological nature of man and woman and injurious to the happy equilibrium of their health,' that it is 'an intolerable attack on the freedom and autonomy of the individual his right to happiness and to live his life in his own way.'

The author contests the doctrine that 'the organ of generation is like the rest' requiring satisfaction. 'If it were' he says, 'an organ like the others, how could we explain the absolute inhibitory power which the will possesses over it? Or the fact that the awakening of sensuality, which physiologists call the sexual necessity, is the result of the innumerable excitements which our civilisation provides for young boys and girls several years before sexual adult age?' I cannot resist the temptation of copying the following valuable medical testimony collected in the book in support of the proposition that self-restraint is not only not harmful but necessary for the promotion of health and perfectly possible:

'The sexual instinct,' says Ettorlen, professor at Tubigen University, "is not so blindly all powerful that it cannot be controlled, and even subjugated entirely, by moral strength and reason. The young man, like the young woman, should learn to control himself until the proper time. He must know that robust health and ever-renewed vigour will be the reward of this voluntary sacrifice."

"One cannot repeat too often that abstinence and the most absolute purity are perfectly compatible with the laws of physiology and morality, and that sexual indulgence is no more justified by physiology and psychology than by morality and religion.

"The example of the best and robust among men," says Sir Lionel Beale, professor at the Royal College in London, "has at times proved that the most imperious of instincts can be effectively resisted by a strong and serious will, and by sufficient care as to manner of life and occupation. Sexual abstinence has never yet hurt any man when it has been observed, and only through exterior restrictive causes, but as a voluntary rule of conduct. Virginity, in fine, is not too hard to observe, provided that it is the physical expression of a certain

state of mind. . . Chastity implies, not only continence, but also purity of sentiments, the energy which is the result of deep convictions."

"Every kind of nervous activity,' says the Swiss psychologist Ferrel, who discusses sexual anomalies with a moderation equal to his knowledge, 'is increased and strengthened by exercise. On the other hand, inactivity in a particular region reduces the effects of the exciting causes which correspond to it."

"All causes of sexual disturbance increase the intensity of desire. By avoiding these provocations it becomes less sensitive, and the desire gradually diminishes. The idea is current among young people that continence is something abnormal and impossible, and yet the envoy who observe it prove that chastity can be practised without prejudice to the health."

"I know,' says Ribbing, "a number of men of 25, 30, and older than that, who have observed perfect continence, or who when they married had done so up to that time. Such cases are not rare; only they don't advertise themselves."

"I have received many confidences from students, healthy both in body and mind, who have remonstrated with me for not having sufficiently insisted on the ease with which sexual desires can be ruled."

"Before marriage, absolute continence can and ought to be observed by young men," says Dr Astoe "Chastity no more injures the body than the soul," declares Sir James Paget Physicians to the English Court; 'Discipline is better than any other line of conduct."

"It is a singularly false notion," writes Dr. E. Porier, "and one which must be fought against, since it heads not only the children's mind, but that of the fathers as well, the notion of imaginary dangers in absolute continence. Virginity is a physical, moral, and intellectual safe-guard to young men."

"Continence," says Sir Andrew Clarke, "does no harm, it does not hinder development, it increases energy and enhances perception. Incontinence weakens self-control, creates habits of slovenness, dulls and degrades the whole being, and lays it open to diseases which can be transmitted to several generations. To say that incontinence is necessary to the health of young men is not only an error, but a cruelty. It is at once false and hurtful."

"The evils of incontinence are well-known and undisputed," writes Dr. Surbled. "those produced by continence are imaginary what proves this is the set of the many learned and voluminous works devoted to the explanation of the former, while the latter still await their historian. As to those latter there are but vague assertions, which hide themselves, for very shame, in mere talk but which will not endure the daylight."

"I have never seen," writes Dr Montegazza in *La Physiologie de l'amour* "a disease produced by chastity . . . . All men and especially young men, can experience the immediate benefits of chastity."

"Dr. Debois, the famous professor of neuropathology at Berne, affirms that "there are more victims of neurasthenia among those who give free rein to their sensuality than among those who know how to escape from the yoke of mere animalism" and his witness is fully confirmed by that of Dr. Fere, Physician at the Bicetre Hospital, who testifies that those who are capable of psychic chastity can maintain their continence without any fear of their health, which does not depend on the satisfaction of the sexual instinct'

"There has been sufficing and light talk" writes professor Alfred Fournier, 'about the dangers of continence for the young man.' I can assure you that if these dangers exist I know nothing about them, and that as a physician I am still without proof of their existence, though I have had every opportunity in the way of subjects under my professional observation

"Besides this, as physiologist I will add that true virility is not attained before the age of twenty-one, or thereabouts, and the sexual necessity does not obtrude itself before that period, especially if unhealthy excitements have not aroused it prematurely. Sexual precocity is merely artificial, and is most often the result of ill-directed upbringing

"In any case, be sure that danger of this kind lies far less in restraining than in anticipating the natural tendency; you know what I mean."

"Lastly, after these most authoritative testimonies, to which it would be easy to add many others, let me quote the resolution unanimously voted at Brussels in 1902 by the 102 members present at the second General Congress of the International Conference of Sanitary and Moral Prophylaxis, a congress which assembled together the most competent authorities on the subject throughout the world "Young men must above all be taught that chastity and continence are not only not harmful, but also that these virtues are among those to be most earnestly recommended from the purely medical and hygienic standpoint."

"There was also a unanimous declaration issued by the professors of the Medical Faculty of Christian University, a few years ago: "The assertion that a chaste life will be prejudicial to the health rests, according to our unanimous experience, on no foundation. We have no knowledge of any harm resulting from a pure and moral life"

"The case has therefore been heard and sociologists and moralists can repeat with M Royser this elementary and physiological truth, "that the sexual appetite does not need, like the requirements of aliment and exercise, a minimum of necessary satisfaction. It is a fact that men or women can lead a chaste life without experiencing, except in the case of a few abnormal subjects, serious disturbance or even painful inconveniences. It has been said—and cannot be too often repeated, since such an elementary truth can be so widely disregarded—that no disease ever comes through continence to normal subjects, who form the immense majority, while many disease, very well known and very serious, are the results of incontinence Nature has provided in the most simple and infallible way, for the excess of nutrition which is represented by the seminal fluid and the menstrual flux."

"Dr. Viry is therefore right in denying that the question is one of a true instinct or a real need. "Every man knows what it would cost him not to satisfy the need of nourishment or to suppress respiration, but no one quotes any pathological consequences, either acute or chronic, as having followed either temporary or absolute continence In normal life we see the example of chaste men who are neither less virile in character, nor less energetic in will, nor less robust, than others, nor less fitted to become fathers if they marry .... A need

which may be subject to such variations, an instinct which accommodates itself so well to lack of satisfaction, is neither a need nor an instinct.'

"Sexual relationship is far from answering to any physiological need of the growing boy, quite the contrary, it is perfect chastity which is sternly required by the exigencies of the normal growth and development, and those who violate it cause irreparable injury to their health. The attainment of puberty is accompanied by great changes, a veritable disturbance of various functions, and a general development. The adolescent boy needs all his vital strength, for during this period there is often a weakening of the resistance to sickness disease and mortality are higher than in the earlier period ... The long work of general growth, of organic evolution, that whole series of physical and psychic changes, at the end of which the child becomes a man, involves a tolsome effort of nature At that moment, all over-driving is dangerous, but especially the premature exercise of the sexual function."

## The Cow—the Mother of Prosperity

### IX

(Mr. Wayne now emphasises the value of a good bull, and the importance of conserving manure. **V. G. D.**)

### How much is a bull worth?

Are you using a bull whose ancestors have records showing that they were good producers, or are you using just a common bull whose ancestors nobody knows much about?

### Here's what a common bull can do

A common dairy herd bull used at the University of Missouri sired cows that produced a yearly average of 1,000 pounds less milk than their mothers

### Here is what a good bull can do

A scrub cow produced every year 3,875 pounds of milk and 133 pounds of butter fat. Her calf sired by a good bull reached an annual average of 6 956 pounds of milk and 286 pounds of butter fat The calf of this last again sired by a good bull produced in the year 12,804 pounds of milk and 483 pounds of butter fat

Two crosses of good bulls raised the yearly milk record from 3,875 pounds to 12,804 pounds and the butter fat from 133 pounds to 483 pounds.

A bull must have something to recommend him besides being just a bull

### The difference between two bulls may be the price of a farm

A bull may so improve a herd, that the increase in milk production and the increase in the value of the offspring will in a few years amount to the price of a well-equipped dairy farm.

Suppose we have two herds of 20 good grade cows each, averaging 5,000 pounds of milk yearly.

Suppose again that on Herd No 1 for three years we use Bull No. 1, a high-class bull from a family of high producers, every animal in his pedigree proves good by records, which cost us 150 dollars when a calf, and that on Herd No. 2 for three years we use Bull No. 2, just a bull that we 'picked up' as so many bulls are, sired by a good bull and from some common cow and costing us 25 dollars.

We raise three crops of calves from each herd. Suppose half the calves are heifers and we keep eight heifers each year for cows,

In each herd the first heifers (8) have been milked one year and have freshened the second time; from among their progeny we have kept 3 one year old heifers and 3 heifer calves, total 14 The second lot of heifers (8) have their first calves (3) total 11 Then we have 8 one year old heifers, making a total of 33 descendants.

Let us figure the difference

| | |
|---|---|
| The eight 3 year old cows by Bull No. 1 each produce 2,000 pounds more milk than their mothers, 16,000 pounds of extra milk at $ 2 per cwt. amount to . . . . . | $ 320 |
| The eight 3 year old cows by Bull No. 2 each produce 1000 pounds less milk than their mothers 8000 pounds at $ 2 per cwt. amounts . . . . . | $ 100 |
| Difference in favour of herd No 1 | $ 480 |
| The eight 3 year old cows in Herd No 1 are worth $ 50 more each than the cows sired by Bull No. 2. $ 50 per head on 8 cows amounts to . . . . . | $ 400 |
| The eight 2 year old cows in Herd No. 1 will bring $ 35 more per head than the eight 2 year old cows in Herd No 2 $ 35 per head on eight cows is . . . . . | $ 280 |
| The eight yearlings in Herd No. 1 are worth $ 25 more per head than the eight in Herd No. 2. $ 25 per head on eight heifers amounts to . . . . . | $ 200 |
| Then we have in Herd No 1 three yearling heifers from the eight 3 year old cows, that are worth $ 25 more per head than the heifers in Herd No. 2 $ 25 per head on three heifers amounts to . . . . | $ 75 |
| We have also six heifer calves of the second generation in each herd, the good ones worth $ 15 more per head than the common ones. That amount is to | $ 90 |
| Bull No 1 is now worth $ 250 which is $ 100 more than what we paid for him. Bull No 2 is worth about $ 50, which is 25 $ more than the cost price Here is a difference in the increase in value of the two bulls of . . . . . | $ 75 |
| Total difference in one year | $ 1,600 |

What would the difference amount to in three or four years more?

What would be the difference if the bulls were used on half a dozen herds?

If we had pure-bred herds the difference would be still greater.

### Can we afford to take chances on a bull whose ancestors we know little or nothing about?

### Take care of the bull

*The young bull* should be separated from the heifers at about 5 months of age. Better keep him on pasture in summer with another young bull or with a steer or two of his size.

Feed him in the same way as the heifers For extra growth feed him a little more liberally Teach him to lead when he is a calf

The bull is old enough for light service when one year of age

*The mature bull* Put a ring in the bull's nose before he is one year old.

Do not let the bull run with the cows in pasture because:

1. It is dangerous, he may attack people.
2. He may break out.
3. We cannot keep a record of breeding dates.
4. He may impair his vitality

Provide a well fenced lot for the bull with a stable or shelter where he can be shut in when necessary Out in the field he might do much damage

Keep fences, doors and ties strong and in repair

The bull should have plenty of room and opportunity to exercise to keep his hoofs from growing long and to keep him healthy

Always use a strong staff in leading the bull. Renew the ring in his nose often enough to keep it strong. Treat him kindly and quietly. Never take a chance, always have the advantage when near him Life is too precious to be lost through carelessness

**How old must a bull be before we know whether or not he is really valuable as a sire?**

The bull should be 15 months old before put to much service. His first daughters will arrive when he is 2 years old He will be 5 years old before enough of them freshen to give an indication of his worth, and then we must milk them a year. Even then we cannot tell for sure how good they are going to be until they freshen the second time and are milked a year. Our bull will then be about 7 years old.

Dairy bulls are apt to get cross with age, especially when closely confined without enough exercise. When a bull's worth is known, make his pen and stall absolutely bruise-proof and provide means for handling him safely.

### Bull Associations

Many co-operative bull associations are working successfully

A group of dairymen get together and buy a high class bull, so that they can all use him with little outlay of money.

This plan is helpful to breeders who cannot afford to own a valuable bull for their small herds,

In a bull association the services of a first class bull does not cost any member as much as it would for him to keep a cheap common bull himself.

A bull association composed of fair-minded, honest dairymen can make a community famous for good cattle, increase the milk production, and make the breeding stock of that community bring in thousands of dollars.

### Don't waste the Manure

The man who keeps cows and does not take care of the manure is losing one of the greatest advantages of dairying. He is losing profit He is robbing his farm, he is robbing himself

A good cow will produce about 12 tons of manure in a year

No kind of farming will build up a farm like good dairy farming, but it will not do it if the manure is thrown out in the yard and left to leach and rot and blow away.

There is something wrong with the system when at the back of the dairy-farm, piles accumulate all winter and stink up the place and breed flies in summer No well-regulated system would permit such a leak

10,000 pounds of cow manure thrown out in the open lost in six months 4,875 pounds in weight and 32 per cent. plant food.

No dairy farm is equipped unless it has a manure spreader. Manure is always worth the most when it is fresh. The sooner it is spread the better.

## The Agricultural Condition of Bardoli Taluka

*( By N. B. Malkani )*

### I

The revision of the Land Revenue settlement, in the Bardoli Taluka of the Bombay Presidency, is due in the year 1926-27, after the lapse of thirty years, the term of settlement. The report of the settlement officer recommends an enhancement of 25% in the Land Revenue demand by the State, for the next term. Several villages have been placed in higher groups for the purpose of assessment and made to bear a much heavier burden. The Surat division is recognised to be one of the most highly assessed division in the Presidency and this additional increase assumes a substantial growth of agricultural prosperity In this connection I beg to place a few relevant facts before the reader, about the agricultural condition, of a peasantry, growing a commercial crop like cotton on the best land in a fertile tract I shall begin with a short statement of the Raiyatwari system of survey and settlement prevailing here.

The Raiyatwari system involves the direct dealing of the State with each and every holding individually, without the intervention of a landlord Each holding is mapped and divided into 'survey numbers', the unit for survey operations and capable of being cultivated by a pair of oxen Cultivation is broadly of two kinds, 'wet' ( or irrigated ) and 'dry' ( depending on rainfall etc ). All the land is surveyed and mapped showing survey numbers, villages sites, tanks and other physical features of the country. The fertility of the soil is then valued by a method of soil classification peculiar to the Bombay survey. Each Taluka is divided into four or five tracts, including groups of villages, enjoying similar advantages of climate, situation, market facilities, proximity to a railway line or a town, excess of moisture etc. Each group again has 3-4 kinds of soil, while each soil has 9-10 classes, according to the depth of tilth, varying from 2 cubits to ¼th of a cubit Villages in each group are assessed at a certain maximum round rate. But allowance is made for the kind and class of soil and the relative value of such advantages is expressed in so many annas for each of the 9 classes of soil, within each group, with relative valuation varying from 16 as. to 1 anna only The next thing is the determination of the pitch of assessment. The classifi-

ostion determines the incidence of the assessment in each field, but the assessment is not based on it. In theory the assessment is not to exceed 50 % of the net produce which is found by ascertaining the gross produce valued at average prices and deducting the costs of cultivation. Section 107 of the Land Revenue Code reads as follows— "In revising assessments of land revenue regard shall be had to the value of land and to the use of land used for the purpose of agriculture, to the profits of agriculture." In practice the calculation of 'net' profit has proved too laborious and initial rates of assessment for village-groups are empirical ones, based on existing rates and general considerations.

The Raiyatwari settlement is said to possess certain distinct advantages. It is believed to form the most equitable basis for fixing the revenue demand for a vast number of small holdings. The survey and classification have reached almost a final stage after long experience and expert investigation, relieving the state of future field operations. The revision of assessment is based on a review of the economic and revenue history of a tract, saving the people from the uncertainty and harassment following official inquiries into the condition of individual holdings. Lastly that the rate of assessment is certain and moderate, revised after 30 years, and enhanced within reasonable limits, according to the profits of agriculture.

Now the settlement officer of the Bardoli Taluka has recommended a 25 % enhancement of the Land Revenue demand for the Taluka. Secondly, he has readjusted the grouping of villages, lowering a few into the next inferior group, but raising many into the next higher group. For example the former rate of assessment, on dry (jirayat) cultivation, paid by the first group of villages is Rs. 6/- per acre, paid by the 2nd group Rs 5 per acre and so on. The 25 % increase has raised the rate to Rs 7-8-0 and Rs. 6-4-0 respectively. Villages in the 2nd group now raised to the 1st group have to pay Rs. 7-8-0 and those raised from the 3rd group to the 2nd group have to pay Rs. 6-4-0. Even villages in the 1st group now placed in the 2nd group have to pay Rs. 6-4-0 per acre instead of Rs. 6 as before. Wet (Kiyari) land growing 2 crops, has to pay nearly double the ordinary assessment.

We now proceed to examine the chief arguments advanced by the settlement officer, in favour of the enhancement. As stated above, the Government has abandoned all attempts at finding out the net profits, by calculating the gross produce of soils and deducting the costs of cultivation. Instead of that the simple expedient of ascertaining the average productive capacity of soils has been employed. The classes are fixed, but villages are put in different groups according to change to general economic conditions, at the end of a term of 30 years. At each new revision there is an empirical change of rate, based on a review of the past revenue history, prices, markets, communications rents, selling and letting and mortgage value of land, vicissitudes of season and any other fact indicating the economic condition of the tract-except the actual estimation of net profits as required by Section 107 of the Land Revenue Code. The settlement officer of the Bardoli Taluka alleges the following reasons for a 25% enhancement of land revenue:

(1) The value of an acre of 'wet' land has risen since 1910-11 from Rs. 224 in the first group, to Rs. 265 in 1918-25, from Rs. 194 in the II group to Rs. 330, from Rs. 134 to Rs 350 in the III group and so on. The value of 'dry' land, during the same period, has risen from Rs 107, Rs. 90, Rs. 67 to Rs. 368, Rs. 558, Rs. 204, in each group respectively.

(2) The prices of agricultural produce have risen by 144 %. The average price of Jowar and Bhat, were 35 and 35 seers per rupee and Rs. 3-4-0 per maund of cotton respectively during 1895-1904, but these have risen to 16 and 27 seers per rupee of Jowar and Bhat, and Rs. 8 per maund of cotton, respectively during 1918-24

(3) The average agricultural rents of 'dry' lands have risen to Rs 16, Rs 11, Rs. 10 and Rs. 9 per acre, in each group, while the average assessment is only Rs. 4-8-0 Rs. 3-8-0, Rs. 2-12-0, Rs. 2-8-0 per acre, after making allowance for the same valuation.

(4) The number of cattle, ploughs, carts, wells and tanks has increased substantially.

(5) The opening of new cart roads and the construction of the Tapti Valley Railway have extended the markets for the produce of the tract.

(6) During the last 30 years only 4 years experienced a deficient rainfall and bad crops.

(7) The general prosperity of the peasants is shown by the building of numerous 'pucca' houses in villages and the easy realisation of the Land Revenue demand.

We must now examine these arguments advanced for the enhancement of land revenue.

*(To be Continued)*

## Handspinning in Cochin

The Cochin Legislative Council passed a resolution last year recommending introduction of handspinning in the State schools. The resolution was carried and accepted by the Government. But, so far, evidently, nothing seems to have been done by the Education Department. I understand that this resolution will be the subject matter of discussion in the forthcoming session of the Cochin Legislative Council. It is to be hoped that some practical action will be taken upon the resolution or the resolution be rescinded. It is no use Legislative bodies passing resolutions and Governments accepting them if they are not meant to be carried out. Handspinning is one of those things which require constant and continuous effort, watching, organising and experimenting. And those who introduce a handspinning resolution have to shape policy, suggest schemes and even assist in working them. Cochin, it seems, has 2 Colleges, 35 High schools, 76 Lower Secondary schools, 369 State or State-aided Primary schools, 289 unaided schools, 20 Industrial schools, 13 Night schools and 4 Special schools instructing 1,08,158 boys and girls. Here there is much scope for popularising spinning on a systematic scale.

M. K. G.

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# Young India

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## The Story of My Experiments with Truth

(*By M. K. Gandhi*)

### Part II

### Chapter XI

#### Christian Contacts

The next day at ten o'clock I went to Mr Baker's prayer-meeting. There I was introduced to Miss Harris, Miss Gabb, Mr Coates and others. Every one kneeled down to pray and I followed suit. The prayers were supplications to God for various things, according to each person's desire. Thus the usual forms were for the day to be passed peacefully, or for God to open the doors of the heart.

A prayer was now added for my welfare. 'Lord show the path to the new brother who has come amongst us. Give him, Lord, the peace that Thou hast given us. May the Lord Jesus who has saved us save him too. We ask all this in the name of Jesus.' There was no singing of hymns or other music at these meetings. After the supplication for something special every day, we dispersed, each going to his lunch, that being the hour for it. The prayer did not take more than five minutes.

The Misses Harris and Gabb were both elderly maiden ladies. Mr Coates was a Quaker. The two ladies lived together and they gave me a standing invitation to four o'clock tea, at their quarters, every Sunday.

When Mr Coates and I met on Sundays I used to give him my religious diary for the week, and discuss with him the books I had read and the impression they had left on me. The ladies used to narrate their sweet experiences and talk about the peace they had found.

Mr Coates was a frank-hearted staunch young man. We went out for walks together, and he also took me to other Christian friends.

As we came closer to each other, he began to give me books of his own choice, until my shelf was filled with them. In pure faith I consented to read all these books, and as I went on reading them, we discussed them.

I read a number of such books in 1893. I do not remember the names of them all, but they included the *Commentary* of Dr Parker of the City Temple, Pearson's *Many Infallible Proofs* and Butler's *Analogy*. Parts of these were unintelligible to me, some things in them I liked and some things I did not like. I always shared my impressions with Mr Coates. *Many Infallible Proofs* were proofs in support of the religion of the Bible as the author understood it. The book had no effect on me. Parker's *Commentary* was morally stimulating but it could not be of any help to one who had no faith in the prevalent Christian beliefs. Butler's *Analogy* struck me to be a very profound and difficult book, which should be read four or five times to be understood properly. It seemed to me to be written with a view to convincing atheists to Theism. The arguments advanced in it regarding the existence of God were unnecessary for me, as I had them passed the stage of atheism, but the arguments in proof of Jesus being the only incarnation of God and the Mediator between man and God left me unmoved.

But Mr Coates was not the man easily to accept defeat. His affection for me was great. He saw round my neck the *Vaishnava* necklace of *Tulsi* beads. He thought it to be superstition and was pained by it. "This superstition does not suit you. Come, let me break the necklace."

"No you will not. It is a sacred gift from my mother."

"But do you believe in it?"

"I do not know its mysterious significance. I do not think I should come to harm if I did not wear it. But I cannot without sufficient reason, give up a necklace that has put round my neck out of love and in the conviction that it would be conducive to my welfare. When with the passage of time it wears away and breaks of its own accord, I shall have no desire to get a new one. But this necklace cannot be broken."

Mr. Coates could not appreciate my argument, as he had no regard for my religion. He was looking forward to delivering me from the abyss of ignorance. He wanted to convince me that no matter whether there was some truth in other religions, salvation was impossible for me unless I accepted Christianity which represented *the* truth, and that my sins would not be

washed away except by the intercession of Jesus, and that all good works are useless.

Just as he introduced me to several books, he introduced me to several friends whom he regarded as staunch Christians. One of these introductions was to a family which belonged to the Plymouth Brethren — a Christian sect.

Many of the contacts for which Mr Coates was responsible were good. Most struck me as being God-fearing. But during my contact with this family, one of the Plymouth Brethren confronted me with an argument for which I was not prepared :

"You cannot understand the beauty of our religion. From what you say it appears that you must be brooding over your transgressions every moment of your life, always sounding them and atoning for them. How can this ceaseless cycle of action bring you redemption? You can never have peace. You admit that we are all sinners. Now look at the perfection of our belief. Our attempts at improvement and atonement are futile. And yet redemption we must have. How can we bear the burden of sin? We can but throw it on Jesus. He is the only sinless Son of God. It is His word that those who believe in Him shall have everlasting life. Therein lies God's infinite mercy. And as we believe in the atonement of Jesus our own sins do not bind us. Sin we must, It is impossible to live in this world sinless. And therefore Jesus suffered and atoned for all the sins of mankind. Only he who accepts His great redemption can have eternal peace. Think what a life of restlessness is yours, and what a promise of peace we have."

The argument utterly failed to convince me. I humbly replied.

"If this be the Christianity acknowledged by all Christians, I cannot accept it. I do not seek redemption from the consequences of my sin, I seek to be redeemed from sinful sin itself, or rather from the very thought of sin. Until I have attained that end, I shall be content to be restless."

To which the Plymouth Brother rejoined "I assure you, your attempt is fruitless Think again over what I have said".

And the Brother proved as good as his word. He voluntarily committed transgressions and showed as that he was undisturbed by the thought of them.

But I already knew before meeting with these friends that all Christians did not believe in such a theory of atonement. Mr. Coates himself walked in the fear of God. His heart was pure, and he believed in the possibility of self purification The two ladies also shared this belief. Some of the books that came into my hands were full of devotion. So although Mr Coates was very much disturbed by this latest experience of mine, I was able to reassure him and tell him that the distorted belief of a Plymouth Brother could not prejudice me against Christianity

My difficulties lay elsewhere. They were with regard to the Bible and its accepted interpretation

(Translated from *Navajivan* by **M. D.**)

# The Agricultural Condition of Bardoli Taluka

## II

*( By N. R. Malkani )*

The total population of the Bardoli Taluka is about 87,800 persons, 78 % of which lives by agriculture Of this number again 16 % has an interest in land and 32 % are mere labourers Of those who have an interest in land, 94 % are cultivators as well as occupants, only 6 % being landholders Out of a total area of 1,40,000 acres, about 1,25,000 acres are cultivated by about 17,000 holders The average size of holdings is as follows:

| Acres. | No. of holdings. | Average size. |
|---|---|---|
| 1–5 | 10,0000 | 8 acres that is 12 *bighas*. |
| 5–25 | 6,000 | |
| 26–100 | 800 | |
| 100–500 | 40 | |

The average annual rainfall is about 58" The cropped area is cultivated as follows:

| | | | |
|---|---|---|---|
| *Bhat* | 14 % | 17,000 | acres |
| *Juar* | 14 % | 17,000 | " |
| Cotton | 30 % | 37,000 | " |
| Fodder | 27 % | 34,000 | " |
| Pulses etc. | 15 % | 20,000 | " |

Since the last survey ( 1897 ) there has been a decrease of 6 % in the cropped area of *Bhat*, of 12 % in *Juar*, but an increase of 5 % in the area of cotton The area under fodder crops has gained at the expense of pulses

Such is the general economic condition of the taluka Now let us examine the arguments advanced for an enhancement of the Land Revenue. It is not intended to question the correctness of the figures as to rents, prices, land values and number of cattle etc , suggested in the settlement report. We have to accept these for want of more accurate figures So also the grouping and classification of soils may be accepted, though I am aware of cases where injustice has been done. Yet when all this is granted, the plea for an enhancement may not be valid First as to land values The prevailing values are inflated does due to the artificial demand for land, by a few rich emigrant Patidars, returning with their money and hankering for a land investment Even the shrewd and business-like emigrant is not an 'economic' man, so dear is the theoretical economist The possession of land brings with it numerous advantages—a secure investment, a high social position, local influence and honourable marriage connections. Yet for all that the investment is unprofitable in spite of the extortionate rents imposed on tenants. This 'folly' of the emigrant can receive sympathy only from those who realise the utter dependence of Indians on agriculture, as giving work, when there is little elsewhere Hence the fancy but ruinous prices of Rs 1000 per acre, offered for land Secondly, the value of land in 1918–25, includes the value of improvements on land, whatever they may be, introduced in the past. Hence enhancements based on land values, partly assess improvements, expressly exempted from taxation, by Sec 107 of the L R Code

Next about rentals. The revision settlement, instead of directly calculating net profits, takes rentals as an index of such profits Here again rents paid do not

represent net profits. Firstly only 4 % of lands is leased, and this in several cases by congract holders, who have bought land at exorbitant prices. To enhance assessment on cost per cent lands, on the basis of rents paid by only 4 % to absentee landlords, is not fair. Such leases are generally very short and the high rents paid are paid for the literal exhaustion of the soil by the lessee. A free rent valuation must take an average of short and and long leases together. Secondly there is hardly any land on which some little improvement has not been introduced. For example, in Kanra district, rents paid include costs on account of manure, borne by the landlord. Thus assessment based on rentals would be fair only on unimproved marginal lands, newly cultivated in a village. In any other case there is a breach of Sec 107 which expressly exempts improvements for assessment. Thirdly, in some cases, where land is said to the *sowcar*, high rents paid are really paid for the right to work and the duty to maintain local states, by cultivating the same ancestral land. There are cases where the cultivator has ceased to be the holder, without the knowledge of his neighbours. There is an increasing number of cases where the actual holding is too small to give sufficient occupation to the family labour and bullocks and when some extra land taken on 'any' rent is necessary for earning a decent livelihood. Fourthly are the high rents of the last few years a fair criterion of what rents will be during the next term of 30 years. The high War and post-War pressure no more be sustained and already the tide has turned. The consequent fall in rents is yet in full swing. And the assessment of land revenue for the next 30 years, based on the high and now falling rents of an abnormal period, is bound to prove burdensome. Thus while on the one hand the gain arising from high world prices will be steadily diminishing, the loss arising out of a higher rate of exchange and a higher rate of assessment will be a permanent loss. While the gain was enjoyed for a few years of War and the post War period, the loss will have to be borne for at least 30 years, if not longer. Lastly the high costs of cultivation have just followed the high prices of produce. A pair of bullocks which cost one hundred rupees or so thirty years ago costs 4 to 5 times as much at present. Similar is the case with carts, ploughs and other agricultural equipment. In 1911 the daily wages of skilled and unskilled labour were Re 1 and 3 annas respectively. In 1924 they rose to Rs 2-8-0 and 12 annas respectively. In the Bardoli taluka labourers belonging to the Dobla caste, are practically bought and attached to the soil. A Dobla labourer who could be bought for less than Rs. 50 a generation ago, can with difficulty be bought for 6 to 7 times that price now.

Thus to sum up, grasping that the figures submitted by the settlement report are fairly accurate, there is no sufficient cause for an enhancement of the land revenue. The rise in land values, rentals and prices of produce is due to special causes irrelevant to the general prosperity of the taluka. The rise is besides due to the operation of world causes during an abnormal period, which are gradually passing away. The increase in the number of cattle, agricultural implements, wells etc is not disproportionately greater than the increase in the extensive of cultivation and the growth of population.

On the other hand no Government statistics, not even the statistics of the Government of India excepted, are unfallibly accurate. No classification, much less the grouping of villages according to changed economic conditions etc, has reached a stage of scientific perfection even after long experience of an expert staff. The assessment work is confessedly carried on rapidly, if not hurriedly, for want of sufficient staff. No enquiries worth the name are held into the causes of prosperity. The cultivators are regarded solely as revenue-paying and revenue-bearing units. A statistical calculation of wells, bullocks ploughs etc, or a distant view of a few roofs with Mangalore tiles is deemed sufficient to prove the prosperity of agriculturists, for easing the conscience of the settlement officer. Strangely enough even the non-relinquishment of holdings—whose cultivation alone gives the right to work and to live—is considered to be an additional proof of the prosperity of cultivators.

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### Advance Self-spinning

Last year about this time was published in the columns of *Young India* a short account of Kanoor and its self-spinners under the heading "a village experiment". Since then the progress has been marked. Things are now beyond the experimental stage. The example of Kanoor has spread to all the Kamma villages in the neighbourhood and every home proudly throws out its output of yarn the moment you inquire for it. Self spinning, the best of all spinning, is now firmly established, in hundreds of homes. It is not a mere caste movement, though it is true a thing like self-spinning spreads more easily on the caste basis, for the Gounders have not been reluctant to follow their Kamma brethren. Some of the leading Gounder families too have become sworn adherents to self-spinning and more than one Gounder village like Chellapagalayam, 5 miles off Kanoor, could easily point to a dozen houses clad in homespun. Even the casual visitor cannot fail to perceive the change coming on. There is not a home which has taken to self spinning but shows at least 20 lbs of neat, well spun yarn. The first crop of cotton is all clean picked and even disposed off. Every home had its own share of the crop set apart at the time of the harvest for being converted into yarn. The ginning, carding and spinning has all been gone through. The yarn has not a speck of dirt on it and looks white like snow. Last year had its own lessons to teach and the result is finer and finer spinning, yielding more and more yardage. The yarn is uniformly over 20 cts. There are homes which can show evenly spun 30 cts. and more. The women were complaining last year that the *sarees* they had made were thick and heavy and so they have now made the yarn finer than before. The *saree* of 16 cubits this year weighs less than 1½ lbs and will soon set the fashion. Yarn of 25 & 30 cts yields fine *dhotis* and the rural fashions slowly being remodelled, find abundant satisfaction. The weaver too gets his proper wage, and above all freedom of operation. He charges slightly more for weaving local yarn but the spinning family does not grudge that. There is contentment all round, and a new atmosphere is slowly evolving. The introduction of dyeing and printing facilities into Kanoor has helped materially. The coloured and printed self-spun *saree* made its appearance only this year and will spread. Some of the weavers' wives too have taken to it. One seen advance all round. Kanoor acts like tonic. It has set right the pessimism of the worst sceptics among us.

N S Verdachari

# Young India

## The Hydra-Headed Monster

*(By M. K. Gandhi)*

A friend has sent me a print of what appears to the Southern vernacular press from the pen of a learned Pandit. He summarises the Pandit's plea for untouchability in this fashion:

(1) "The fact that once Adi Shankara asked a *Chandala* to be aloof from him, and the fact that Trishanku when he was condemned to be a *Chandala* was shunned by all people, prove that untouchability is not of recent growth.

(2) "The *Chandalas* are the outcastes of the Aryan society.

(3) "The untouchables themselves are not free from the sin of untouchability.

(4) "The untouchables are so because they kill animals and because they have constantly to do with flesh, blood, bones and night-soil.

(5) "The untouchables must be isolated even as slaughterhouses, toddy-shops and houses of ill-fame are or should be.

(6) "It should be enough that untouchables are not denied the privileges of the other world.

(7) "A Gandhi may touch these people, but we can be fast. We may neither fast nor touch the untouchables.

(8) "Untouchability is a necessity for man's growth.

(9) "Man has magnetic powers about him. This *sakti* is like milk. It will be damaged by improper contacts. If one can keep musk and onion together one may mix Brahmans and untouchables."

These are the chief points summarised by the correspondent. Untouchability is a hydra headed monster. It is therefore necessary, each time the monster lifts its head, to deal with it. The stories told in the Puranas are some of them most dangerous, if we do not know their bearing on the present conditions. The Shastras would be death-traps if we were to regulate our conduct according to every detail given in them or according to that of the characters therein described. They help us only to define and argue out fundamental principles. If some well known characters in religious books sinned against God or man, is that a warrant for our repeating the sin? It is enough for us to be told, once for all, *Truth* is the only thing that matters in the world, that *Truth* is God. It is irrelevant to be told that even Yudhishthira was betrayed into an untruth. It is more relevant for us to know that when he spoke an untruth, he had to suffer for it that very moment and that his great name in no way protected him from punishment. Similarly, it is irrelevant for us to be told that Adi Shankara avoided a *Chandala*. It is enough for us to know that a religion that teaches us to treat all that lives as we treat ourselves, cannot possibly countenance the inhuman treatment of a single creature, let alone a whole class of perfectly innocent human beings. Moreover we have not even all the facts before us to judge what Adi Shankara did or did not do. Still less, do we know the meaning of the word '*Chandala*' where it occurs. It has admittedly many meanings, one of which is a sinner. But, if all sinners are to be regarded as untouchables, it is very much to be feared that we should all, not excluding the Pandit himself, be under the ban of untouchability. That untouchability is an old institution, nobody has ever denied. But, if it is an evil, it cannot be defended on the ground of its antiquity.

If the untouchables are the outcastes of the Aryan society, so much the worse for that society. And, if the Aryans at some stage in their progress regarded a certain class of people as outcastes by way of punishment, there is no reason why that punishment should descend upon their progeny irrespective of the causes for which their ancestors were punished.

That there is untouchability even amongst untouchables merely demonstrates that evil cannot be confined and that its deadening effect is all pervading. The existence of untouchability amongst untouchables is an additional reason for cultured Hindu society to rid itself of the curse with the quickest despatch.

If the untouchables are so because they kill animals and because they have to do with flesh, blood, bones and night-soil, every nurse and every doctor should become as untouchable and so should Christians, Mussalmans and all so-called high class Hindus who kill animals for food or sacrifice.

The argument that because slaughter-houses, toddy-shops, and houses of ill-fame are or should be isolated, untouchables should likewise be isolated betrays gross prejudice. Slaughter houses and toddy-shops are and should be isolated. But, neither butchers nor publicans are isolated. Prostitutes should be isolated because their occupation is revolting and detrimental to the well-being of society. Whereas the occupation of 'untouchables' is not only desirable but a necessity for the well-being of the society.

To say that 'untouchables' are not denied privileges of the other world is the acme of insolence. If it was possible to deny them the privileges of the other world, it is highly likely that the defenders of the monster would isolate them even in the other world.

It is throwing dust in the eyes of the people to say that 'a Gandhi may touch the 'untouchables,' not so other people,' as if the touching and service of 'untouchables' was so injurious as to require for it some specially proof against untouchable germs. Heaven only knows what punishment is in store for Mussalmans, Christians and others who do not believe in untouchability!

The plea of animal magnetism is altogether overdone. The high class man are not all sweet-smelling like musk, nor are untouchables foul-smelling like onion. There are thousands of untouchables who are any day infinitely superior to the so-called high class people.

It is painful to discover that even after five years of continuous propaganda against untouchability, there are learned people enough found to support such an immoral and evil custom. That belief in untouchability can co-exist with learning in the same person, adds no status to untouchability but makes one despair of mere learning being any aid to character or sanity.

## Reason *vs.* Authority

*(By M. K. Gandhi)*

The teacher who taught his pupils to spin because it was 'Mahatmaji's order' writes:

'On reading your article on 'Mahatmaji's order' in *Young India* dated 24th June 1926, the following doubts have arisen in my mind.

You assign a great place to reason. Have you not also written in the pages of *Young India* or *Navajivan* that reason is like the King of England entirely in the hands of its ministers the senses. Does not man often reason in the direction the senses guide him? How then can you take reason to be the guide? Have you not said that argument follows convention? If then one has not the heart to spin, one will find reasons against spinning. How far is it advisable to tax the reason of little children? That great educational reformer, Rousseau said that childhood was the sleep of reason. He therefore advocated merely the teaching of good habits during that age. And surely to teach children to obey the orders of a Mahatma especially when they involve physical labour is to cultivate a good habit. When the children grow up, they will find out the reasons for spinning. But, is it wrong till then to inculcate that spirit of 'blind hero-worship' as you prefer to call it? Have we not made a fetish of reason in these days? For simple little things we undergo long and laborious processes of reasoning and do not even then feel satisfied. Reason, no doubt has its place, but, surely, much below the rock that we now give it.'

It is wrong to quote a person against himself unless one is aware of what he has said and under what circumstances. All the statements the correspondent ascribes to me have undoubtedly been made by me at some time or other, but under totally different circumstances. Where it is perfectly possible to reason out a thing to the satisfaction even of children, there is no occasion for quoting authority and asking them to obey it. Very often it is a misleading process. Every one has his likes and dislikes. And when one has begun to believe in a hero, he gives his reason the go-by and makes of his hero a fetish. This, I consider, is blind hero-worship. Hero-worship is a fine quality. No nation or individual can make progress who has no hero for their model. The Hero serves as an inspiration. He makes action possible which, in our weakness, is otherwise impossible. He helps us out of the *Slough of Despond*. The memory of his deeds enables us to go through endless sacrifice. But, he must not be allowed to warp our judgment and paralyse our reason. The sayings and actions of the tallest among us must bear a most searching scrutiny, for, heroes are mortals. They are as liable to mistakes as the weakest among us. Their strength lies in their decision and power for action. They are therefore terrible when they make mistakes. They bring woe to the man or the nation that go in for blind hero worship and slavishly accept all the acts and sayings of their heroes without question. Blind hero-worship is therefore worse than blind worship of reason. Indeed, blind worship of reason is a misnomer.

But the correspondent's warning about reason serves one useful purpose. Seeing that reason in the vast majority of cases is the only guide to conduct, we must have for her pure and obedient ministers. The senses must therefore be brought under control and subjected to the severest discipline so that they may be willing instruments in the hands of reason instead of reason being their helpless slave.

The reason of little children is, no doubt, asleep, but, a vigilant teacher would gently coax it and awaken it, teach the children habits of discipline so that their reason, being freed from the control of their senses, would become from the very childhood their guide. It is no discipline to tell the children to follow a hero. No habit is cultivated thereby. The children who are taught to slavishly do things become sluggish. And, if perchance another schoolmaster displaces from the throne of their hearts the hero presented to them by his predecessor, they are likely to become unhinged and useless in after-life. Whereas, if from the very commencement, whatever is placed before them is reasoned out for them, and the examples of great men having done noble deeds placed before them to strengthen their resolve or support their reason, they are likely to develop into strong hardy citizens who, under difficult circumstances, will be able to render a good account of themselves.

## The All India Tilak Memorial Fund

The Honorary Treasurers have issued an exhaustive statement of the All India Tilak Memorial Fund up to the end of 30th September, 1925. The statement is audited by Messrs Dalal and Shah. The auditors who are Incorporated Accountants (London) state:

"We visited all the Provincial Committees except the C. P. (Hindustani), C. P. (Marathi), Berar, Burma and Assam Committees. Although we visited the Kerala Provincial Committee, the Accounts being not ready at the time of our visit we could not examine same. The accounts, however, of the C. P. (Hindustani), Berar, Assam and Burma Provincial Congress Committees have been forwarded by the Secretaries duly audited by the Auditors to these Committees and are annexed herewith.

"We have verified the Investments and Securities on hand. We could not however verify the Cash on hand as we visited the centres some time after the close of the year.

"It will be seen that this year also many Committees have failed to prepare Balance Sheets and Income and Expenditure Accounts, and have submitted only Receipts and Disbursements Statements. In many cases we found that as no balances of Assets and Liabilities from previous periods are being brought forward, it was not possible for Balance Sheets to be prepared. Receipts and Disbursements Statements would not in the absence of Balance Sheets show the state of affairs of Committees from year to year. Assets are likely to be lost sight of this way.

'Khadi Departments according to a resolution of the All India Congress Committee have been supported in some cases. In the case of other Committees they will be, we are informed, transferred this year to the Provincial Bodies of the All India Spinners Association.

'Large amounts have been invested in the Khadi Departments of the various Committees, but we find that a considerable part of these amounts is irrecover-

able and does not represent anything in the form of Assets or Stock in hand. Those amounts or the part of amounts not represented by any realisable Assets and irrecoverable should be written off. In this connexion we did draw the attention of the Committees concerned at the time of our visit

"Also advances to workers and District Committees which are not recoverable or are by way of allowances not repayable should be written off to revenue, and not shown as Assets as is done in several cases.

"A combined statement showing Receipt and Disbursements of all the Provincial Committees has been prepared by the All India Treasurer's office and is included herein.

"As to the system of Accounts we intend addressing a separate letter, and hope that suggestion made will be carried out from the current year."

The present statement is quite apart from the statement previously issued of the Tilak Memorial Fund from its foundation. The present statement brings up the accounts to-date not only in charge of the All India Congress Committee but also of the Provincial Congress Committees. The Balance Sheet gives the position up to 30th November 1925.

It is to be hoped that the instructions of the auditors will be carried out by the Provincial Committees. Nothing can more secure the stability of the Congress Organisation than the accuracy with which the finances are kept by the central as well as the Provincial offices. There are, to the statement which contains 64 foolscap folios, accurately kept and certified accounts by various Provincial Congress Committees. Those who are interested in the Congress finances cannot do better than to secure a copy from Sjt. Ravishankar Jagjivan Zaveri, Hon. Treasurer, A. I. C. C., Zaveri Bazar, Bombay by sending two annas postal stamp per copy.

M. K. G.

## 'Towards Moral Bankruptcy'

*(By M. K. Gandhi)*

### V

After dealing with the physiological benefits of chastity M. Bureau quotes the following passage from Professor Montegazza on its moral and intellectual advantages:

"All men, and young men in particular, can experience the immediate benefit of chastity. The memory is quiet and tenacious, the brain lively and forble, the will energetic, the whole character gains a strength of which libertines have no conception, no prism shows as our surroundings under such heavenly colours as that of chastity which lights up with its rays the least objects in the universe, and transports us into the purest joys of an abiding happiness that knows neither shadow nor decline." And the author adds: "The joy, the cordial merriment, the sunny confidence of vigorous young men who have remained chaste ... are an eloquent contrast to the restless obsessions and feverish excitement of their companions who are slaves to the demands of sensuality." He then compares the benefits of chastity with 'the miserable consequences of lust and debauchery'. "No disease," the author states, "could ever be quoted as the result of continence, who is not aware of the frightful diseases of which carnal indiscipline is the source?" "The body, ... finds itself converted into an indescribable state of rottenness ... Nor can we forget the worse defilement of imagination, heart and understanding. On every side we hear complaint of the lowering of the character, the unbridled lust of youth, the overflowing of selfishness."

So much for the so-called necessity of sexual indulgence and the consequent liberty taken by the youth before marriage. The protagonists of the doctrine of such indulgence further contend that restraint of the sexual passion is a restraint upon 'the freedom to dispose of one's body'. The author shows by elaborate argument that restraint on individual freedom in the matter of sexual indulgence is a sociological and psychological necessity.

"In the eyes of sociologists" the author says, "social life is nothing but a net-work of multiform relations, nothing but an interlacing of actions and reactions, in the midst of which an activity, isolated and really separated from the rest, is unthinkable. On whatever step we resolve, whatever action we attempt, solidarity makes our resolution and our action to those of our brothers, and not even our most secret thought or most fugitive wish fails of an echo so distant that the mind is for ever incapable of measuring the distance. The social quality is not, in man, an adventitious or merely accessory quality: it is immanent, part of his humanity itself, he is a social being because he is a man. There is no other field of our activity so truly our own physiology and morality, economics and politics, the intellectual and aesthetic domains, the religious and the social, are all conditioned by a universal system of mysterious bonds and undefined relations. The bond is so firm, the net so closely meshed, that sometimes the sociologist stands in real trouble before this immensity which unfolds itself before him, across all time and space, he measures in one glance how great, under certain circumstances, is the responsibility of the individual, and how he risks becoming petty by a liberty which some social circles might be tempted to grant him."

"If 'the author further says, "we can say that under certain circumstances I am not at liberty to spit in the street . . . how can I claim the much more important right of disposing of my sexual energy as I like? Does that energy by a unique privilege escape the universal law of solidarity? Who does not see, on the contrary, that the sovereign importance of the function only increases the social reaction of the individual acts? Look at this young man and this girl who have just established that false union of which the reader knows the character: they are persuaded that the agreement concerns nobody but themselves. They shut themselves up in their independence, and pretend to believe that their intimate and secret union has no interest for society and is altogether beyond its control. A childish illusion! The social solidarity which unites the people of one nation, and, beyond the individual unions, all humanity, finds no difficulty in passing through all walls, even those of the secret chambers, and a terrible interrelation joins that supposed private union to the most distant series of unions in that social life which it helps to disorganise. Whether he wills it or not, every individual who asserts his right to temporary or sterile sexual relations, who claims the liberty, to use the reproductive energy with which he is endowed, merely for his own enjoyments spreads in society the germs of division and disorder.

All deformed as they are by our selfishness and our disloyalties, our social institutions still take for granted that the individual will accept with good will the obligations inherent in the satisfaction of the reproductive appetite It is by discounting this acceptance that society has built up its countless mechanisms of labour and property, of wages and inheritance, of taxation and military service, of the right of parliamentary suffrage and civil liberties By his refusal to take his share the individual disorganises everything at one stroke, he violates the social pact in its very essence, and while he makes the burden heavier on others' shoulders, he is no better than an exploiter and a parasite, a thief and a swindler We are responsible in the face of society for our physiological energy, as for all our energies, and, it might be said, even more than for all the others, since a society unarmed and almost wholly without external pressure, is obliged to resort to our good will the more to see that energy judiciously and conformably to the social good."

The author is equally strong on the psychological ground "It was said long ago that liberty is in appearance as alleviation, in reality a burden. That is precisely its grandeur Liberty binds and compels, it increases the sum of the efforts which each is bound to make The individual desires to be free, he is all inflamed with the longing to realize himself in the expansion of his autonomy. The programme seems simple enough, and yet his first experiences are enough to show him its painful complexity. It is in vain that unity is the dominating characteristic of our nature and our moral life, we feel within us various and contradictory impulses, in each of these we are conscious of ourselves, and yet everything proves to us that we must choose between them. You say, young man, that you wish to live your own life, to realize yourself, we ask with the great pedagogue, Foerster? Which is the better part, that which has its seat in the centre of your intellectual forces, or that which occupies the lowest, the sensual, part of your nature? If it is true that progress in the individual and in society consists in a growing spiritualization and in the ever more complete mastery of spirit over matter, the choice cannot be doubtful, but there must still be energy to act, and the undertaking is not an easy one. Perhaps you will reply But I do not choose. I wish to realize my being in one harmonious and organized whole Very well; but take care this very resolution is a choice, for harmony is only established at the cost of strife *Werke und Werde*, die and become, said Goethe, and the words are but the echo of others spoken nineteen centuries ago by Christ, "Amen, I say to you, unless the grain of wheat falling into the ground die, it remaineth alone, but if it die, it bringeth forth much fruit."

"We wish to be free—an easy thing to say," writes M Gabriel Seailles, "but the right turns into duty, stern duty, in which no one does not fail more or less, we wish to be free, we announce it with a meaning air, if we call liberty doing as we like, the slavery of natural, we need not be so proud of it, if we are speaking of the true liberty, let us gird up our loins and prepare ourselves for the coming fight. We talk about our unity, our identity, our liberty, and proudly conclude that we are immortal sons of God. Alas! if we only try to seize this *Self*, it escapes our grasp, it resolves itself into a multitude of incoherent beings which deny each other, it is rent by contradictory desires which in turn constitute itself, it is wholly (its own essential being excepted) the prejudice to which it submits, the objects which tempt it, its pretended liberty is nothing but a slavery which does not feel, so does not resist...

"While continence is a virtue full of repose, incontinence opens the door to an unknown guest who may become formidable The revelations of passion, which is troublesome at any age, may become in youth the signal of a radical perversion, we would say of an irreparable disturbance of the balance of the will and the senses. The boy who has contact for the first time with any woman whatsoever, as a passing amusement, is really playing with his physical, intellectual, and moral life, he does not know but it will be the same tomorrow in the family, at work, in social life, he does not know how the sensual revelation will come back to haunt him, what servitude without hope may represent the too exact term of "mastery", and we know of more than one life ruined after a beginning of richest promise, the first disappointments of which dated from the first moral fall.

"The celebrated verses of the poet echo those remarks of the philosopher:

> Man's virgin soul is as a vessel deep,
> If the first drops imparted should tainted be,
> Across the soul all ocean's waves may sweep,
> Yet fail that vast abyss from stain to free

And, not less, the advice of the great British physiologist, John G M Kendrick, Professor of Physiology at Glasgow University:

'The direct satisfaction of sensual passion is not only a moral fault, it is a terrible injury to the body. The new need becomes a tyrant if yielded to, a guilty complacency will listen to it, and make it more imperious; every fresh act will forge a new link in the chain of habit.

'Many have no longer strength to break it, and helplessly and in physical and intellectual ruin, slaves of a habit contracted often through ignorance rather than perversity. The best safeguard consists in cultivating within oneself purity of thought and discipline of one's whole being."

M. Barsac adds to the foregoing the following from Dr Fraack

"As to sexual desire, we assert that the intelligence and the will have absolute control over it It is necessary to employ the term sexual *desire*, not *need*, for there is no question of a function, the accomplishment of which is incompatible with existence. Really, it is not a need at all, but many men are persuaded that it is The interpretation they give to the desires makes them look on co-habitation as absolutely necessary Now we cannot look on the sexual act as resulting from senile and passive obedience to natural laws; we are, on the contrary, concerned with a voluntary act, following on a determination or an acquiescence, often premeditated and prepared for."

## Reward of Earnestness

The head master of the national school, Dundhuka, West Khandesh, writes:

"I am the head master of the national school here—an institution teaching only up to the sixth standard vernacular. At the height of N C O movement it was a flourishing institution. But the tide ebbed. The coadjutors lost faith in the movement. The school is now pulling on a very dull life. At one time there were 150 students and 6 teachers. Now there are 65 students and 4 teachers. Among these nearly half are in the infant class and below 10 years in age.

"The old head master resigned and I was called in January 1926 to conduct the institution. I am a graduate of the Gujarat Vidyapith. When I came here, I saw no student wearing Khadi, no wheels working, no teacher a member of the A. I. S. A. I saw also that the school board, consisting merely of merchants and no educationist, took any interest either in the institution or in the national movement in general. They continue the school simply out of an idea of prestige. I have been trying to remove this indifference and I request you to guide me in my attempt.

"I saw first that spinning should be made compulsory and the importance of Khadi and *swadeshi* should be impressed upon the students. I began with the wheels but failed. The Charkhas were few and unsatisfactory. Supervision was difficult.

"The report of *takli* spinning in Ahmedabad (Labour) schools was a message of hope for me. I decided to introduce the *takli* in my school. I had never spun on a *takli*. I learnt it and now I can spin on the *takli* tolerably good yarn at the speed of 125 yards per hour. Having learnt it myself, I got *taklis* manufactured locally by Mr. Apte of Malpur and introduced them one month ago in the school. 28 *taklis* are now working. I am glad to write that the work is progressing. Here are the results of my humble work.

"All the 28 boys assemble in one hall after our daily prayers and spin for 30 minutes only including the winding of yarn. A regular record of the daily progress is kept. At the end of the first week the average speed per boy per day (30 minutes) came to 20 yards. The next week it rose to 28 yards, the third week it became 27 yards and now it is 30 yards i. e. 60 yards per hour including the time for winding up the yarn. Most of the yarn is satisfactory. The rest is improving. 5 students have reached the speed of 100 yards per hour; 5 spin above 80 yards, 6 boys spin above 60 yards, 9 boys spin above 40 yards and only 3 boys spin below 40 yards.

"Two students began to wear pure Khadi in March and became Juniors members of the A. I. S. A., 3 more have began to wear Khadi now and their yarn will reach Sabarmati, form the next month. All the teachers (3 including myself) are members of the A. I. S. A. (A class) and have taken to *takli* spinning.

"Outside the school too we have introduced the *takli* and there are now 8 A class members and one donor sending *takli* yarn regularly to the A. I. S. A. One of them is a merchant and one is an Ayurvedic doctor. Both say that they could not find time to spin on the wheel, but now that they have a *takli* in their pockets they find no difficulty in sending 1000 yards per month."

This report shows clearly what earnestness can do. The school with 150 students was no more national than any other school would be on the mere ground of not being under the Government. A school to be national must satisfy the definition given by the Congress. In accordance with it among other things it must have spinning in it and the boys and girls must wear Khadi. They must also have Hindi as their second language. But many schools are falsely called national although they do not carry out any of the conditions laid down by the Congress. The head master therefore deserves congratulations for his having introduced spinning and Khadi. I hope that the school board will support his effort. He will bear in mind the fact that spinning to be successful must include carding by the boys. Unless they know all the preceding processes, they cannot be called spinners in the true sense.

M. K. G.

## Notes

### To 'Some Bengali Ladies'

If you had given me your names and addresses, I would have sent you a full and prompt reply. You ask me to deal with a most delicate matter in the pages of '*Young India*.' I am sorry, I cannot do so. If the facts are as you have stated, there is no doubt, something radically wrong somewhere. You have evidently written from hearsay. You should have supplied me with facts and given me your address so as to enable me to correspond with you and gain supplementary information. I invite you still to do so.

### Industrious Spinning

A correspondent writes saying that a trader's wife in Pachora (Maharashtra) spun 34 lbs of yarn in 9 months, spinning at the rate of 6 hours per day in addition to doing all her household work. The count spun was between 7 and 8. Carding was done by the husband. His yearly expense for clothing was Rs. 100, whereas, after the introduction of spinning in the household, it has gone down to Rs. 50. This is evidently due to getting rid of superfluous clothing.

### Why he Spins

A lawyer friend, whom I congratulated upon the eagerness of his yarn, although he is a novice in spinning, writes.

"Let me not leave you under the impression that I have taken to spinning from any patriotic or philanthropic motives. Seeing [illegible] spinning constantly at [illegible] in 1925, I started doing it with, as we lawyers usually say, entirely an ulterior object. I regret to say I failed to achieve it and I am convinced that however long I may continue to spin I shall not gain my object in the future. But from the day I started spinning, I have acquired a great liking for it. I find it is a real sedative for a troubled mind and I have therefore continued it and will continue it. And as I do not like to spin just mechanically and aimlessly, I am troubling you to help me to improve my production. May I add that I have always looked upon your advocacy of the Charkha as the only means, both practical and cheap, of raising our helpless masses from their present deplorable condition?"

M. K. G.

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Enforced Widowhood

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

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## Khadi in Karnatak

Sjt. Gangadhar Rao Deshpande sends me regarding his Khaddar activities a letter which I condense below

"The place where I am working is about 18 miles from Belgaum and 4 miles from the nearest railway station Kakhbal. Spinning was revived in these parts in the year 1920, the majority of the spinners spin in their leisure hours. A few are whole-time spinners. In 1920 this centre supplied Khadi worth about Rs. 30,000. The demand continued to increase till 1924. We had to depend upon middle-men for the supply of Khadi. They did not pay much attention either to the quality of yarn or cloth. After the Belgaum Congress the demand for Khadi went down and complaints were made both regarding the quality and prices. I reasoned with the middle-men but could not persuade them to improve the quality or give up profiteering. I therefore decided to take up the work myself. I visited the neighbouring villages where spinning was done. I persuaded the spinners to spin better and finer yarn and it was possible to make them to do so under guarantee of taking over all their yarn. The looms also were brought under control. The result was that the Khadi produced was superior and the demand therefore increased and continues still to increase. The present number of looms working for me is 37. There are 6 young men working with me. I have built pucca sheds for us. We have 5 weavers staying with us. 2 workers have been posted in two spinning villages where in addition to the supervision of spinning, they look after the general sanitation and education. Progress is no doubt slow. But the work is giving satisfaction. A primary school for untouchables was also started and 2 workers were engaged for the work, one of whom is a Brahmin graduate and the other is a Lingayat. This school is attended by caste Hindus also. Both the spinners and weavers are agriculturists and both do their work during leisure hours. Generally our yarn is between 16 and 20 counts. Our output is Rs. 1000 worth of Khadi per month. It is sold at cost price in the spinning villages. Elsewhere, we charge 6¼% in addition to cost price. Our prices compare favorably with those prevailing in other provinces. In the village of Hadli there are about 50 weaver families. I have been able to induce only 15 of them to weave Khadi. Others weave mill yarn. Almost all of them are indebted to traders dealing in yarn. My weavers had to be relieved of their debts before they took up my work. I had to advance Rs. 900 in all. The general condition of these weavers is very poor. They are victims of drink. But those who are staying with us seem to have given it up. Women are industrious and are generally lazy. I get the yarn mostly from 5 villages. In 2 villages, there is not a single house where a wheel is not working. One of these has 120 looms and the other 80. On an average a woman gets 8 annas per week. Those who work for 6 hours a day get not less than 12 annas per week. I feel very happy and my time is fully occupied. But I have to go out fairly often. Sometimes I am dragged into local politics. Once I involved myself in these as I thought that any touch with these activities would help me in my Khadi work. But experience has taught me that it is no advantage to Khadi work. You will be glad to learn that non-Brahmins who were lukewarm about Khadi when you visited Nipani are now taking to it. Some of them are seriously thinking about opening a selling depot with their own capital."

The problem of inducing paid spinners to improve their yarn and weavers to take up handspun yarn is causing difficulty everywhere. Patience and perseverance combined with an intense desire to acquire knowledge about the methods of improving handspun yarn, is the only remedy. Weavers will readily take up handspun yarn if it is even, strong and properly hanked. They have no time for thinking of patriotism, all of their time being used up in keeping the wolf from the door. They, therefore, seek the easiest work. And, unless we make weaving of hand-spun yarn as easy as that of mill-spun yarn, we must not expect many weavers to take it up. The secret, therefore, lies in handspun yarn being improved in quality. And, this is only possible, when we have an army of expert voluntary spinners who know all about spinning, who know a good spinning wheel from bad, and who, having love for the semi-starved spinners, will go to them, patiently reason with them and finally steal into their homes, so as to induce the spinners to make the necessary improvement in their wheels and understand the method of drawing finer, stronger and more even yarn. The thing is difficult. It is not impossible. But, the difficulty of the task and the extent it covers make it a matter of first class national importance. And as it admits of immediate returns, and therefore its accomplishment is within reach, it does not need unlimited capital. M. K. G.

# 'Towards Moral Bankruptcy'

*(By M. K. Gandhi)*

## VI

After having insisted on chastity before and during marriage and shown by overwhelming proof that not only is self-restraint not impossible, not harmful but perfectly possible and wholly beneficial both to the mind and the body, M. Bureau devotes a chapter to the value and possibility of perpetual continence. The following opening paragraph is worth reproducing:

In the first rank of these Liberators, these heroes of the true sexual emancipation, it is only right to name the young men and women who, the better to devote themselves to the service of a great cause, choose to remain all their life in chastity, and renounce the joys of marriage. The reasons for their resolve vary according to circumstances: one feels it a duty to remain with an infirm father or mother, another takes the place, to orphaned brothers and sisters, of the departed parents; another desires to devote himself or herself entirely to the service of science or art, of the poor or the sick, or to a work of moral education or of prayer. Similarly, the merit of the voluntary sacrifice may be greater or less, same, thanks to the benefits of a wise protective education and the practice of a good moral hygiene, are almost without sensual temptations, others, more advanced in the path of virtue, have succeeded, it may be at the cost of sharp conflicts of which they alone know the hardness, in mastering the beast and taming the flesh. On any supposition, the final resolve is the same: these men and women have been led to think that the best way for them to serve is not to marry, and they have entered into no engagement, it may be with themselves, it may be with God, to remain in the perfect chastity of the celibate life. However definite and undoubted may be the duty of marriage, as we shall see, under certain circumstances, all these resolutions are legitimate, because they are inspired by a noble and generous purpose. "Painting is a jealous mistress who suffers no rival," replied Michael Angelo when marriage was suggested to him; and how many after him have had a like experience!"

I can corroborate this testimony from the experience of European friends of almost every description given by M. Bureau, friends, who exercised perpetual restraint. It is only in India that from childhood we must hear of marriages. Parents have no other thought, no other ambition save that of seeing their children well married and provided for. The one thing brings premature decay of mind and body and the other induces illness and often makes of one a parasite. We exaggerate the difficulty of chastity and voluntary poverty and impute extraordinary merit to them, reserve them for *mahatmas* and *yogis* and rule the latter out of ordinary life, forgetting that real *mahatmaship* and *yoga* are unthinkable in a society where the ordinary level is brought down to the mudbank. On the principle that evil like the hare travels faster than good which like the tortoise though steady goes slow, voluptuousness of the West comes to us with lightning speed and with all its variegated enchantment dazzles and blinds us to the realities of life. We are almost ashamed of chastity and are in danger of looking upon self-imposed poverty as a crime in the face of the Western splendour that descends upon us from minute to minute through the cable and day to day through the steamers that discharge their cargo on our shores. But the West is not wholly what we see in India. Even as the South African Whites all judge us when they judge as through the Indian settlers, so shall we all judge the West through the human and the other Western cargo that delivers itself to us everyday. There is in the West a small but inexhaustible reservoir of purity and strength which those who have eyes of penetration may see beneath the deceptive surface. Throughout the European desert there are oases from which those who will may drink the purest water of life. Chastity and voluntary poverty are adopted without brag, without bluster, and in all humility by hundreds of men and women, often for no other than the all-sufficing cause of service of some dear one or of the country. We often prate about spirituality as if it had nothing to do with the ordinary affairs of life and had been reserved for anchorites lost in the Himalayan forests or concealed in some inaccessible Himalayan cave. Spirituality that has no bearing on and produces no effect on everyday life is 'an airy nothing'. Let young men and women for whose sake '*Young India*' is written from week to week know that it is their duty if they would purify the atmosphere about them and shed their weakness, to be and remain chaste and know too that it is not so difficult as they have been taught to imagine.

Let us further listen to Mr Bureau: "In proportion as it (modern sociology) follows the evolution of our manners, and as methodical study digs more deeply the soil of social realities, the better is the value perceived of the help which the practice of perpetual chastity brings to the great work of the discipline of the senses." "If marriage is the normal state of life for the immense majority of people, it cannot be that all can, or ought to, marry. Even putting aside the exceptional vocations of which we have just spoken, there are at least three classes of celibates who cannot be blamed for not being married: the young people of both sexes who for professional or economic reasons think it a duty to defer their marriage; the people who are involuntarily condemned to celibacy because they cannot find a suitable partner, finally, those who ought to abstain from marriage in consequence of their physiological defects that could be transmitted, and in some who are strictly bound to renounce all idea of it. Is it not evident, then, that the renunciation made by these people, doubly necessary both for their own happiness and the interests of society, will be rendered so much the less painful and so much the more cheerful because they will find beside them others who, in full possession of their physical and intellectual vigour and sometimes with abundant means have declared their firm resolution to remain celibate all their lives. These voluntary and choice celibates, who have willed to consecrate themselves to God without reserve to prayer and to the training of the souls, declare that in their eyes celibacy, far from being a reduced condition of life, is on the contrary a superior state, in which man asserts, in its plenitude, the mastery of the will over instinct.

"To young people of both the sexes", says the author, "who are still too young to marry, perpetual celibacy shows that it is possible to pass one's youth chastely; to the married it recalls the duty which lies upon them to maintain exact discipline in their conjugal relations and never to allow a consideration of self-interest, however legitimate it may be in itself, to prevail over the higher demands of moral generosity."

"The vow of the voluntary celibate" says Foerster, "far from degrading marriage, is on the contrary the best support of the society of the conjugal bond, since it represents in a concrete form man's freedom in the face of the pressure of his nature. It acts like a nonsuance with regard to passing whims and sensual assaults. Celibacy is also a protection to marriage in the sense that its existence prevents married people from looking upon themselves in their mutual relations as mere slaves to obscure natural forces, and it leads them to take openly in the face of nature, the position of free beings who are capable of mastery. Those who scoff at perpetual celibacy as unnatural or impossible do not know really what they are doing. They fail to see that the line of thought which makes them talk so they do must necessarily lead, by strict logic, to prostitution and polygamy. If the demand of nature is irresistible how can a chaste life be required of married people? And, lastly, they forget the great number of marriages in which, it may be for several months or years, or even for life, one of the spouses is condemned to a real celibacy by the sickness or other disability of the partner. For this reason alone, true monogamy rises or falls with the esteem that is paid to celibacy."

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| " Chhaganlal Premchand Balsar | 1 | 0 | 0 |
| Geo. Seay Cazare Club Dharwar | 5 | 0 | 0 |
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| " Bhogilal Jainarayan | 1 | 0 | 0 |
| " Narandbhai Gopalbhai Patel, Bhatha (Surat) | 3 | 3 | 0 |
| Through Sjt Narmadashanker Goverdhanram, Ode | 60 | 0 | 0 |
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| Sjt. L. S. Koti, Bhandara | 4 | 0 | 0 |
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| " Mohanlal Parikh, Cambay | 2 | 0 | 0 |
| " Jinabhai Bapuji " | 1 | 0 | 0 |
| " Chunaclal Chhotalal " | 1 | 0 | 0 |
| " Somnath Pandit, Ahmedabad | 1 | 0 | 0 |
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| " Nitan | 1 | 0 | 0 |
| " Vithaldas Maganlal Kothari | 1 | 0 | 0 |
| " Dahyalal Hargovindas, Wadhwan | 5 | 0 | 0 |
| " Khushiram M. Dular | 21 | 0 | 0 |
| " Purushotsam Narandas Kinariwala, Mazapur, Ahmedabad | 100 | 0 | 0 |
| Sjt Pestanji Palanji Mulla, Navsari | 6 | 0 | 0 |
| Hinde Dharma Sabha, Africa | 29 | 4 | 0 |
| Sjt. Jairam Kishansharan, Yeotmal | 13 | 0 | 0 |
| " Ranchhodlal Ishbhabhai, Alladra, (Hatar) | 1 | 0 | 0 |
| " Manaklal Harilal Vyas, Changa | 5 | 0 | 0 |
| " R. B. Joshi | 5 | 0 | 0 |
| " Kashibhai S. Patel, Masaka, (Uganda) | 10 | 0 | 0 |
| " Gangatsingh Kamyat | 10 | 0 | 0 |
| L. B. Koti, Bhandara | 13 | 3 | 0 |
| " Shriniwas Ramnayan, Rolgaon | 5 | 0 | 0 |
| " Lalmahtaad Kundar, Tumsar | 3 | 2 | 0 |
| " Jawalal Kaul Jammu | 5 | 0 | 0 |
| " V. S. Mandaker, Shirodu | 12 | 3 | 0 |
| " Chakubhai Mavji, Karachi | 11 | 0 | 0 |
| " Nanubhai Ranchhodji Desai, Bhadeli. | 25 | 0 | 0 |
| " Soma Ranji | 2 | 0 | 0 |
| " Popatlal Chunilal Shah, Ahmedabad | 1 | 0 | 0 |
| " Vithoba Patil | 4 | 0 | 0 |
| " Sendara Kapur, Katli Bhanabhai Gowindji | 1 | 0 | 0 |
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# Young India

## Enforced Widowhood

*(By M. K. Gandhi)*

Sir Ganga Ram has published a valuable table giving the number of widows throughout India with subsidiary tables for each province. The tables should be in the hands of every reformer.

Not many will agree with Sir Ganga Ram about the order in which, according to him, reform should proceed. He gives the order thus:

1st. Social Reformation.

2nd. Economic Reformation.

3rd. Swaraj or Political emancipation.

Not at thought Sir Ganga Ram's predecessors every whit as keen social reformers as himself. Ranade, Gokhale, Chandasarkar considered Swaraj to be as important as social reform. Lokmanya Tilak felt no less for social reform. But he and his predecessors recognised and realised the necessity of all branches of reform proceeding side by side. Indeed Lokmanya and Gokhale considered political reform to be of greater urgency than the others. They held that our political serfdom incapacitated us for any other work.

The fact is that political emancipation means the rise of mass consciousness. It cannot come without affecting all the branches of national activity. Every reform means an awakening. Once truly awakened the nation will not be satisfied with reform only in one department of life. All movements must therefore proceed, every one proceeding simultaneously.

But one did not quarrel with Sir Ganga Ram about his arrangement of the order of the needed reform. One cannot but acknowledge his zeal for social reform even though one may not agree with his political or economic panacea. The figures he has given us are truly appalling. "Who will not weep" he asks "over the figures which show the misery caused by child marriages and enforced widowhood." Here are the figures of Hindu widows according to the census of 1921:

| | | |
|---|---|---|
| Widows of ages up to 5 | — | 11,292 |
| " from 5 —10 | — | 85,037 |
| " from 10 —15 | — | 232,147 |
| | | 329,076 |

The figures are also given for the two previous censuses. The total of 1921 is a triple higher than for the two decades. The widows of the other classes are also given. They only demonstrate still further the enormity of the wrong done to the Hindu girl widows. We cry out for new protection in the name of religion, but we refuse protection to the human cow in the shape of the girl widow. We would resort to force in religion. But in the name of religion we force widowhood upon our three lacs of girl widows who could not understand the import of the marriage ceremony. To force widowhood upon little girls is a brutal crime for which we Hindus are daily paying dearly. If our consciences was truly awakened there would be no marriage before 15, let alone widowhood, and we would declare that these three lacs of girls were never religiously married. There is no warrant in any *shastra* for such widowhood. Voluntary widowhood consciously adopted by a woman who has felt the affection of a partner adds grace and dignity to life, sanctifies the home and uplifts religion itself. Widowhood imposed by religion or custom is an unbearable yoke and defiles the home by secret vice and degrades religion.

And does not this Hindu widowhood stink in one's nostrils when one thinks of old and diseased men over 50 taking or rather purchasing girl wives sometimes one on the top of another? So long as we have thousands of widows in our midst we are sitting on a mine which may explode at any moment. If we would be pure, if we would save Hinduism, we must rid ourselves of this poison of enforced widowhood. The reform must begin by those who have girl widows taking courage in both their hands and seeing that the child widows in their charge are duly and well married—not remarried. They were never really married.

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### Spinning in Schools

The following information about spinning in the Municipal schools of Benares will be read with interest:

| | |
|---|---|
| No. of schools | 34 |
| No. of teachers | 175 |
| No. of pupils | 4,000 |
| No. of teachers who have received instruction in carding and spinning | All |
| No. of pupils who have received instruction in carding and spinning | 378 |
| Average No. of spinning wheels per school | 10 |
| Present average monthly output of yarn | 30 seers |
| Average count of yarn | 10 |
| Total quantity of cloth woven from the yarn | 1,000 yards |
| Total output of yarn from the commencement | 4 mds. |
| Year of introduction of spinning in the schools | 1924 |
| Total expenses incurred so far | |
| (a) Cotton | Rs. 747 |
| (b) Charkhas | " 1,500 |
| (c) Repair of charkhas | " 30 |
| (d) Contingency | " 53 per month |
| (e) Other special expenses | " 40 " |
| (f) Inspection | " 30 " |

The total output of yarn from the commencement to date cannot be said to be very great. 10 wheels per school cannot be expected to give much for the simple reason that they are too few to be shared by all the children every day. I would therefore commend to the Municipality the introduction of the *takli* and it will be found that the output can be easily trebled without any substantial increase in the expenses. There would be no repairs required and every rupee saved. Every minute efficient will be so much added to the income. The Benares Municipality has led the way in handspinning. I hope that it will not hesitate to introduce a reform which experience has proved is most desirable so far as schools are concerned.

M. K. G.

# The Story of My Experiments with Truth

*(By M. K. Gandhi)*

## Part II

## Chapter XII

### Seeking touch with Indians

Before writing further about Christian contacts, I must record other experiences of the same period.

Seth Tyab Haji Khan Mahomed had in Pretoria the same position as was enjoyed by Dada Abdulla in Natal. There was no public movement that could be conducted without him. I made his acquaintance the very first week, and told him of my intention to get in touch with every Indian in Pretoria. I expressed a desire to study the conditions of Indians there and asked for his help in my work, which he gladly agreed to give.

My first step was to call a meeting of all the Indians in Pretoria and to present to them a picture of their condition in the Transvaal. The meeting was held at the house of Seth Haji Mahomed Haji Jacob to whom I had a letter of introduction. It was principally attended by Memon merchants though there was a sprinkling of Hindus as well. The Hindu population in Pretoria was, as a matter of fact, very small.

My speech at this meeting may be said to have been the first public speech in my life. I went fairly prepared with my subject which was about observing truthfulness in business. I had always heard the merchants say that truth was not possible in business. I did not believe it then nor do I now. Even today there are merchant friends who contend that truth is inconsistent with business. Business, they say, is a very practical affair, and truth a matter of religion, and argue that practical affairs are one thing while religion is quite another. Pure truth, they hold, is out of the question in business, one can speak it only so far as is suitable. I strongly contested the position in my speech and awakened the merchants to a sense of their duty which was two-fold. Their responsibility to be truthful was all the greater in a foreign land because the conduct of a few Indians was the measure of that of the millions of their fellow countrymen.

I had found our people's habits to be insanitary as compared with those of the Englishmen around them and drew their attention to it. I had stress on the necessity of forgetting all distinctions such as Hindus, Mussalmans, Parsis, Christians, Gujaratis, Madrassis, Punjabis, Sindhis, Catchiis, Sortses and so on.

I suggested, in conclusion, the formation of an association to make representations to the authorities concerned, in respect of the hardships of the Indian settlers, and offered to place at its disposal as much of my time and service as was possible.

I saw that I made a considerable impression on the meeting.

My speech was followed by discussion. Some offered to supply me with facts. I felt encouraged. I saw that very few amongst my audience knew English. As I felt that knowledge of English would be useful in that land, I advised those who had leisure to learn English. I told them that it was possible to learn a language even at an advanced age and cited cases of people who had done so. I undertook, besides, to teach a class, if one was started, or to instruct personally individuals desiring to learn the language.

The class was not started but three young men expressed their readiness to learn, at their convenience, and on condition that I went to their places to teach them. Of these, two were Memon men,—one of them a barber and the other a clerk — and the third was a Hindu, a petty shop-keeper. I agreed to suit them all. I had no misgiving regarding my capacity to teach. My pupils might become tired, but not I. Sometimes it happened that I would go to their places only to find them engaged in their business. But I did not lose patience. None of the three desired a deep study of English, but two may be said to have made fairly good progress in about eight months. Two learnt enough to keep accounts and write ordinary business letters. The barber's ambition was confined to acquiring just enough English for dealing with his customers. As a result of their studies two of the pupils were equipped for making a fair income.

I was satisfied with the result of the meeting. It was decided to hold such meetings, as far as I remember, once a week or, maybe, once a month. These were held more or less regularly and on these occasions there was a free exchange of ideas. The result was that there was now in Pretoria no Indian I did not know or whose condition I was not acquainted with. This prompted me in turn to make the acquaintance of the British Agent in Pretoria, Mr Jacobs de Wet. He had sympathy for the Indians, but he had very little influence. However he agreed to help us as best as he could and invited me to meet him whenever I so desired.

I now communicated with the Railway authorities and told them that even under their own regulations the disabilities about travelling under which the Indians laboured could not be justified. I got a letter in reply to the effect that first and second class tickets would be booked for Indians who were properly dressed. This was far from giving adequate relief, as it rested with the station master to decide who was 'properly dressed'.

The British Agent showed me some papers dealing with Indian affairs. Tyab Seth had also given me similar papers. I learnt from them how dearly the Indians were hounded out from the Orange Free State.

In short, my stay in Pretoria enabled me to make a deep study of the social, economic and political condition of the Indians in the Transvaal and the Orange Free State. I had no idea that this study was to be of invaluable service to me in the future. For, I had thought of returning home by the end of the year, or even earlier if the case was finished before the year was out.

But God had disposed otherwise.

(Translated from *Navajivan* by M. D.)

| Name of Centre | GINNING | | | CARDING | | SPINNING | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No. of Ginners | Price | Each Ginner's daily earning | No. of Carders | Each Carder's average earning | Spinners | | | | Yarn | | Count of yarn | Total monthly output |
| | | | | | | No. | Sex | Age | Religion | Rate | Monthly average | | |
| Gandhi Ashram Tiruchengodu | 40 for three months | 4 as. per seasid (21 lbs) | 0 5 | Spinners and their own cotton | | 121 (24/0 Female) | | All ages | Hindus | 3 as per lb. | 1-4 0 to 1-8 0 | 12 to 15 | 3 to 10 lbs. |
| Sundeshi Famine Relief Works, Nagalapuram | | Do | 4 as | 11 | 1 to 12 a month | 200 | Do | Do | Muslim and Panchamas | 4 as. per lb of 10 counts | Re 1 | 20 to 2c | Rs 38/- worth |
| Gandhi Ashram, Benares | Mill ginned cotton used | | | Spinners card their own cotton | | 200 | Do | 30 years and above | Hindus | 1 as per lb | | 8 to 20 | 500 to 600 lbs. |
| Aramboigh Khadi Karya, Bengal | Do | | | 78 | | 910 | Do | All ages | 2 to M 0 H | 10 as per lb | 0-8-0 | 12 to 25 | 1 0 lbs. |
| Malpur and Dondaicha (West Khandesh) | 50 | 4½ pies per lb | | 12 | Rs. 75 a month | 125 | Do | 30 to 50 | Hindus | 3 to 1 as. per lb. | Rs 2 | 6 to 12 | |
| Khadi Depot, Nipani (Dt. Belgaum) | 22 | 9 pies per lb | 3 to 4 as | 1 | Rs 3-8-0 per month | 38 | Do | All ages | | 3½ as per lb | 1 8-0 to 2 0 0 | | |

* Rate increases with the count, being as much as as 12 for yarn of 20 counts.

# The Cow—the Mother of Prosperity

## X

(Lastly, Mr. Hayne deals with the diseases, pests and troubles of cows. V. G. D.)

### Milk Fever

Heavy milking cows, that have not been thoroughly dried off, are liable to milk fever. Heifers never have it. The cow becomes paralysed soon after calving and may die. She lies with her head wound to her flank.

*Prevention and treatment.* Dry the cow off thoroughly before calving. A cow that has been dried off until only clear water comes from her teats will probably not have milk fever. When a cow has an attack fill the udder with air, use an air pump and have it thoroughly clean and sterilised. Better call a veterinarian immediately.

Do not try to give medicine a cow with milk fever cannot swallow.

### Abortion

The calf is born before time. The cow often fails to 'clean' which causes serious trouble, she is apt to abort again when bred, she may become entirely sterile.

*Cause.* Caused by germ which gets into the body with feed or water, through a cut or injury to the skin, or through the teats, or which may be introduced by a bull that has been used on infected cows.

*Prevention and treatment.* Take the cow away from the herd, burn the after-birth, the straw, in fact every thing that can be burned that has come in contact with the cow during the abortion. Disinfect the stable thoroughly with a strong disinfectant. Have a competent veterinarian remove the after-birth. Bathe the cow daily with clean warm water with four table spoonfuls of salt to each gallon until there is no discharge. Better put the case in the hands of a competent veterinarian.

### Tuberculosis

Caused by germ. May not show on the surface until the disease is far advanced. Causes coughing and diarrhoea, the cow may hang her head, have dull eyes, rough hair, and grow thin in flesh.

*Precautions and treatment.* Have stables clean, light and well ventilated, this helps to prevent disease. If cows or calves show symptoms, see your veterinarian. Buy only cattle free from tuberculosis. (Tuberculosis in cattle rarely occurs in India. V. G. D.)

### Garget

The cow gives stringy, sometimes bloody, milk. This is caused by bruises and injuries, lying on hard floors or by garget germs getting into the udder.

*Prevention and treatment.* Keep the stalls bedded. Rub udder with lard. Be sure always to milk last the cows with garget, so that the germs will not be carried on hands or milker to healthy cows.

### Calf Scours

White scours attack new born calves, the bowel discharge is light, coloured and stinking. The calves soon die if not treated.

Common scours may attack calves any time during the period of milk feeding. There is an offensive bowel discharge, weakness and loss of growth of the calf.

*Cause.* White scours are caused by germs and usually affect calves kept in filthy pens.

| WEAVING | | | | KHADDAR | | | | | ESTABLISHMENT | | | No. of Villages served |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| No. of Weavers | Payment | | | Total monthly output | Cost per yard | Sale price | Local monthly sales | Other sales | Personnel | | Total Monthly Charges | |
| | Rate per yard | Weaver's Monthly average | Total payment | | | | | | Men | Women | | |
| 60 to 150 needs to seats | (a) 0 1-6 to 0-3-0 needs. width | (b) Rs 18 | | (c) 600 yards | (a) 6 as 10 as needs to width | 0 5-6 to 0 10-9 | 887 15 6 | Rs 3000 to Rs 4000 | 10 | 4 | Rs. 187 | 110 |
| 100 | 0 2 6 to 0-3-4 needs to width | Rs 10 | | 1000 yards | 6 as to 11 as. | 7 as. to 12 as. needs to wid | Rs 400 | 500 | 1 | 1 | " 70 | 50 |
| 100 | 2 as | Rs 1 | | (d) 3000 yards | 2 as | 0 7 6 per yard | Rs 200 | 1500 | 8 | | 170 | 40 |
| 11 | 3 to 5 as. | Rs. 12 | | 400 yards | 0 1 0 to 0 12 0 | 0 10 0 to 0 12 0 | Rs. 40 | 128 | 6 | | 72 | 7 |
| 5 | 3 to 4 as | Rs. 13 to 20 | | worth Rs. 1000 | 1 5 0 to 0 8 1 | 0-9-6 to 0-9 1 per yard | | | 11 | | 89 | 17 |
| 4 families | 3 to 6 as | Rs. 1a | | | | 1 1 0 per yard | | 2000 yearly | | | | 2 |

(a) Single thread in all cases. The rate, cost, price increase when the thread is double, and in proportion to the width.
(b) Rough avera o A weaver weaving, say in thread Khadi of 28 avera Rs. 14-4-0 but one weaving ol earns 26 4 0 when the thread is single and Rs. 58 when the thread is double.
(c) of all widths from 28" to 54"
(d) of width 21" to 49 .

Common scours are caused by feeding from filthy buckets, by overfeeding and feeding milk at varying temperatures

*Prevention and treatment* Have the calf born in a clean stall or pasture Disinfect the navel at birth with iodine or other antiseptic. Always feed clean milk from clean buckets. Do not overfeed.

Calves carefully fed on milk, fresh and warm from the separator and from clean buckets rarely have scours.

The treatment for white scours is to use 'scours serum' by injection Consult a veterinarian

For common scours cut down the feed one half and give four drops of formalin to each quart of milk, Allowing the calf to drink small quantities of lime water will sometimes cure scours.

## Bloat

The paunch fills up tightly with gas, the animal suffers and in bad cases will die if not relieved Bloat is caused by eating such food as green clover or alfalfa, or it may come from eating spoiled feed, or result from choking

*Prevention and treatment.* Give only sound, clean feed. Get the animals gradually accustomed to the green clover and alfalfa In mild cases drench the animal with two or three table spoonfuls of baking soda in warm water. In severe cases tap with a trocar or knife the left side about half way between hip and last rib

## Black Leg

Usually shows, as puffy swellings, on the hind quarters of young cattle The animal dies soon after the swellings appear. The disease is caused by a germ.

*Prevention and treatment* Have a veterinarian vaccinate the young cattle with the regular treatment

## Choke

Cows and calves may choke on roots, apples or on feed that they can gulp down in big mouthfuls

*Treatment.* Hold the mouth open with a clevis and if possible reach down the throat, and remove the object If the object can be felt from outside, work it gently up or down, *do not force it roughly down the throat with a stick or whip-handle.* It may be necessary in severe cases to force the object down the throat with a smooth stick or whip-handle but do it with great care It may be necessary to have a skilled veterinarian cut open the throat and remove the object

## Warbles in Back of Grubs

They are caused by the warble-fly which lays eggs that hatch into grubs. Make lumps on the cow's backs under the skin in the winter, inside the lumps are the grubs that 'hatch' out of the skin. The animal suffers from the presence of the grubs

*Prevention and treatment* Squeeze the warbles out of the skin by hand or by pressing a bottle over the grub.

### Foot rot

Hoofs become too long from lack of exercise and filth wedges between the hoofs making them sore, then infection enters. The cow gets lame and in advanced cases the horn of the hoof becomes loose and discharges pus.

*Precaution and treatment* Give exercise, so that the hoofs will not grow long Keep the cows from standing in mud and filth Use coal tar disinfectant in mild cases Use weak solution of blue vitriol if pus is present. Trim away loose horn if it gets loose

### Lice

Wash animal with a coal tar dip Protect the animal Wash again in a week or so. also wash stalls, mangers and rubbing posts

### Ringworm

Caused by a parasite that attacks the skin Makes crusty, itchy spots on the animals head and neck. The hair falls out of the spots and animal rubs itself.

*Treatment* Soak the spots with warm water and soap to remove the crusts, and paint the spot with tincture of iodine or a weak solution of blue vitriol

### Flies

The common biting fly and horn fly can be kept off the cattle by spraying them over daily with one of the numerous fly repellants, which should be used long before milking, so that the odour will not flavour the milk

A light blanket thrown over the cow while milking in fly time will add to the comfort of both cow and milker Keep the blanket clean and free from dust

### To Keep our herd healthy

Let the animals be outdoors part of every day if possible.

Have barns and shed well ventilated

Let sunshine into the barns and sheds

Furnish good pasture.

Provide, fresh, clean drinking water,

Keep stables, both stalls and mangers, clean.

The man who raises his own herd has a hundred advantages in keeping it healthy over the man who depends always on buying cows to keep up his herd.

Many herds have been ruined by buying diseased animals,

It is well occasionally to buy animals to introduce new blood and improve the herd

Let us start a good healthy herd Give care and feed to keep it healthy. Then raise our own best heifers and buy only animals that are proved absolutely healthy, and we have gone a long way towards keeping away disease.

### Do not have too many cows

Too much dairying is as bad as too much anything else

Do not get so many cows that it takes you 18 hours a day to take care of them.

When the cows take so much time to be milked and fed, and turned in and out that we cannot have time to raise the feed for them, we have the dairy business over done

Better by far have a dozen really good money making cows and keep them always well fed and well cared for, and have time to grow a garden and keep the place cleaned up and attractive, than to have 25 or 30 cows and be always rushed, early and late, with no time for anything except to milk and drive cows and clean stables.

*When we get too many cows the profit per cow goes down.*

Let us have our well cared-for herd of good cows, and raise all our own feed that we can; let us raise our own good heifers; let us have a good garden and keep the yard and buildings cleaned up If we do this, we will be sure of a home and plenty to eat which are things we must have before we are any account for anything else

### June Figures

Here are the figures for production and sale of Khadi during June

| Province | | Production Rs. | Sale Rs. |
|---|---|---|---|
| Ajmer | | 2 990 | 4,663 |
| Andhra | | 16,327 | 22,018 |
| Behar | | 11 204 | 8 067 |
| Bengal | | 45 452 | 34 398 |
| Bombay | | | 27,344 |
| Burma | | .. | 1,593 |
| C P (Hindi) | | .. | 125 |
| Delhi | | 1,377 | 1,832 |
| Karnatak | | 4,130 | 6 719 |
| Maharashtra | South | .. | 31 |
| ,, | Central | .. | 3,151 |
| ,, | North | 2,017 | 5,239 |
| Punjab | | 8,048 | 5,607 |
| Tamil Nadu | | 39,754 | 67,129 |
| U. P. | | 6,115 | 8,551 |
| Utkal | | 1,979 | 2,574 |
| | Total | 1,43,2[illegible] | 1,98,857 |

The May figures for the same provinces were

| Provinces | | Production Rs | Sale Rs |
|---|---|---|---|
| Ajmer | | 1,160 | 2,654 |
| Andhra | | 15,658 | 26,579 |
| Behar | | 21,328 | 11,530 |
| Bengal | | 38,211 | 30,566 |
| Bombay | | | 27,650 |
| Burma | | | 1,357 |
| C. P Hindi | | | 265 |
| Delhi | | 1,242 | 1,647 |
| Karnatak | | 3,406 | 5,040 |
| Maharashtra | South | | 327 |
| ,, | Central | . | 3,125 |
| ,, | North | 1,11[illegible] | 9,034 |
| Punjab | | 5,517 | 5,621 |
| Tamil Nadu | | 10,049 | 66,004 |
| U P | | 5,544 | 14,364 |
| Utkal | | 3,001 | 1,948 |
| | | 1 37,381 | 2,07,768 |

M K. G

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*Manager Y I*

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# Young India

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## Justice from Six Thousand Miles

*(By M. K. Gandhi)*

No conquest by force of arms is worth treasuring, if it is not followed by cultural conquest, if the conquered do not hug their chains and regard the conqueror as their benefactor. The different forts of India are no doubt a continuous reminder of the British might. But the silent conquest of the mind of educated India is a surer guarantee of British stability than the formidable forts. If the opinion expressed by the distinguished lawyers in *Indian Daily Mail* on the very modest proposal of Sir Hari Singh Gour for the establishment of a Supreme Court at Delhi is an index of that mind. For, these eminent lawyers regard the proposal as premature, in that judgments of the Privy Council sitting six thousand miles away from India would command, in their opinion, greater respect and ensure greater impartiality. This amazing opinion I venture to say has no foundation in fact. But distance lends enchantment to the mere Members of the Privy Council are after all human beings. They have been found to betray political bias. Their decisions in cases involving questions of custom are often distortions of the reality, not because they are perverse, but because it is not possible for morals to know everything. A less trained lawyer having a direct knowledge of a local custom is better able to appraise evidence or it than those who, no matter what their attainments are know nothing of local conditions.

The distinguished lawyers moreover state that expenses will not be less because the final court of appeal is brought down to Delhi. It does not say much for the patriotism of these eminent gentlemen, if they mean that the fees should be on the same scale as poor India as in rich England. A Scotch friend once told me that Englishmen were probably the most extravagant in the world in their tastes and requirements. He told me that hospitals in Scotland were far less expensively fitted than in England though they were in no way inferior in usefulness to those in England. Or does a legal argument increase in weight with an increase in the fees charged?

The third argument pressed into service in order to oppose the proposed change is that Indian judges will not command the same weight as the winged seers in White Hall. If this was not an argument advanced by distinguished lawyers, it would be laughed out. In respect for judgments commanded by their impartiality, or the location, or the birth, or the color of the skin, of judges? And if it is the seat or the birth or the pigment that determines the weight to be attached to judges' decisions, is it not high time that the superstition was removed by removing the seat and appointing judges of Indian birth? Or does the argument presuppose partiality on the part of judges of Indian birth? One does sometimes hear of poor people under stress of ignorance desiring an English Collector in the place of an Indian. But greater fearlessness and sanity are surely to be expected of experienced lawyers.

But while in my humble opinion none of the three arguments advanced against the proposal has any force, the decisive reason for having our Supreme Court in India is that our self-respect demands it. Just as we cannot breathe with other lungs, be they ever so much more powerful, so may we not borrow or buy justice from England. We must take pride in being satisfied with the work our own judges may give us. Trial by jury often result, all over the world, in defeating justice. But people everywhere gladly submit to the drawback for the sake of the more important result of the cultivation of an independent spirit among people and the justifiable sentiment of being judged by one's own peers. But sentiment is at a discount in legal circles. And yet it is sentiment that rules the world. Economics and every other considerations is often flung to the winds when sentiment predominates. Sentiment can be and must be regulated. It cannot be, ought never to be, eradicated. If it is not wrong to cherish patriotic feelings, it is surely not wrong to remove the local court of appeal to Delhi. Just as good government is no substitute for self-government, good justice, if foreign, is no substitute for home made justice.

### Corrections

I am aware of weak and faulty proof reading and printing of *Young India*. But consistently with the desire of no workers to save expenses, every effort is being made to avoid mistakes. But, I am sorry to have to state that last week two grievous blunders crept into the article on 'Enforced Widowhood'.

In paragraph 5 'But one did not quarrel' should read 'But one need not quarrel'. In the last paragraph in the first column in the 6th line from the bottom on reads 'We would resort to force in religion.' It should read 'We would resort force in religion.' I would not have noticed these errors if I did not know that there were many readers who filed their copies and earnestly studied *Young India* writings.

M. K. G.

# 'Towards Moral Bankruptcy'

*(By M. K. Gandhi)*

## VII

The chapter on perpetual continence is followed by chapters on the duty and indissolubility of marriage. Whilst the author contends that perpetual continence is the highest state, it is not possible for the multitude for whom marriage must be regarded as a duty. He shows if the function and limitations of marriage are rightly understood, there never can be any advocacy of contraceptives. It is the wrong moral training that has brought about the prevalent moral indiscipline. Having dealt with the opinion of 'advanced' writers ridiculing marriage the author says

"Happily for future generations, this opinion of pseudo moralists and of writers who are often utterly lacking in moral sense, and equally as sometimes in the real literary spirit, is very far from being that of the true psychologists and sociologists of our time, and is nothing in the rapture more complete between the noisy world of the press, the novel, and the stage, and that other world where thought is cultivated, and the mysterious elements of our psychological and social life are studied in detail."

M. Boreas rejects the argument of free love. He holds that 'marriage is the union of man and woman, the association for life, the communication of divine and human rights of law.' Marriage is not a 'mere civil contract' but a sacrament, a 'moral obligation'. It has succeeded in 'making the gorilla stand erect'. 'It is a great mistake to imagine that everything is permissible to those lawfully married and even supposing that husband and wife ordinarily respect the moral law as to transmission of life, it is untrue that it is lawful to *add* other modes of sexual intercourse which please them. This prohibition is as much in their interest as in that of society of which their marriage ought to be the maintenance and developent.' The author holds that "the ever renewed opportunities of deviation from strict discipline which marriage affords to the sexual instinct are a constant menace to true love. This peril can only be averted by watchfulness to keep the satisfaction of the sexual appetite within the limits defined by the very ends of marriage." 'It is always dangerous,' says St. Francis of Sales, "to take to violent medicines since if one takes more than should be taken, or if they are not well made up, much harm is done; marriage has been blessed and ordained partly as a remedy for concupiscence, and it is undoubtedly a very good remedy, but all the same a violent one, and consequently very dangerous if not discreetly used."

The author then combats the theory of individual liberty to contract or break the marriage bond at will or to live frankly a life of indulgence without its consequent obligation. He insists on monogamy and says

"It is untrue that the individual is at liberty to contract marriage or to remain in selfish celibacy, as he pleases, still less are duly married people free to agree together to the rupture of their union. Their freedom is shown when they choose each other, and each is bound to choose only with full knowledge, after careful thought, the one with whom he believes he can assume the responsibilities of the new life he is entering. But as soon as the marriage has been accomplished and consummated, the act performed involves, far away and in all directions, incalculable consequences which extend infinitely beyond the two persons who have brought them about. These consequences may be unperceived, in a time of exclusive individualism such as ours, by the spouses themselves, but their importance is certified by the grave sufferings which come upon the whole body social, as soon as the stability of the home is shaken, as soon as the variable caprice of the sensual appetite takes the place of the beneficent discipline of the positive monogamic union. To one who is conscious of these indefinitely extended repercussions and these subtle connections, it matters little to know that, since all human institutions are subject to the universal law of evolution, that of marriage must certainly, like all the rest, undergo in its turn necessary transformations, since there can be no doubt that progress in this direction can only take the form of eventually drawing more closely the marriage bond. The attacks now made on the rule of the indissolubility of marriage, when divorce is asked for by mutual consent, will only bring into more prominent relief the social value of a rule against which protest is made, and as the years roll by this rule, which for some centuries, when its social value could not yet be appreciated, was simply a prescription of religious discipline, will appear more and more as a principle as beneficial to the individual as it is salutary for society at large.

'The rule of indissolubility is not an arbitrary adornment; on the contrary, it is bound up with the most delicate mechanism of the individual and collective social life; and since people talk about evolution, they should ask on what condition this indefinite progress of the race which all agree to desire, is possible.' "The deepening of the sense of responsibility, the training of the individual towards autonomous discipline willingly consented to, the growth of patience and charity, the control of selfishness, the maintenance of the emotional life against the elements that cause for dissolution and the impulse of passing caprice—all those are elements in man's interior life which we are entitled to consider the absolute and permanent conditions of all higher social culture, and on the moment escape from all such disorder as might result from a serious change in economic conditions. To tell the truth, economic progress is itself closely bound up with general social progress, for economic security and success depends in the long run on the security and loyalty of our social co-operation. Every economic modification which ignores these fundamental conditions is self-condemned. If we wish, therefore, to take up the study, at once both moral and social, of the absolute value of the various methods of sexual relations, the following question is decisive: What method is the best adapted to the deepening and strengthening of our whole social life? Which is the most capable, at the different periods of life, of developing to the utmost the sense of responsibility self-abnegation and sacrifice, of most effectively restraining undisciplined selfishness and capricious frivolity? When the matter is viewed from this standpoint, there is not the slightest doubt that monogamy, because of its social and educative value, must form part of the permanent heritage of all more advanced civilization; and true progress will draw more closely, rather than relax, the marriage bond. . . . The family is the centre of all human preparation for the social life, that is to say all prepar-

ation for responsibility, sympathy, self control, mutual tolerance, and reciprocal training. And the family only fills this central place because it lasts all through life and is indissoluble, and because, thanks to this permanence, the common family life becomes deeper, more stable, more adapted to man's mutual intercourse than any other. It may be said that monogamic marriage is the conscience of all human social life."

He quotes Agaste Comte "Our hearts are so changeable that society must intervene to hold in check the vacillation and caprice which would otherwise drag down human existence to be nothing but a series of unworthy and pointless experiences Satisfaction of lust is never the end of marriage."

"A Satiety," writes Dr Tom'ons, "which often hinders the happiness of married people, is that the instinct of love is a tyrant and must be satisfied at any price . . . Now the very characteristic quality of man, and the apparent end of his evolution is an ever growing independence of his appetites. The child learns to master his coarser needs, and the adult to overcome his passions This scheme of all good upbringing is not chimerical, nor something outside practical life For the end of our nature is precisely to be subject, in great degree, to the personal tendencies which constitute our will What one shelters behind as 'temperament' is usually nothing but weakness The man who is really strong knows how to use his powers at the right time"

## The Bull in Ancient Times

Those who have followed the extracts reproduced from Mr. Haynes' booklet on 'The Cow the Mother of Prosperity' know what value is attached to the West to the rearing of cattle No less was attached in India in ancient times And since a good bull is the foundation for bringing into being good cattle, the gift of a breeding bull to the community was considered a most meritorious act in ancient times,

वृषं त्यजंतिह नान्यपुण्यमस्ति महीतले ।

and nothing was held to be more conducive to the welfare of departed ancestors or more appropriate as a memorial to them, than the consecration of a bull to public service—

जले प्रक्षिप्य काष्ठानि लोप्त्रं बद्धाने वृषः ।
दशवर्षसहस्राणि पितरस्तेन तर्पिताः ॥
कुले समुद्धृता यावच्छुक्ले निहति वृत्तिका ।
भक्ष्यभोज्यमयैः शैलैः पितरस्तेन तर्पिताः ॥
सहस्रलम्भाजेन कनकेन यथाविधि ।
तृप्तिस्तु या पितॄणां वै सा वृषेण समीरिता ॥

As the quality of cattle in the neighbourhood would very largely depend upon the quality of the bull, the bull being half and even more than half the herd, elaborate rules were laid down as regards what kind of bull should be selected for such dedication and again, as regards what kind of bull should be rejected for the purpose That we read in the Paraskaragrihyasutra, Kanda 3, Kandika 3, Sutra 6 :—

एकवर्णं द्विवर्णं वा वो वा वृषं छादयति यं वा वृषं छादयेद् रोहितो वैतस्यात्सक्थ्नोऽहरेदो लोमवत्तावः पवरिवन्ना पुत्रो मुखे न रूपरिक्षतम् स्यात्तमलक्षकृत्य..... उत्सृजेत् ।

"The bull should be of a single colour ( preferably red ) or of two colours—He should be superior in size to the rest of the herd.

सुखपुच्छावदेतु सर्वेच्छुक्लो नीलो लोहितो वा लोहित एव वा स्यात् । एकवर्णो लोहितस्तेन वर्णेद्विवर्णमिदं प्रशस्यमुच्यते । कृत्स्नं वर्णं छादयति रूपरिक्षतिनाथ करोति ।

He should be perfect in his limbs, neither wanting in any of them nor suffering from any excessiveness.

सर्वैस्तैः समन्वितो न दुर्गाविकोऽविकालो वा ।

He should be born of a mother whose progeny are all alive ( वीरा: प्रजावन्तो यस्या प्रसूतिर्यस्या सा जीववत्सा तस्या: गो: पुत्रः । ) and who is a heavy milker

पयः बहु क्षीरं विद्यते यस्या सा पयस्विनी तस्याः बहुक्षीरायाः ।

And he should be the most handsome member of the herd" ( वृषो वर्णेषमे रूपवत्यात्तिति रूपवी, अतिशयेन रूपवी रूपवित्तमः । )

Harihara commentary on the above gives us further information on all these points He quotes the following verses among others, mentioning the qualifications of the bull—

वक्रतस्कन्धकुद् ऋजुकाकुद्भूषण ।
महाकटितटस्कंधो वैदूर्यमणिलोचनः ॥

' He should have high and large hump and shoulders and big loins. His tail should be straight, and his eyes like *lapis lazuli*,

प्रवालसंशुक्लाग्रः सुदीर्घकुलवालधिः ।
नवाष्टदशकूर्चस्तु तीक्ष्णाग्रो दशनौ मुखे ॥

' The tips of his horns should be soft like the interior of coral The tail should be long and straight The teeth should be sharp and 8, 9, or 10 in number '

प्रपुष्कलो महाकर्णः सूक्ष्मरोमा च मो भवेत् ।

' He should have broad ears and soft hair '

भूमौ कर्षति लाङ्गलं पुनश्च स्थूलवालधिः ॥

' He should trail his tail on the ground and have thick hair upon it.'

' A *nila* bull is considered particularly suitable and is thus defined

चरणानि मुखं पुच्छं यस्य चेतानि गोपतेः ।
लाक्षारसवर्णेन तं नीलमिति निर्दिशेत् ॥
लोहितो यस्तु वर्णेन मुखे पुच्छे च पांडुरः ।
श्वेतः खुरविषाणाभ्यां स इयो नील उच्यते ॥

' A *nila* bull is red in colour with white legs, face and tail

इयोत्तमं स हनुमः कथ्यते नीलोत्तमं or नीलोद्वह ( in Gujarati लीक धणावर्ण )

The bull should be three years old

त्र्यादेशव त्र्यविद्यायनः ।

The following verses tell us what kind of bull should be disqualified

कृष्णतालोष्ठदन्तश्च कृष्णशृङ्गखुश्च ये ।
अकर्णनेत्रा कृष्णाश्च व्याघ्रगलनिभ च ये
स्थूलशृङ्गखुरवर्णाश्च तथा मूकनिभा ।
कुब्जा, काण च जाताश्च केकराक्षास्तथैव च ॥
अत्यन्तश्वेतवादाश्च उद्भ्रान्तनयनाश्च ।
वैते वृषा प्रशोभन्ते गृहे धान्यनि कर्षणे ॥

' Bulls with black palate, lips and teeth rough horns and hoofs or weak teeth, short in stature, deformed, having wild eyes or only one eye should be rejected '

It is hardly necessary to point out that the foregoing extracts are given to show the kind of breeding bulls we should have, ( that must be learnt from modern books ), but to show how much care was bestowed by the ancients on securing the proper kind of breeding bulls

V. G Desai

# Young India

## Triumph of Civil Disobedience

*( By M. K. Gandhi )*

Pandit Malaviyaji's triumph is a national victory. Disrupted and demoralised though we are at the present moment, Panditji has shown that there is still courage left in us to defy the might of the mightiest empire. To have issued notice light-heartedly against one of the oldest and most respected and best-known of India's public servants was an insolent exhibition of power. Let us assume for the moment that the Government had sufficient grounds for fearing Pandit Malaviyaji's presence in Calcutta at a time when they were trying to bring about peace. It was still wrong to have dealt summarily with a man of Panditji's position in the Indian world. It would not have derogated from the Acting Governor's dignity if he had written a private note to Panditji or if he had invited him for a conference and placed before him the evidence in his possession and told him to absent himself in the interests of peace which Panditji claimed to desire as much as the Governor himself. In every one of his public speeches Panditji has put emphasis upon the desirability of peace. But the Government is too disdainful of public opinion even to think of any such courteous action. It expected Panditji and Dr Moonje to take the order with due and humble submission. The Government evidently expected that Non-co-operation was dead, that civil disobedience died even before Non-co-operation and was decently buried at Bardoli and that the Congress resolutions on civil disobedience were all idle threats. The Bengal Government has now discovered their mistake. Panditji's letter is a lesson in self-restraint combined with firmness. His following up the letter with action, his refusal to see the Magistrate and his triumphant entry into Calcutta, his advice to the people not to lose their heads, not to demonstrate, and, his quiet continuance of his programme as if nothing had happened, furnish an object lesson in perfect civil disobedience. It is to be hoped that the Government will understand that civil disobedience has come to stay and when occasion demands it, there will be more than one person in the country to adopt it.

Both Hindus and Mussalmans will commit a serious blunder if we consider that the serving of notice on Panditji and Dr Moonje was an anti-Hindu and pro-Mohomedan act. With the Government all is grist that comes to its mill. If today it is a distinguished Hindu who has been served with a notice, it will be to-morrow an equally distinguished Mussalman to receive the same attention if the Government desires it for its own end. Nobody is deceived by the declaration that the Government sincerely wants peace between the communities. I venture to suggest that a real desire for peace between Hindus and Mussalmans is wholly inconsistent with the desire to retain British rule in India by force of arms. When British officials begin the work of peace between these two branches of the Indian family, they will have begun to live in India on sufferance. After all, the discovery that India is governed by the 'divide and rule' policy was made in the first instance not by an Indian, but if I am not mistaken, by an Englishman. It was either the late Allan Octavius Hume or George Yule who taught us to believe that the Empire was based upon a policy of divide and rule. Nor need we be surprised at or resent it. Imperial Rome did as otherwise British did as otherwise with the Boers. By a system of favouritism it sought to divide the Boer ranks. The Government of India is based upon distrust. Distrust involves favouritism and favouritism must breed division. There are frank Englishmen enough who have owned this fact. No serious student of Indian history can help rejecting the recent declarations about peace on the part of the Viceroy or the Governors. I am prepared to believe that His Excellency the Viceroy is sincere in his declaration. It is not necessary for one to impute dishonesty to the high officials, if one is to ascribe the policy of 'divide and rule' to the Government. The division policy need not be always conscious and deliberate. Mussalmans against Hindus, Non-Brahmins against Brahmins, Sikhs against both, Gurkhas against all the three, this game of permutation and combination has gone on ever since the advent of British rule, and will continue so long as the Government considers its interests to be antagonistic to those of the people or its existence to be against the desire of the people. Hence it is that Swaraj is a vital necessity for national growth. Hence it is that Mrs Besant has stated yet without much force that Hindu-Muslim unity is almost an impossibility without Swaraj. And unfortunately we are having it demonstrated to us daily that Swaraj is an equal impossibility without Hindu-Muslim unity. I am however optimistic enough to believe that the unity will come despite of ourselves because, I implicitly believe in Lokamanya's motto 'Swaraj is my birthright and I shall have it'. Where man's effort may fail God's will succeed and His Government is not based upon 'divide and rule' policy.

### A Pioneer in National Education

Professor Bajpaikar whose death was announced last week was one of the pioneers of national education. He may be said to have given his whole life to national education. He suffered much for it. He was the soul of the institution at Talegaon. He laboured to give the students text books in Marathi. He abhorred cant, humbug and untruth. He was, like all Maharashtra workers, an embodiment of simplicity. He was adored by his pupils whom he loved as a father loves his children. I tender my condolences to the members of the deceased's family and to those devoted followers whom he has left behind him.

M. K. G.

### To Subscribers

The journal will be commenced or resumed *only after the amount of the V. P. P. is realised at our office*, the usual time taken up to this after its acceptance by the subscriber being 10 days. No complaints should therefore be made in respect of non receipt of the journal until after 3 weeks of the date of acceptance.

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Back Numbers are not available. *Manager Y. I.*

## Has Non-violence Limits?

*(By M. K. Gandhi)*

The following is an extract from a detailed letter from a correspondent who gives his full name and address:

"You may know what is happening to Congress workers in Madras. During the last two days, the Justice Party men have excelled themselves in their abominations. Mr. . . accompanied by Mr. . . was canvassing votes for Mr . . . the Congress candidate. A group of Justice men who kept following Mr. . . and others when they came near the Justice candidate's house suddenly surrounded the Congress workers and spat upon . . . and . . 's faces. You know, none better, what indignity it is to be spat upon. Has nonmonism been able to demarshal public life and work to such a depth? The object of addressing you these few words is to ask you to enunciate your theory of Non-violence with reference to what a Congressman should do under circumstances of such grave indignity and insult. There have also been assaults upon . . . . So far as our attitude towards the Government is concerned, we admit it is expedient to be non-violent or cowdoch. But is that attitude to be continued in relation to our own misguided and cruel countrymen who take to assaulting, spitting and to throwing night-soil on peaceful Congress workers? May I also bring to your notice that Congress sympathisers are many, while the paid hooligans are counted on one's fingers, so that if we only want to put a stop to hooliganism we can do it effectively by resorting to violent methods. But we happen to be members of an organisation pledged to non violence. The provocation is increasing everyday, and it may not be possible for Congress workers to restrain the youthful followers from taking the law into their own hands. Therefore, may I ask you to state if private defence is compatible with non violence and with what qualifications it should be exercised? The hooligan tactics of the Justice Party are testing our faith in Non violence very severely. Therefore, we, in Madras, will greatly benefit by your advice at this critical moment. One reason why I request you to publish your opinion as early as you possibly can is that we are told that the Justice Party is experimenting with hooligan tactics to see if it succeeds, so that they might systematise it into a regular art of political warfare against the Congress in the coming Council and Assembly elections in November."

I have purposely erased names of men and places; for, their discovery is not required for my purpose. Time for expedient non violence passed away long ago. Those who cannot be non violent at heart are under no obligation to be non violent under the circumstances mentioned by the correspondent. Though non violence is the creed of the Congress, nobody now refers to the creed for being or remaining non violent. Every Congressman who is non violent, is so because he cannot be otherwise. My advice therefore emphatically is that no one need refer to me or any other Congressman for advice in the matter of non violence. Every one must act on his own responsibility and interpret the Congress creed to the best of his ability and belief. I have often noticed that weak people have taken shelter under the Congress creed or under my advice, when they have simply by reason of their cowardice been unable to defend their own honour or that of those who were entrusted to their care. I recall this incident that happened near Bettiah when Non-cooperation was at its height. Some villagers were looted. They had fled leaving their wives, children and belongings to the mercy of the looters. When I rebuked them for their cowardice in thus neglecting their charge, they shamelessly pleaded non-violence. I publicly denounced their conduct and said that my non violence fully accommodated violence offered by those who did not feel non violence and who had in their keeping the honour of their womenfolk and little children. Non violence is not a cover for cowardice but it is the supreme virtue of the brave. Exercise of non violence requires far greater bravery than that of swordsmanship. Cowardice is wholly inconsistent with non violence. Translation from swordsmanship to non violence is possible and at times, even an easy stage. Non-violence, therefore, presupposes ability to strike. It is a conscious deliberate restraint put upon one's desire for vengeance. But vengeance is any day superior to passive, effeminate and helpless submission. Forgiveness is higher still. Vengeance too is weakness. The desire for vengeance comes out of fear of harm, imaginary or real. A dog barks and bites when he fears. A man who fears no one on earth would consider it too troublesome even to summon up anger against one who is vainly trying to injure him. The sun does not wreak vengeance upon little children who throw dust at him. They only harm themselves in the act.

I do not know whether the statements made by the correspondent about the misdeeds of the Justice Party men are true. Perhaps, there is another side to the story. But, assuming the truth of the statements, I can only congratulate those who were spat upon, or assaulted or had night-soil thrown upon them. No injury has happened to them if they had the courage to suffer the insult without even mental retaliation. But, it was wholly wrong on their part to suffer it, if they felt irritated, but refrained out of expedience from retaliating. A sense of self-respect disdains all expedients. But I wonder what kind of punishment could be meted out by distinguished Congressmen who, as the correspondent states, were too numerous for the few hooligans of the Justice Party. Were they to return night-soil with night-soil, spitting with spitting, and abuse with abuse? Or, would the self-respect of the numerous party be better consulted by ignoring the few hooligans? When Non cooperation was the fashion I know what was done to hooligans who tried to disturb meetings. They were held down by volunteers who caused them no hurt, but, if they continued to howl, their howling was ignored. I know that even in those days, in several cases the law of non-violence was broken and any man who dared to disturb the meetings or put in a word of opposition was howled down by the violent majority or some times even roughly handled to the discomfort of the majority and the movement which they so thoughtlessly betrayed and misrepresented. I suggest also to the Congressman and to those whom he may represent that if the object is to win over the Justice Party or

any other party to the Congress, then, they should be treated gently even though they may act harshly If it is to suppress all opponents, then, double retaliation or Dyerism is the chosen remedy Whether that will bring us any nearer Swaraj, is of course, another question

But all my advice is useless where conviction is wanting Let every Congressman, therefore, weigh all the pros and cons, then make his definite choice and act accordingly, irrespective of consequences. He will then have acted truly even though it may be mistakenly A thousand mistakes unconsciously made are better than the most scrupulously correct conduct without conviction behind to back it. It is like a whited sepulchre. Above all, we must be true to ourselves if we will be true to the country and lead it to its chosen goal. Let there be no cant about non violence. It is not like a garment to be put on and off at will. Its seat is in the heart and it must be as inseparable part of our very being

## The Agricultural Condition of Bardoli Taluka

*( By N. R. Malkani )*

### III

In my previous article I have tried to show that the Government in revising assessments of land revenue pays no regard to the actual profits of agriculture, but accepts the rentals of land as indicative of such profits; that such rentals are no true tests of profits on account of special conditions which have artificially inflated them I now proceed to discuss whether there are any 'cost profits' of cultivation to be charged by the Government at all But I shall first explain the nature of such profits.

By net profits of agriculture is meant the surplus left after deducting the expenses of cultivation from the value of produce. But it is not clear as to what is meant by the 'expenses of cultivation' Now the wages of agricultural labour like ploughing, sowing, harrowing, etc, are evidently expenses of cultivation, whether they are earned by the holder himself or paid to labourers employed So also the costs of seed and manure as also the depreciation charge on account of livestock and implements are costs of cultivation But is interest on land investment also a cost of cultivation, to be deducted from sale-proceeds to find out the net profits? The answer to this question depends on the answer to another question Does Capital when invested as land remain Capital or is it converted into land? I think that Capital so transformed ceases to exist as capital and henceforth it yields not interest but rent. I would even go further and say that Capital invested in the improvement of land also ceases to exist as capital A farmer improving his land by spending capital will own less capital but better land But any necessary expenses for the maintenance of land form part of true costs of cultivation Hence neither the interest on capital invested in the purchase of land, nor the interest on capital invested in the improvement of land form costs of cultivation In Economic theory however what remains after paying the wages of labour, the interest on capital, and the rent of land is called the profits of enterprise Such profits alone are true net profits of business. Does Government pay regard to such "profits of agriculture" in revising assessments? The answer is emphatically in the negative Government never inquires into such 'profits of agriculture'—perhaps, as I shall attempt to show, there are no such profits at all in existence. Government while using the phrase 'profits of agriculture' really means only the 'rents of agricultural lands' The land revenue is a share of rents, not profits. In most countries, in India, rents have been charged not profits. Only the Government of India must amend sec 107 of the Land Revenue Code and substitute the words the 'rental value of land for the profits of agriculture to avoid any further confusion of language Then the question is to what share of rents the Government may claim is distinct from the question as to whether there are any profits of agriculture

I now take up the wider problem of the agricultural condition of the Bardoli Taluka Are there any profits of agriculture? But a brief preliminary explanation of the method of my inquiry may not be out of place The inquiry was conducted openly, in several important villages, with the help of the most intelligent and experienced cultivators. The figures submitted are typical once checked and compared over and over again before they assumed their final shape The object was first to make a number of inquiries from important holders about their individual condition and then to arrive at average costs of cultivation of different crops, in various groups. The estimation of green produce gave no difficulty whatsoever, as the output of different crops in the four groups of villages is well-known. The prices accepted are those quoted by the Settlement officer There was one serious difficulty which hindered the inquiry from being a more extensive and complete one—the co-existence of accounts Not even the biggest or the most prudent holders think of treating agriculture as a business for which accounts must be kept. They fail to see the utility of keeping them. It is true that most cultivators are illiterate, but such is the present indifference to existing conditions that the most staggering figures are quickly received, almost with a self-satisfied smile, meaning that things cannot but be as they are It is understood that somewhere something is very wrong with their economic conditions, but very few realise the exact nature of their malady and fewer still suggest any remedies for his cure. Yet there was a general willingness to give all the information possessed and that without exaggeration or intent to mislead. The average cultivator is not clever enough to prevaricate and in the presence of others, gives honest answers to clear questions, sympathetically put

I shall now submit the financial condition of an agricultural holding in the first group of villages The average holding in the Taluka is of about 25 bighas, but so it is too small to support a family of 5 persons ( father, mother, 2 children and one parent ) I have selected a larger holding of 25 bighas, 20 of which are owned by the holder and 5 taken on rent. The 25 bighas are distributed among different crops in the following manner :

| | | |
|---|---|---|
| 3 bighas | Rice and pulse | ( wet crops ) |
| 13 bighas | Cotton } | dry crops |
| 5 " | Juar } | |
| 4 " | Grass | |

Rice and pulse are grown on the same land, one after the other Cotton and Juar are grown alternately, Juar

generally following after 2-3 years cotton cultivation. Now let us first calculate the costs of cultivating the different crops, per bighe of land, in Group 1. The average costs per bighe are as follows

| | |
|---|---|
| Rice | Rs. 40 |
| Pulse and Castor Seed | " 12 |
| Cotton | " 20 |
| Jowar | " 16 |
| Grass | " 10 |

So the total cost of cultivation of the whole holding will be as follows.

| | | |
|---|---|---|
| Rice | 3 × 40 | 120 |
| Pulse etc. | 3 × 12 | 36 |
| Cotton | 13 × 20 | 260 |
| Jowar | 5 × 16 | 80 |
| Grass | 4 × 10 | 40 |
| | | 536 |

Add to this the average actual land revenue assessed per bighe

(1 acre=1 5/8 bighes) on lands in the I Group.

| | | | |
|---|---|---|---|
| Rice, pulse etc. | 3 bighes × as 6 per bighe | Rs. | 18 |
| Cotton | 13 bighes × Rs. 2 per bighe | " | 36 |
| Jowar | 5 " × " 3 " | " | 15 |
| Grass | 4 " × " 3 " | " | 12 |
| | | Rs. | 81 |

But we have assumed that 5 bighas of land have been taken on rent and the holder pays land revenue only on 20 bighas. Thus the total land revenue paid will be about Rs 70 and the total costs of cultivation will then be (Rs. 536 plus 70) Rs. 606

Now let us calculate the amount and value of the gross produce of 25 bighes of land.

| | |
|---|---|
| Rice on 3 bighas – 12 *kuras* (of 14 British Mds each) @ Rs 12 per *kura* | Rs 144 |
| Stalks " | " 30 |
| Pulse etc. " | " 35 |
| Stalks " | " 25 |
| Cotton on 13 bighas – 39 (British) Mds. @ Rs. 10 per Md. | " 324 |
| Stumps " | " 14 |
| Jowar on 5 bighas – 35 Mds @ Rs 5 per Md | " 125 |
| Stalks " | " 20 |
| Grass on 4 bighas – 8000 pulas @ Rs 15 per 1000 | " 120 |
| | Rs. 1136 |

Deducting Rs. 606 the total cost of cultivation from Rs. 1136 the total value of produce, we get a balance of Rs. 530 Further deduct Rs 45 the rent paid for 5 bighas of land taken on lease and only Rs. 485 remain with the holder

But this sum does not represent the net profits of agriculture. The holder of 25 bighas is also the manager and supervisor of his labourers He employs labour, buys implements, seed and cattle, sells his produce and does all that is necessary for carrying on cultivation. An yearly wage of Rs. 500 cannot be considered excessive for him. We have also to make an allowance for the costs of renewal and maintenance of agriculture. A pair of bullocks costs Rs 500 and must be renewed every 10 years. The annual cost of seed for 25 bighas cannot be less than Rs. 25, and so the repair and renewal of agricultural implements and cart will cost as much more. Deducting his annual wage and costs of maintaining agriculture, we get Rs. 85 the true net profits of cultivation, on 25 bighas of land in the first group of villages, on 5 of which 2 crops are grown and on 13 a commercial crop like cotton is grown. Such was the net profit when cotton prices were as high as Rs 16 per maund, while in fact the present prices are only Rs 11 per maund. Now is agricultural prosperity more stable than that of other trades and industries. A cycle of years, brings its good, bad and indifferent crops An estimate of good crops on the best land, at high prices for all years cannot but be a defective estimate. Yet Rs. 85 may be the net profits of a holder cultivating 25 bighas 20 of which he owns. At the rate of Rs. 500 a bighe (including some wet crop (kiyari) land) such a cultivator earns Rs 85 on an investment of Rs 10,000 i e less than 1 %. Many holders are new holders, who have bought land at some such rates, within the last 25 years and who cannot but calculate the return on their investment in this manner The ignorant outsider doubts the correctness of figures and failing that the sanity of investors But hard words break an bones, and facts are once the less facts because some refuse to believe them. The facts are approximately correct and prove not the insanity of investors but the pressure on agriculture, due to want of other industries Yet all this while it has been assumed that the actual holdingin of 25 bighas of the best land, while in fact the average holding is only of 13 bighas, of all classes of land, and thousands hold much smaller patches

## Spinning before the British Advent

A friend sends the following interesting extracts from Prof Radhakamal Mukerjee's *The Foundations of Indian Economics*

"In Indian society, where the family furnishes the main career of the women, she is generally of necessity in a position of dependence either on father or husband But she could earn and have her own pin money by her spinning work The late Sister Nivedita wrote 'A hundred years ago the main occupation of all woman, and especially of those of gentle birth, was spinning I have known many a man of high education whose childhood was passed in dependence on the secret earnings of say, a grandmother. The old woman loved the Charkha even as her husband, son, and grandson who could give her riches Such a possibility no longer exists, and perhaps one of the saddest consequences has been the amount of unfruitful leisure that has taken place. Instead of the old spinning and its kindred arts, the woman has become still more dependent on her husband than she was.'

(Pp 159—160)

"A spinning wheel does not cost much – Rs.1 to Rs 1-8 0 according to the quality of the wood The spinning hours are those which a woman snatches amidst labours at home; an hour after the mid-day and the night meal is a most usual time in which she plies her wheel Sometimes she works at it in the dark before day dawn, guided by the dexterity of her fingers. In the course of two months, her savings in thread after exchanging with the trader suffice for a piece of cloth for herself or her husband, for which she pays the weaver at the rate of two pies per cubit, either in cash or in *Dhan* (grain) the length of the cloth being seven or eight cubits ' (P.30)'

# The Story of My Experiments with Truth

(By M. K. Gandhi)

## Part II

## Chapter XIII

### What it is to be a Coolie

It would be out of place here to describe fully the condition of Indians in the Transvaal and the Orange Free State I would suggest that those who wish to have a full idea of it may turn to my *History of Satyagraha in South Africa* It is however necessary to give here a brief outline.

In the Orange Free State the Indians were dispossessed of all their rights by a special law enacted in 1888 or even earlier If they chose to stay there they could do so only to serve as waiters in hotels or to pursue some such menial calling The traders were driven away with a nominal compensation They brought forward representations and petitions But there was a cry in the wilderness.

A very stringent enactment was passed in the Transvaal in 1885 It was slightly improved in 1888 and it was provided under the amended law that all Indians should pay a poll tax of £ 3 as fee for entry into the Transvaal They might not have land excepting in locations set apart for them and in practice even that was not to be ownership They had no franchise All this was under the special law for Asiatics to whom the laws for the coloured people were also applied Under these, Indians might not walk on public footpaths, and might not move out of doors after 9 p. m. without a permit. The enforcement of this last regulation was elastic so far as the Indians were concerned Those who passed off as 'Arabs' were, as a matter of favour, exempted from it. The exemption thus naturally depended on the sweet will of the police

I had to experience the effect of both these regulations I often went out at night for a walk with Mr Coates and we rarely met back home much before 10 o'clock What if the police arrested me? Mr Coates was more concerned about this than I He had to issue passes to his negro servants But how could he give one to me? Only a master might issue a permit to a servant. If I had wanted one, and even if Mr Coates had been ready to give it, he might not have done so, for it would have been fraud

So Mr Coates or some friend of his (I forget which) took me to the State Attorney Dr Krause We turned out to be barristers of the same Inn The fact that I needed a pass to enable me to be out of doors after 9 p m was too much for him. He expressed sympathy for me Instead of ordering for me a pass he gave me a letter authorising me to be out of doors at all hours without police interference. I always kept this letter on me whenever I went out The fact that I never had to make use of it was a mere accident

Dr Krause invited me to his place and we may be said to have become friends I occasionally called on him and it was through him that I was introduced to his more famous brother, who was Public Prosecutor in Johannesburg During the Boer War he was court martialled for conspiring to murder an English Officer and was sentenced to imprisonment for seven years He was also disbarred by the Benchers On the termination of hostilities, he, Dr Krause, was released and being honourably readmitted to the Transvaal bar resumed practice.

These connections were useful to me later on in my public life and simplified much of my work.

The consequences of the application of the regulation regarding the use of footpaths were rather serious for me I always went out for a walk through President Street to an open plain. President Kruger's house was in this street—a very modest, unostentatious building, without a garden and not distinguishable from other houses in its neighbourhood The houses of many of the millionaires in Pretoria were far more pretentious and were surrounded by gardens Indeed President Kruger's simplicity was proverbial Only the presence of a police patrol before the house indicated that it belonged to some official. I nearly always went along the footpath past this patrol without the slightest hitch or hindrance

Now the man on duty used to be changed from time to time Once one of the men without giving me the slightest warning, without even having asked me to leave the footpath, pushed and kicked me into the street I was dumbfounded Before I could question him as to his behaviour, Mr Coates who happened to be passing the spot on horseback hailed me and said

"Gandhi, I have seen everything I shall gladly be your witness in court if you proceed against the man. I am very sorry you have been so rudely assaulted."

'You need not be sorry,' I said, 'What does the poor man know? All coloured people are the same to him He no doubt treats negroes just as he has treated me I have made it a rule not to go to court in respect of any personal grievance So I do not intend to proceed against him.'

'That is just like you', said Mr Coates, 'but do think it over again We must teach such men a lesson' He then spoke to the policeman and reprimanded him I could not follow their talk, as it was in Dutch, the policeman being a Boer But he apologised to me, for which there was no need I had already forgiven him

But I never again went through this street There would be other men coming in this man's place, and ignorant of the incident and they would behave likewise Why should I unnecessarily court another kick? I therefore selected a different walk.

This incident deepened my feeling for the Indian settlers I discussed with them the advisability of making a test case, if it were found necessary to do so after having seen the British Agent in the matter of these regulations

I thus made an intimate study of the hard condition of the Indian settlers, not only by reading and hearing about it, but by personal experience. I saw that South Africa was no country for a self-respecting Indian, and my mind became more and more occupied with the question as to how the condition might be changed

But my principal duty for the moment was to attend to the case of Dada Abdulla

(Translated from *Navajivan* by M D)

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

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## 'Towards Moral Bankruptcy'

*(By M. K. Gandhi)*

### VIII

It is now time to conclude this series of articles. It is not necessary to pursue M Bureau in his examination of the doctrine of Malthus who startled his generation by his theory of overpopulation and his advocacy of birth control if the human species was not to be extinct Malthus, however, advocated continence, whereas Neo-Malthusianism advocates not restraint but the use of chemical and mechanical means to avoid the consequences of animal indulgence. M Bureau heartily accepts the doctrine of birth control by moral means i.e., self-restraint, and, as we have seen, rejects and vigorously condemns the use of chemical or mechanical means. The author then examines the condition of working classes and the proportion of birth among them and finally closes the book by examining the means of checking the practice of grossest immoralities under the name of individual freedom and even humanity He suggests organised attempt to guide and regulate the public opinion and advocates State interference but finally relies upon quickening of the religious life Moral bankruptcy cannot be met or arrested by ordinary methods, most certainly not when immorality is claimed as a virtue and morality condemned as a weakness, superstition or even immorality For many advocates of contraceptives do indeed condemn continence as unnecessary and even harmful. In this state of things religious aid is the only effective check upon limited vice. Religion here may not be taken in its narrow, parochial sense True religion is the greatest disturbing factor in life whether individual or collective. A religious awakening constitutes a revolution, a transformation a regeneration And nothing but some such dynamic force can positively prevent the moral catastrophe towards which in, M Bureau's estimation, France seems to be moving.

But we must here leave the author and his book French conditions are not Indian conditions. Ours is a somewhat different problem. Contraceptives are not universal in India. Their use has hardly touched the educated classes The use of contraceptives in India is, in my opinion unwarranted by any single condition that can be named Do middle class parents suffer from too many children? Individual instances will not suffice to make out a case for excessive birth rate among the middle classes. The cases in India where I have observed the advocacy of these methods are those of widows and young wives Thus in the one case it is illegitimate birth that is to be avoided, not the secret intercourse. In the other, it is again pregnancy that is to be feared, and not the rape, of a girl of tender age. Then there remains the class of diseased weak effeminate young men who would indulge in excesses with their own wives or others' wives and would avoid the consequences of sin which they know to be sinful. The cases of men or women in full vigour of life desiring intercourse and yet wishing to avoid the burden of children are, I make bold to say, rare in this ocean of Indian humanity. Let them not parade their cases to justify and advocate a practice that in India if it became general is bound to ruin the youth of the country. A highly artificial education has robbed the nation's youth of physical and mental vigour. We are suffering in many cases of child marriages Our disregard of the laws of health and sanitation has undermined our bodies Our wrong and deficient dietary composed of corroding spices has produced a collapse of the digestive apparatus We need, not lessons in the use of contraceptives and helps to our being able to satisfy our animal appetite, but continuous lessons to restrain that appetite, to many cases even to the extent of absolute continence. We need to be taught by precept and example that continence is perfectly possible and imperatively necessary if we are not to remain mentally and physically weak. We need to be told from the housetop that if we will not be a nation of manikins, we must conserve and add to the limited vital energy we are daily dissipating Our young widows need to be told not to sin secretly but come out boldly and openly to demand marriage which is their right as much as that of young widowers. We need to cultivate public opinion that shall make child marriages impossible The vacillation, and the disinclination to do hard and sustained work the physical inability to prefer strenuous labours, collapse of enterprises brilliantly begun, the want of originality, are notices so often, are due largely to excessive indulgence. I hope young men do not deceive themselves into the belief that when there is no procreation the mere indulgence does not matter, does not weaken Indeed the sexual act, with the natural safeguard against procreation, is likely to be far more enhancing than such act performed with a full sense of the responsibility attached to it.

"The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven."

If we begin to believe that indulgence in animal passion is necessary, harmless and useless, we shall

want to give reins to it and shall be powerless to resist it. Whereas if we educate ourselves to believe that such indulgence is harmful, sinful, unnecessary and can be controlled, we shall discover that self-restraint is perfectly possible. Let us beware of the strong wine of libertinism that the intoxicated West sends us under the guise of new truth and so-called human freedom. Let us, on the contrary, listen to the sober voice from the West, that through the rich experience of its wise men at times percolates to us i.e., if we have outgrown the ancient wisdom of our forefathers.

Charles Andrews has sent me an informing article on 'Generation and Regeneration' written by William Loftus Hare and printed in "The Open Court" (March 1926). It is a closely reasoned scientific essay. He shows that all bodies perform two functions: 'namely internal reproduction for the building up of the body and external reproduction for the maintenance of the species.' These processes he names regeneration and generation respectively. "The regenerative process—internal reproduction—is fundamental for the individual and therefore necessary and primary, the generative process is due to a superfluity of cells and is therefore secondary. . . . The law of life, then, at this level is to feed the germ cells firstly for re-generation and secondly, for generation. In case of deficiency, regeneration must take the first place and generation be suspended. Thus we may learn the origin of the suspension of reproduction and follow it to its later phases of human continence and mysticism generally. Inner reproduction can never be suspended except at the cost of death, the normal origin of which is thus also discerned." After describing the biological process of regeneration the writer states, "Among civilized human beings sexual intercourse is practised vastly more than is necessary for the production of the next generation and is carried on at the expense of internal reproduction, bringing disease, death and more in its train."

No one who knows anything of Hindu philosophy can have difficulty in following the paragraph from Mr Hare's essay:

"The process of regeneration is not and cannot be mechanistic in character, but like the primitive fission is vitalistic. That is to say, it exhibits intelligence and will. To suppose that life separates, differentiates and segregates by a process that is purely mechanistic is unconceivable. Thus, these fundamental processes are so far removed from our present consciousness as to seem to be uncontrolled by the human or animal will. But a moment's reflection will show that just as the will of the fully developed human being directs his external movements and actions in accordance with the guidance of the intellect—this, indeed, being its function—so the earlier processes of the gradual organization of the body must, within the limits provided by environment be allowed to be directed by a kind of will guided by a kind of intelligence. This is now known to psychologists as 'the unconscious.' It is a part of our self, disconnected from our mental daily thinking, but intensely awake and alert in regard to its own functions—so much so that it never for a moment subsides into sleep as the consciousness does.'

Who can measure the almost irreparable harm done to the unconscious and more permanent part of our being by the sexual act indulged for its own sake? 'The moment of reproduction is death. The sexual act is essentially katabolic (or a movement towards death) in the male and in parturition of the offspring it is katabolic for the female.' Hence the writer contends: "virility, vitality and immunity from disease are the normal lot of nearly or quite continent persons. . . . "Withdrawal of germ cells from their upward regenerative course for generative or merely indulgent purposes deprives the organs of their replenishing stock of life, to their cost slowly and ultimately.' It is these physical facts which constitute the basis of a personal sexual ethic, counselling moderation, if not restraint — at any rate, explaining the origin of restraint.' The author, as can be easily imagined, is opposed to birth control by chemical and mechanical means. He says: "It removes all prudential motives for self restraint and makes it possible for sexual indulgence in marriage to be limited only by the diminution of desire or the advance of old age. Apart from this, however, it inevitably has an influence outside the marriage relation. It opens the door for irregular, promiscuous and unfruitful unions, which from the point of view of modern medicine, sociology and politics, are full of danger. I cannot go into these here. It is sufficient to say that by contraception, inordinate sexual indulgence both in and out of marriage is facilitated and, if I am right in my foregoing physiological arguments, evil must come to both individuals and the race.

Let the Indian youth treasure in their hearts the quotation with which M. Barzun's book ends. "The future is for the nations who are chaste.'

*(The End)*

# The Agricultural Condition of Bardoli Taluka

*( By N. R. Malkani )*

## IV

In my last article I showed that the total cost of cultivating 20 bighas of land, on the basis of hiring bullocks and paying labourers is about Rs 540, excluding payments on account of rent and land revenue. But in practice this is rarely the case. Most agriculturists own a pair of bullocks and several possess even a country cart. But what is peculiar to the Taluka is the employment of labour, under special conditions. The majority of cultivators employ one or more labourers from the Dubla caste. When a Dubla marries he has to incur an expenditure of about Rs. 200, on entertaining his caste-fellows. This sum he gets by selling his labour, one might almost say himself, to any employer. As he never hopes to pay the interest, much less to repay the capital, he is for all purposes a servant — a serf of his employer. He is fed and clothed by him. In return he works for him, permanently and constantly. He may die or he may decamp and then the loan is lost. If he falls ill he is supported, and if he has to incur any special expense he is given a further loan. On the other hand he is regarded by his master as no better than his cattle, and is kept and fed in no better way. His wife is free and so are his children. The wife is fed for doing some odd domestic jobs and the children are sold and settled in due time. Now calculating the annual costs of cultivation on this basis also we arrive at the same figures approximately. For instance:

| | |
|---|---|
| 1 Dubla costs (4 as per day), | Rs 150 |
| Extra labour (of weeding and harvesting for which the Dubla is paid) | Rs 100 |
| 1 Pair of bullocks—fodder etc | Rs. 200 |
| Seed. | Rs 25 |
| | Rs 475 |

Add to this Rs. 50 the annual depreciation charge for the Dubla, bullocks and cart if any. We shall then have a total annual expenditure of Rs. 525, excluding allowance on account of interest on investment, in these means for cultivation. Thus the average costs on the hire system are the same as on the purchase system. Only the latter system has the advantage of securing labour permanently, for all agricultural labour, whenever required. It has also the advantage of using the labourer at a daily wage of only 6 as. when the market wage for free labour is 12 as. or more. As a matter of fact the average calculation of costs, on the hire system, is based on a daily wage of 6 as. only. We thus see that the net profit of Rs. 85, on 25 bighas, in Group I, is realised only by exploiting agricultural labourers *i. e.* by paying them half their earned wage. A bullock costs Rs. 200 and so does a Dubla. A bullock costs Rs. 100 per year and a Dubla costs Rs 150 including food, clothing and shoes. A bullock lives on grass and *gwar*, but a Dubla lives on *jowar* and some rice. But what about the Dubla's wife and children?

Now let us turn to the Kunbi cultivator himself and see how he makes both ends meet. We have seen that after paying all the costs of cultivation, including renewals and maintenance of agriculture, he has the sum of Rs. 385 left with him. I shall give below the annual family expenses, of a cultivator of this economic status having a family of 5 members.

| | |
|---|---|
| Grain (Jowar and rice 72 Mds @ Rs. 3 per Md.) | Rs 216 |
| Pulse (Val 5 Mds.) | Rs 20 |
| Oil (for cooking etc. 3 Mds, @ Rs. 12½ per Md.) | Rs. 40 |
| Ghee (15 lbs.) | Rs. 15 |
| Tea (5 lbs.) | Rs. 5 |
| Sugar (2 Mds.) | Rs. 10 |
| Gur (3 mds at Rs. 6 per Md.) | Rs 18 |
| Spices etc. | Rs. 20 |
| Milk (for tea children etc 8 Mds.) | Rs. 30 |
| Tobacco, betel | Rs. 25 |
| Castor oil, Kerosene (for lighting purposes.) | Rs 15 |
| Clothes (Rs. 40 for 3 adults & Rs. 10 for 2 children) | Rs. 50 |
| Utensils | Rs. 5 |
| Guests etc | Rs. 25 |
| Barber | Rs. 5 |
| Bhangi, potter, boatman etc. | Rs 5 |
| Shoes. | Rs. 15 |
| | Rs. 520 |

(The maund is the Gujarati maund of 40 lbs.)

The above is the approximate expenditure of a Kunbi family, of 5 members, in easy circumstances. It does not err on the side of exaggeration. A few families of this status may be taking less tea and therefore less milk and sugar. But the habit of drinking tea is fairly widespread and tea or some one of its substitutes is regarded as a conventional necessity. The smoking of tobacco is another equally common habit amongst almost all classes of people, tobacco and its leaf being served in a plate before or between meals to all and sundry. The expenditure on entertaining guests will appear moderate to those acquainted with the social customs of the people. Castor oil is burnt in northern lamps as many families and the plant is generally grown on the fields. But the custom of burning kerosine is fast taking root. The expenditure on cloth is, I believe, an under-estimate. Thus a more frugal family, cultivating 25 bighas of first class land, might economise about Rs. 50, by abstaining from the use of tobacco, betel and tea. A more industrious family might even save the major portion of expenditure on cloth. But such cases are rare. In fact the increasing expenditure on these items is the general complaint of the cultivators themselves.

On the other hand, the family budget shows big gaps and there is no provision whatsoever for some very important needs. There is no allowance made for education and medical treatment. There is no allowance for periodical expenses on marriages, pilgrimages and building houses. Beds are made out of rags and old clothes, fuel is somehow improvised from stalks of crops and dung-cakes. The dietary may be strictly nutritious but is not excessively appetising. Practically no vegetables are taken, for I suppose this term by no means includes onions and pulses. Some are grown near towns, for the consumption of non-agriculturists mostly. Milk is occasionally taken, while curds are rarely prepared. No fruits worth the name are grown—except mangoes which grow in abundance during the season and fill the place of things called fruits.

Thus the family expenditure of an ordinary Kunbi is about Rs 520 per annum, of an abstinent family Rs 460, of an industrious spinning family, perhaps, Rs 400 only. The net income of such a family, after meeting all costs of cultivation is only Rs. 385. This shows an annual deficit of Rs. 135 in an ordinary family, and just a balance of accounts in an exceptionally temperate and industrious one. This deficit is suffered even when the gross produce is normal and is sold at abnormal prices; when the domestic expenditure is very reasonable on necessary items, moderate on unnecessary items, and deficient on several desirable items; when the costs of cultivation are reduced by a system of serf-labour. The annual deficiency is met by periodical borrowings from the bania and it is certain that the large majority of cultivators is indebted. The payment of interest and may be the part-payment of capital is a further cause of financial trouble to the hard-pressed peasant. On the basis of these calculations the Government claims about 8 % of the gross produce or about 33 % of agricultural rent. None imagines that any Government will remit the whole land revenue. Many don't believe in any permanent fixing of Government claim. Some press for fixing the percentage of rent to be taken by Government. The boldest do not propose less than 20 % of rent for land revenue. To our cultivator of 25 bighas such a reduction would give a relief of about Rs. 40 per annum. This would not be a contemptible relief. But who dares to expect such a reduction under the present conditions? and even then the problem of agricultural indebtedness remains unsolved for the vast majority of cultivators.

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**Correction**

Professor Malkani draws my attention to two 'sad misprints' in his last article last week. In the third paragraph of the 2nd column 'quickly' should have been 'quietly' and 'clever' should have been 'clear'. M. K. G.

# Young India

## Suppressed Humanity

( *By M. K. Gandhi* )

The untouchable is not the only portion of suppressed humanity. The young widow in Hindu society is no less so. A correspondent from Bengal writes:

"There is no restriction among Muslims about widow re-marriage but there is provision for a man to marry up to four wives and as a matter of fact many Muslims have more than one wife. So none of the Muslim male population remains unmarried, is it not therefore true that where there is no restriction against widow re-marriage the number of females is much in excess of males? In other words is it not true that in the communities in which widow re-marriage is allowed, polygamy should also be allowed?

"If widow re-marriage is made common among Hindus will not young widows induce young men to marry them and make it difficult, rather impossible, to find out bride-grooms for unmarried girls?

"Will not unmarried girls then commit all the sins which are committed or are presumed to be committed by widows, if there be no provision to keep more than one wife by a Hindu?

"I refrain from reminding you of the love (*Prem*), the saintly *grahasthya* life, the *Pativrata* Dharma and such other things which should be taken into consideration on recommending widow re-marriage."

In his zeal to prevent widows from re-marrying the correspondent has ignored many things. Musalmans have indeed the right to take more than one wife but the vast majority of them have only one wife. The correspondent does not seem to know that unfortunately there is no prohibition against polygamy in Hinduism. Hindus in highest circles have been known to marry more than one wife. Many princes marry an unlimited number. The correspondent further forgets the fact that it is only among the so-called higher classes that widow re-marriage is prohibited. Among the vast majority belonging to the fourth division, widows freely remarry but no untoward consequences have taken place. Though free to take more wives than one, they are as a rule satisfied with one companion at a time.

The suggestion that young widows will take up all young men and leave none for unmarried girls betrays a woeful want of sense of proportion. The excessive anxiety for the chastity of young girls betrays an unhealthy mind. The limited number of widows remarrying can never leave a large number of young girls unmarried. And in any event, if ever such a problem arose it would be found to be due to the early marriages that take place to-day. The remedy is anticipation is to prevent early marriages.

Of the love, the sanctity of *grihasthya* life etc. where there is a widow of tender age, the less said the better.

But the correspondent has missed the whole of my point. I have never advocated widow re-marriage on a wholesale scale. The statistics collected by Sir Ganga Ram and summarised in these pages deal with widows upto 16 years only. These poor, wretched beings know nothing of *Pativrata* dharma. They are strangers to love. The truer statement would be to say that these girls were never married at all. If marriage is, as it ought to be, a sacrament, so extreme into a new life, the girls to be married should be fully developed, should have some hand in the choice of companions for life, and should know the consequences of their acts. It is a crime against God and man to call the action of the children a married state and then to decree widowhood for a girl whose so-called husband is dead.

I do believe that a real Hindu widow is a treasure. She is one of the gifts of Hinduism to humanity. Ramabai Ranade was such a gift. But the existence of girl widows is a blot upon Hinduism for which the existence of a Ramabai is no atonement.

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## Notes

### The Wheel in Municipal Schools

There are 108 girls and 41 boys spinning in the schools under the Lucknow Municipal Board. There are 93 wheels in the girls schools and 16 in the boys' schools. The former spun 27 tolas and the latter 4 tolas per month. Each wheel costs the municipality Rs. 2 per month. The Superintendent of Education considers the progress "quite satisfactory beginning to start with though not very encouraging. It can be considered satisfactory only in the sense that it may be better than nothing. But in my opinion the output of yarn is ridiculously small and the expense per Charkha is monstrously large. Indeed there should be hardly any, apart from the initial outlay. Nothing is stated as to the quality of yarn. I must repeat what I have said before. The *takli* is *the* thing for schools and it should be only introduced when the existing staff has learnt carding and spinning. Spinning in schools can never become a success unless the teachers realise its national importance, take pleasure in it, and by their own real make it interesting for the pupils.

### Behar Khadi Exhibition

The Khadi exhibitions in Behar continue to prosper and attract increasing attention. The month of July began with an exhibition at Betiah. It was opened by Mr. Prior, the manager of the Raj. The assistant manager Mr. Wylie and the S.D.O. were present at the opening ceremony. Mr. Prior did not think that "any Englishman ever considered Khaddar as a poor thing", but he said, "it should be carried on as a home industry." The sales effected were Rs. 1,904-12-3. The second exhibition was held at Motihari. The Rev. J. Z. Hodge performed the opening ceremony. He had three reasons for supporting the Khaddar movement. 1st "support home industry", 2nd Khaddar had sentiment and love behind it, 3rd, Khaddar gave food to the poor. The sales in Motihari amounted to Rs. 1,162-8-6. The third exhibition was held at Lakaria Serai, Darbhanga. Babu Rajendra Prasad performed the opening ceremony. The sales amounted to Rs. 1,445-15-6. The fourth and the last exhibition of the month was at Dalghar Sheth Jamnalal Bajaj opened the exhibition. The sales came to Rs. 1,359-3-6.

M. K. G.

# The Story of My Experiments with Truth

*(By M. K. Gandhi)*

## Part II

## Chapter XIV

### Preparation for the Case

The year's stay in Pretoria was the most valuable experience in my life. Here it was that I had opportunities of learning public work and obtained some measure of my capacity for it. Here it was that the religious spirit within me became a living force, and here too I acquired a true knowledge of legal practice. Here I learnt the things that a junior barrister learns in a senior barrister's chamber, and here also I gained confidence that I should not after all fail as a lawyer. It was likewise here that I learnt the secret of success as a lawyer.

Dada Abdulla's was no small case. The suit was for £ 40,000. Arising as it did out of business transactions, it was full of intricacies of accounts. Part of the claim was based on promissory notes and part on the specific performance of promise to deliver promissory notes. The defence was that the promissory notes were fraudulently taken and lacked sufficient consideration. There were points of fact and law enough in this intricate case.

Both parties had engaged the best attorneys and counsel. I thus had a fine opportunity of studying their work. The preparation of the plaintiff's case for the attorney and the sifting of facts in support of his case had been entrusted to me. It was an education to see how much the attorney accepted and how much he rejected from my preparation, as also to see how much use the counsel made of the brief prepared by the attorney. I saw that this preparation for the case would give me a fair measure of my powers of comprehension and my capacity for marshalling evidence.

I took the keenest interest in the case. Indeed I threw myself into it. I read all the papers pertaining to the transactions. My client's ability was great and his confidence in me was absolute and this rendered my work easy. I made a fair study of book-keeping. My capacity for translation was improved by having to translate the correspondence which was for the most part in Gujarati.

Although, as I have said before, I took a keen interest in religious communion and in public work, and always gave some of my time to them, they were not then my primary interest. The preparation of the case was my primary interest. Reading of law and looking up law cases, when necessary, had always a prior claim on my time. As a result, I acquired such a grasp of the facts of the case as perhaps was not possessed even by the parties themselves, in as much as I had with me the papers of both the parties.

I recalled the late Mr. Pincutts advice—facts are three fourths of the law. At a later date it was amply borne out by that famous barrister of South Africa, the late Mr. Leonard. In a certain case in my charge I saw that though justice was on the side of my client, the law seemed to be against him. In despair I approached Mr. Leonard for help. He also felt that the facts of the case were very strong. He exclaimed, 'Gandhi, I have learnt one thing, and it is this, that if we take care of the facts of a case, the law will take care of itself. Let us dive deeper into the facts of this case.' With these words he asked me to study the case further and then see him again. On a re-examination of the facts I saw them in an entirely new light, and I also hit upon an old South African case bearing on the point. I was delighted and went to Mr. Leonard and told him everything. 'Right,' he said, 'we shall win the case. Only we must bear in mind which of the judges takes it.'

When I was making preparation for Dada Abdulla's case, I had not fully realised the paramount importance of facts. Facts mean truth and once we adhere to truth, the law comes to our aid naturally. I saw that the facts of Dada Abdulla's case made it very strong indeed and that the law was bound to be on their side. But I also saw that the litigation, if it were persisted in, would ruin the plaintiff and the defendant, who were relatives and both residents of the same city. No one knew how long the case might go on. Should it be allowed to continue to be fought out in court, it might go on indefinitely, and to no advantage of either party. Both therefore desired an immediate termination of the case, if possible.

I approached Tyeb Seth and requested and advised him to go to arbitration. I recommended him to see his counsel. I suggested to him that if an arbitrator commanding the confidence of both parties could be appointed, the case would be quickly finished. The lawyers' fees were so rapidly mounting up that they were enough to devour all the resources of the clients, big merchants as they were. The case occupied so much of their attention that they had no time left for any other work. In the meantime mutual ill-will was steadily increasing. I became disgusted with the profession. As lawyers, the counsel on both sides were bound to take up points of law in support of their own clients. I also saw for the first time that the winning party never recovered all the costs incurred. Under the Court Fees regulation there was a fixed scale of costs to be allowed as between party and party, the actual costs as between attorney and client being very much higher. This was more than I could bear. I felt that my duty was to befriend both parties, and bring them together. I strained every nerve to bring about a compromise. At last Tyeb Seth agreed. An arbitrator was appointed, the case was argued before him, and Dada Abdulla won.

But that did not satisfy me. If my client were to seek immediate execution of the award, it would be impossible for Tyeb Seth to meet the whole of the awarded amount, and there was an unwritten law among the Porbander Memons living in South Africa that death should be preferred to bankruptcy. It was impossible for Tyeb Seth to pay down the whole sum of about £ 37,000 and costs. He meant to pay not a pie less than the amount and he did not want to be declared bankrupt. There was only one way. Dada Abdulla should allow him to pay in moderate instalments. They were equal to the occasion and granted Tyeb Seth instal-

ments spread over a very long period. It was more difficult for me to secure this concession of payment by instalments than to get the parties to agree in arbitration. But both were happy over the result, and both rose in the public estimation. My joy was boundless. I had learnt the true practice of law. I had learnt to find out the better side of human nature and to enter men's hearts. I realised that the true function of a lawyer was to unite parties riven asunder. The lesson was so indelibly burnt into me that a large part of my time during the twenty years of my practice as a lawyer was occupied in bringing about private compromises of hundreds of cases. I lost nothing thereby—not even money, certainly not my soul.

(Translated from *Navajivan* by M. D.)

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## Cow Protection and the Jains

While idly dipping here and there into the vast literature of the Jains, the writer happened to catch a glimpse of the *Upasakadashāngasutra*, a canonical work dealing with the spiritual biographies of the ten (*dasha*) principal lay disciples (*upasaka*) of Mahavira Swami, the last great teacher of Jainism, who flourished about twenty-five hundred years ago. Although mainly taken up with the spiritual progress of these *Sh-Gooks* of old, this *Sutra* is careful to mention in the case of each how much wealth he possessed, and what is more to our purpose, how many head of cattle he had. They were all *Kutyaths* or millionaires, and the number of cattle in their possession ran into thousands, so much so that the sum in the latter case is a *Vraja* or *Gokula*, composed of ten thousand cows. Among these ten merchant princes the largest possessors of cattle wealth were Mahashataka of Rajagriha and Chulanipita of Varanasi, who owned 8 *Gokulas* or 80,000 cows each. Kamadeva of Champa, Saradeva of Varanasi, Kundakolika of Kampilya and Chulashataka of Alaobhia had 6 *Gokulas* or 60,000 cows each. Ananda of Vaniagam, Nandinipita and Shalinipita, both of Shravasti had 4 *Gokulas* or 40,000 cows each. The poorest or rather the least rich among them, Shakadalaputra of Polasapura had one *Gokula* or 10,000 cows. Revati Mahashataka's wife, brought 8 *Gokulas* or 80,000 cows as dowry. When Ananda assumed the *Vratas* or vows of a *Shravak* before the Master, he pledged himself to a limit of 4 *Gokulas* regarding the possession of cattle.

What a great thing it would be if the Shravaks and Shravikas of to-day tried to emulate in such ways as are possible under the altered conditions the illustrious example of these giants of old? Jains have often tried to corner among other things cotton and corn. They have cornered these necessaries of life for selfish purposes. Will they not expiate somewhat for this sin by cornering cattle for the benefit of all including the dumb cattle themselves? If the humanitarians of Bombay will maintain 20,000 cattle in milk near Bombay from year to year, they will every year save over 10,000 profitable milk animals from premature slaughter. This is by no means the utmost they may do in this direction. They ought not to be satisfied till they have made slaughter of animals an economic impossibility.

V. G. Desai

## Spinning Tests at Satyagrahashram

It will be remembered that some time ago we published in *Young India* the results of examination of some of the yarn received from members of the All India Spinners' Association. The results were in order of merit, merit being the strength or the test of their yarn. We have since carried on at Satyagrahashram a close and regular examination of the yarn daily spun by the inmates and compared results from week to week. It is now ten weeks since we began to record our progress and the rate at which we have advanced is both interesting and instructive.

But before I proceed to give the figures of our progress from week to week, I shall briefly indicate the reader into the method of testing adopted by us. I must confess that it differs from the method adopted in mills and in the Technological Laboratory of the Indian Cotton Committee. The Laboratory and the mills have agreed on a minimum weight of yarn necessary for a trustworthy ploning test. The unit of their test is the "lea" i.e., a hank of 120 yards wound up in 80 rounds of 4½ feet. They adopt standard breaking loads for various counts of yarn and subject the particular yarn under examination to the Lea Tester. They have also a single thread tester and with the help of it they find out the tensile strength of a single thread of the lea tested. Now our method differs from this, in that as we cannot afford to waste hundreds of yards of yarn at every test, we have not accepted the minimum of weight adopted by the laboratory as a reliable ploning test. From a hank of 600 rounds (i.e. 800 yards) wound up into 6 leases of 100 rounds each, we pick up at random 6 hanks of 4 yards each. Each of these hanks has a circular length of two feet i.e. each contains 8 threads, and the tensile strength of each of these is measured on the testing instrument (devised after the standard instrument used in mills), and an average of the results of six tests is worked out. The standard breaking loads for various counts of yarn accepted by the mills are also adopted by us and it helps us to compare results with those of mill yarn. Needless to say that we subject yarn obtained from various mills to the same testing instrument that we use for our own purposes, and arrive at results which cannot in any way be questioned. Thus, for instance, the standard breaking load of a 4 yard hank of 20 counts is 120 tolas. That is regarded as 100 per cent test. Not that all the mills produce yarn which stands that cent per cent test, but that is the standard of test. Now let us see the results of examination of yarn of 20 counts of these different mills in Ahmedabad. I have purposely taken yarn of 20 counts, because that is the count usually spun in the Ashram. The Calico Mill yarn was found to be 90.9 per cent the Shahpur Mill 85.55 per cent, and the Commercial Mills 69.29 per cent.

To come now to the results of examination of our yarns, the first week showed that out of over a hundred samples examined only 5 rose above 70 per cent, 12 above 60 per cent, and 13 above 50 per cent, yarn lower than 50 being regarded as unfit for weaving. That is to say, the first week showed that no one approached the standard test, and more than 60 per cent of the spinners failed to pass even the minimum test. I forget to mention that we not only examined the tensile strength, we

examined the evenness by working out an average of the counts of various 4 yard hanks examined. The yarn of the three mills mentioned above was found to be of 90 per cent evenness

The **third week** showed the following results:

| | | |
|---|---|---|
| Above 70 % test and 90 % evenness | | 2 |
| " 60 % " " 75 % " | | 9 |
| " 50 % " " 75 % " | | 29 |
| | Total spinners 85 | 40 |

**Fourth Week**

| | | |
|---|---|---|
| Above 80 % test and 87 % evenness | | 1 |
| " 70 % " " 82 % " | | 2 |
| " 60 % " " 85 % " | | 23 |
| " 50 % " " 85 % " | | 38 |
| | Total spinners 104 | 64 |

**Seventh Week**

| | | |
|---|---|---|
| Above 100 % test and 86 % evenness | | 1 |
| " 90 % " " 81 % " | | 2 |
| " 80 % " " 80 % " | | 12 |
| " 70 % " " 80 % " | | 22 |
| " 60 % " " 83 % " | | 28 |
| " 50 % " " 80 % " | | 20 |
| | Total spinners 99 | 85 |

**Ninth Week**

| | | |
|---|---|---|
| Above 110 p. c. test and 70 p. c. evenness | | 1 |
| " 100 " " " 80 " | | 1 |
| " 90 " " " 85 " | | 4 |
| " 80 " " " " " | | 17 |
| " 70 " " " " " | | 25 |
| " 60 " " " " " | | 30 |
| " 50 " " " " " | | 22 |
| | Total spinners 111 | 104 |

**Tenth Week**

| | | |
|---|---|---|
| Above 100 p. c. test and 85 p. c. evenness | | 4 |
| " 90 " " " 85 " " | | 9 |
| 80 " " " 90 " " | | 22 |
| " 70 " " " 85 " " | | 25 |
| " 60 " " " 80 " " | | 10 |
| " 50 " " " 75 " " | | 5 |
| | Total spinners 73 | 72 |

That is to say, only one failed to pass the minimum test. Fewer were examined this week, because those who have steadily scored much above the average were exempted.

The results show the remarkable progress achieved. At the end of ten weeks we find four of the spinners spinning better than good mill yarn, and six quite as good, and a large majority have reached the best of yarn produced by an average mill. Much remains yet to be done in the matter of evenness of yarn, which can be improved only by months of steady and careful practice.

Let every spinning and weaving centre test the yarn received from its spinners and insist on a minimum test, and we shall before long see a remarkable improvement in the quality of our Khadi. Let any member of the A. I. S. A. and any voluntary spinner desirous of knowing the quality of his yarn send it up properly backed to the A. I. S. A., and see wherein his yarn is defective and needs improvement. The efficiency achieved by a voluntary spinner cannot but re-act on that of those spinning for wages.

As it is, the A. I. S. A. tests select samples out of the yarn it receives, and sends detailed instructions to the spinners regarding the merits or defects of their yarn. A number of testing instruments are available at the office of the Tadkasel branch of the A. I. S. A. Sabarmati, which has already supplied over a dozen to some of the big Khadi depots.

M. D.

# All-India Deshabandhu Memorial

| | Rs. | a. | p. |
|---|---|---|---|
| **Already acknowledged in 'Young India' of 5-8-26** | 1,74,813 | 1 | 11 |
| Received from Sjt. Mugandal Premjiran & Co., being collections in Rangoon (Burma) through Sjt. Manilal Kothari as under — | Rs | a. | p. |
| Sjt. Gokhal | 10 | 0 | 0 |
| " Seo | 25 | 0 | 0 |
| " Prahlad Maharaj | 11 | 0 | 0 |
| " Jatashankarbhai | 5 | 0 | 0 |
| Messrs Chhaganlal & Co | 25 | 0 | 0 |
| Shri Vankaner Bros | 25 | 0 | 0 |
| Brothers | 31 | 0 | 0 |
| Friend of Manibhai | 5 | 0 | 0 |
| Sjt. Mouji Manek | 30 | 0 | 0 |
| " J. K. Munshi | 101 | 0 | 0 |
| Staff of Central Bank | 25 | 0 | 0 |
| Sundry | 5 | 0 | 0 |
| Proceeds of sale of 2 gold rings | 16 | 4 | 0 |
| Zaveri Chandlal Hemchand | 125 | 0 | 0 |
| Sjt. J. B. Dass | 500 | 0 | 0 |
| " Osman Mast Khan | 101 | 0 | 0 |
| Contributions from Moulmein | 2,500 | 0 | 0 |
| " " | 100 | 4 | 0 |
| Cash | 10 | 0 | 0 |
| Shri Bose | 101 | 0 | 0 |
| Shantilal Lakhmichand | 101 | 0 | 0 |
| Shri Iyer | 25 | 0 | 0 |
| Sjt. M. G. Kapadia | 151 | 0 | 0 |
| Sjt. D. R. Desai | 31 | 0 | 0 |
| Babu Soniram Poddar | 2,000 | 0 | 0 |
| " Netram Rambaksh | 101 | 0 | 0 |
| Sjt. Dyalji Dahyabhai | 75 | 0 | 0 |
| " Chhaganlal Vasanji | 51 | 0 | 0 |
| Through Bharat Sevak Sangh | 80 | 8 | 0 |
| Ramji Mithavala | 11 | 0 | 0 |
| Half of the collections made at the meeting with Maulana Shaukatali | 159 | 11 | 3 |
| Staff Rangoon mill | 10 | 0 | 0 |
| In the Marwadi Hall meeting | 1 | 0 | 0 |
| Sjt. M. T. Gandhi | 201 | 0 | 0 |
| Shah Ghelabhai Desai | 51 | 0 | 0 |
| Shri S. R. Kedia | 400 | 0 | 0 |
| " Ambalal Bhimbhai | 51 | 0 | 0 |
| " Gosalbhai | 25 | 0 | 0 |
| " Narsinl Bhimbhai | 51 | 0 | 0 |
| " Thakordas Hirabai | 101 | 0 | 0 |

| | | | |
|---|---|---|---|
| „ Egal Marto | 75 | 0 | 0 |
| „ Hirjee Ghalabhai | 251 | 0 | 0 |
| „ H. B Nayogi | 751 | 0 | 0 |
| Mohanlal Lalchand | 25 | 0 | 0 |
| Amantram Vrajlal | 51 | 0 | 0 |
| Amratlal Sobhagchand | 31 | 0 | 0 |
| Kantilal Chunilal | 151 | 0 | 0 |
| Premsukhdas Panamchand | 401 | 0 | 0 |
| Shri Kasha Ben | 11 | 0 | 0 |
| Thakordas Gokaldas | 121 | 0 | 0 |
| Ramdyalji Sevak | 101 | 0 | 0 |
| Contributions of Mandals | 3702 | 0 | 0 |
| Umarsi Valji | 151 | 0 | 0 |
| Narotamdas Dwarkadas | 121 | 0 | 0 |
| Purushottamchand Mulchand Co. | 301 | 0 | 0 |
| Trikamdas Niyalchand | 151 | 0 | 0 |
| Shaikh Haji Bhadur | 150 | 0 | 0 |
| M. C Harikrasna | 101 | 0 | 0 |
| Keshavlal Bhaichand | 151 | 0 | 0 |
| Give and Take Co. | 101 | 0 | 0 |
| Nanji Shamji Co. | 201 | 0 | 0 |
| Ranchhoddas Jeram Co. | 151 | 0 | 0 |
| Vasajpal Pradhan | 201 | 0 | 0 |
| Dayalji Gavindji | 101 | 0 | 0 |
| Karimbhai Lalji Sajan | 101 | 0 | 0 |
| Vithaldas Purshotam | 101 | 0 | 0 |
| B. M. Kharvar | 251 | 0 | 0 |
| Ramji Vrijpal | 31 | 0 | 0 |
| Ravji Nensey | 251 | 0 | 0 |
| Bose | 50 | 0 | 0 |
| Desai Bros. | 201 | 0 | 0 |
| Laxminarain Sarakha | 101 | 0 | 0 |
| Sindhi Gentleman | 2000 | 0 | 0 |
| Tokarsee Muljee | 500 | 0 | 0 |
| Bhimani Saral | 75 | 0 | 0 |
| Surajmal Lallchhai | 351 | 0 | 0 |
| S. S Neogy | 1001 | 0 | 0 |
| Dhanji Bhojraj Co. | 201 | 0 | 0 |
| Mumyia Megraj | 101 | 0 | 0 |
| Desai Printing Press | 101 | 0 | 0 |
| Nagardas Bhaichand | 71 | 0 | 0 |
| Barjorjee | 51 | 0 | 0 |
| Thakordas Chhotalal | 101 | 0 | 0 |
| Ghasu Dahyabhai | 71 | 0 | 0 |
| Ashabhai Deshaibhai | 101 | 0 | 0 |
| Manilal Virchand | 31 | 0 | 0 |
| Contributions of Bans | 400 | 0 | 0 |
| Mulchand Shah | 201 | 0 | 0 |
| Ban Maul Ben | 25 | 0 | 0 |
| S. N. Sen | 151 | 0 | 0 |
| Rudraji Desai | 251 | 0 | 0 |
| Anandjibhai Kachra | 301 | 0 | 0 |
| Nathalal Dayabhai | 151 | 0 | 0 |
| Shivji Ranji | 25 | 0 | 0 |
| Maulal Vadilal Nanavati | 201 | 0 | 0 |
| Chhotabhai Gulabbhai | 251 | 0 | 0 |
| Manibhai Pragji | 151 | 0 | 0 |
| Mohanlal Vadilal | 101 | 0 | 0 |
| M. P Shah | 41 | 0 | 0 |
| Malji Vrajpal | 51 | 0 | 0 |
| S. S. Halkar | 51 | 0 | 0 |
| Dr. Gurudat | 15 | 0 | 0 |
| Mancakhlal Dolatchand | 151 | 0 | 0 |
| A. B Benarji | 151 | 0 | 0 |
| A. D. Natiman | 501 | 0 | 0 |
| Contribution of Promo | 2000 | 0 | 0 |
| General Fund | 25043 | 11 | 3 |

The following amounts were given earmarked for Kathiawar Khadi work

| | | | |
|---|---|---|---|
| Soni Naya Arjan | 101 | 0 | 0 |
| Sanghavi Chunilal Jagannath | 251 | 0 | 0 |
| Parikh Narbharam Ravjibhai | 151 | 0 | 0 |
| Kasalchand Dayabhai | 51 | 0 | 0 |
| Vachani Chhagan Bhawan | 101 | 0 | 0 |
| Harakhchand Jadavji | 31 | 0 | 0 |
| Motichand Makanji | 501 | 0 | 0 |
| Mulji Bhagwanji | 101 | 0 | 0 |
| Valijibhai Ahmad | 101 | 4 | 0 |
| Sundarji Nanji | 501 | 0 | 0 |
| Hansraj Nanji | 501 | 0 | 0 |
| P. V. Mody | 101 | 0 | 0 |
| Shivlal Jagjivan | 31 | 0 | 0 |
| A. Gordhandas Co. | 501 | 0 | 0 |
| Prabhashanker Parekh | 400 | 0 | 0 |
| Sobhagchand Kevalchand | 51 | 0 | 0 |
| C. C. Tahamiya | 101 | 0 | 0 |
| Dr. Harakhchand | 251 | 0 | 0 |
| „ „ | 21 | 0 | 0 |
| Maganlal Pranjivan Co. | 5001 | 0 | 0 |
| Amratlal Gangadhar | 201 | 0 | 0 |
| Keshvlal C/o Motilal Premsukhdas | 101 | 0 | 0 |
| Maganlal Bros. | 51 | 0 | 0 |
| Anandlal Becharlal Co | 3001 | 0 | 0 |
| Harilal Narandas Co | 501 | 0 | 0 |
| Santishanker Vanishanker | 200 | 0 | 0 |
| K. K. Kothari | 151 | 0 | 0 |
| Chhaganlal & Co | 70 | 0 | 0 |
| V. D Mehta | 501 | 0 | 0 |
| Popatbhai Dayabhai | 1001 | 0 | 0 |
| | 14743 | 4 | 0 |

Rs 25043—11—3 General Fund
„ 14743—4—0 Earmarked for Kathiawar Khadi work

„ 39786—15—3
less 7000—0—0 Already acknowledged in Young India

Rs 32786—15—3
0—1—0 less stamp

| | | | |
|---|---|---|---|
| | 32786 | 14 | 3 |
| Bhyrsilal C/o Apta Bungalow, Vilaparla | 5 | 0 | 0 |
| Received upto 13-8-26 **Total** | **2,07,605** | **0** | **2** |

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

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## The Story of My Experiments with Truth

(By M. K. Gandhi)

### Part II

### Chapter XV

#### Religious Ferment

It is now time to turn again to my experiences with Christian friends.

Mr Baker was getting anxious about my future. He took me to the Wellington Convention The Protestant Christians organise such gatherings every few years for religious enlightenment or, in other words, self-purification One may call this religious restoration or revival The Wellington Convention was of this type The chairman was the famous divine of the place, the Rev Andrew Murray Mr Baker had hoped that the atmosphere of religious exaltation at the Convention and the enthusiasm and earnestness of the people attending it, would inevitably compel me to embrace Christianity.

But his final hope was the efficacy of prayer He had an abiding faith in prayer It was his firm conviction that God could not but listen to prayer fervently offered. He would cite the instances of men like George Muller of Bristol who depended entirely on prayer even for his temporal needs. I listened to his discourse on the efficacy of prayer with unmixed attention, and assured him that nothing could prevent me from embracing Christianity should I feel the call I had no hesitation in giving him this assurance, as I had long since taught myself to follow the inner voice. I delighted in submitting myself to it. To act against it would be difficult and painful to me

So we went to Wellington. Mr Baker was hard put to it in having a coloured man like me for his companion. He had to suffer inconveniences on many occasions entirely on account of me We had to break the journey on the way as one of the days happened to be a Sunday and Mr. Baker and his party would not travel on the sabbath Though the manager of the station hotel agreed to take me in after much altercation, he absolutely refused to admit me to the dining room Mr. Baker was not the man to give way easily. He stood by the rights of the guests of a hotel But I could see his difficulty. At Wellington also I stayed with Mr Baker. In spite of his best efforts to conceal the little inconveniences that he was put to, I could see them all.

This Convention was an assemblage of devout Christians. I was delighted at their faith. I met the Rev. Murray. I saw that many were praying for me I liked some of their hymns, they were very sweet.

The Convention lasted for three days. I could understand and appreciate the devoutness of those who attended it. But I saw no reason for changing my belief—my religion It was impossible for me to believe that I could go to heaven or attain salvation only by becoming a Christian When I frankly said so to some of the good Christian friends they were shocked But there was no help for it

My difficulties lay deeper. It was more than I could believe that Jesus was the only incarnate son of God and that he who believed in Him would have everlasting life. If God could have sons, all of us were his sons. If Jesus was like God, or God Himself, then all men were like God and could be God Himself My reason was not ready to believe literally that Jesus by his death and by his blood redeemed the sins of the world Metaphorically there might be some truth in it. Again, according to Christianity only human beings had souls, and not other living beings, for whom death meant complete extinction while I held a contrary belief. I could accept Jesus as a martyr, as embodiment of sacrifice, and a divine teacher, but not as the most perfect man ever born His death on the Cross was a great example to the world, but that there was anything like a mysterious or miraculous virtue in it my heart could not accept. The pious lives of Christians did not give me anything that the lives of men of other faiths had failed to give. I had seen in other lives just the same reformation that I had heard of among Christians. Philosophically there was nothing extraordinary in Christian principles From the point of view of sacrifice, it seemed to me that the Hindus' greatly surpassed the Christians'. It was impossible for me to regard Christianity as a perfect religion or the greatest of all religions.

I shared this mental churning with my Christian friends whenever there was an opportunity, but their answers could not satisfy me

Then if I could not accept Christianity either as a perfect, or the greatest, religion, neither was I then convinced of Hinduism being such. Hindu defects were pressingly visible to me. If untouchability could be a

part of Hindaism, it could but be a rotten part or an excrescence I could not understand the *raison d'etre* of a multitude of sects and castes What was the meaning of saying that the Vedas were the inspired Word of God? If they were inspired, why not also the Bible and the Koran?

As Christian friends were endeavouring to convert me, even so were Mussalman friends Abdulla Seth had kept on inducing me to study Islam, and of course he had always something to say regarding its beauty

I expressed my difficulties in a letter to Raychandbhai I also correspondeed with other religious authorities in India and received answers from them Raychandbhai's letter somewhat pacified me. He asked me to be patient and to study Hindaism more deeply One of his sentences was to this effect: 'On a dispassionate view of the question, I am convinced that no other religion has the subtle and profound thought of Hindaism, its sense of the soul, or its charity'

I purchased Sale's translation of the Koran and began reading it I also obtained other books on Islam. I communicated with Christian friends in England One of them introduced me to Edward Maitland with whom I opened correspondence He sent me *The Perfect Way*, a book he had written in collaboration with Anna Kingsford. The book was a repudiation of the current Christian belief He also sent me another book—*The New Interpretation of the Bible*. I liked both. They seemed to support Hindaism. Tolstoy's *The Kingdom of God is within you* overwhelmed me It left an abiding impression on me. Before the independent thinking, profound morality, and the truthfulness of this book, all the books given me by Mr Coates seemed to pale into insignificance.

My studies thus carried me in a direction unthought of by the Christian friends My correspondence with Edward Maitland was fairly prolonged and that with Raychandbhai continued until his death I read some of the books he sent me. These included *Panchikaran*, *Mumukshu Prakaran* of *Yogavasishtha*, HaribhadraSuri's *Shaddarshan Samuchchaya* and others

Though I took a path my Christian friends had not intended for me, I have remained for ever indebted to them for the religious quest that they awakened in me I shall always cherish the memory of their contact The years that followed had more, not less, of such sweet and sacred contacts in store for me

(Translated from *Navajivan* by M D )

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*Manager Y. I.*

## A Successful Experiment

The annual report of work of Vedchhi Khadi Ashram published in last weeks *Navajivan* is full of facts and figures, solid and tangible enough to convince the most confirmed sceptic of the essential place that Khadi occupies in the economic life of Indian villages The worker in charge of the Ashram who has prepared the report is Mr Chaganlal Mehta, who has settled in Vedchhi, the centre of the Kaliparaj villages of Bardoli Taluka with his wife and children Mr Chaganlal and his wife are both experts in the processes of Khadi manufacture, and both with the help of local workers reached the 65 villages in their area three to four times during the year

Their work during the first year, says the report, consisted in persuading people to buy and in teaching them to work the Charkha This year they visited every house having a Charkha repaired and put in working order such of the wheels as were broken or not working, taught the people the use of the hand-gin and the carding bow, and advised them to stock enough cotton for their use. They also noted down against the names of spinners, the quantity of yarn they promised to spin within a certain period, and on the lapse of that period visited them again and found that the promises were in almost all cases fulfilled.

They had a magic lantern also, which was shown in 21 villages, 3100 men attending the lectures—the subject being the value of the Charkha as an economic factor and as a moral lever for the spread of temperance Many people addicted to drink took advantage of these lectures and as a result of the campaign every family that has taken to the Charkha is free from the curse of drink. The disappearance of drink has naturally been followed by more thrifty habits of life and consequent freedom from the clutches of the sowcar (money lender) and the pobhean

2,736 lb. of yarn was received during the year under report for weaving, as against 500 lb during the previous year, the number of spinners being 504 as against 110. 2,736 lb of yarn means 6,205 square yards of Khadi.

82 spinning wheels, 113 spindles, 14 hand-gins, 25 bag and 14 small carding bows and 3 looms were purchased from the Ashram shop

The report makes special mention of names of those who having lands of their own and having thus occupied themselves with agricultural operations during the busy season, spun more than 20 lbs during the year and interesting details about some of them have been given. Here are the the names.

| Name | Village | Yarn in lbs. | Family Members | Land cultivated (acres) |
|---|---|---|---|---|
| Somabhai (1) | Vedchhi | 57 ¼ | 13 | 34 |
| Kalabhai (2) | Bedkhi | 42 | 5 | 14 |
| Velbhabhai (3) | Bada | 39 | 2 | 0 |
| Chhagdabhai | Shelhver | 34 | 10 | 14 |
| Uklabhai | Surali | 34 | 6 | 14 |
| Kalyanbhai (4) | Sagrampara | 33¼ | 70 | 152 |
| Gomjibhai | Vedchhi | 33¼ | 6 | 9 |
| Rupabhai | " | 31½ | 8 | 27 |
| Mangabhai | Mamadada | 30½ | 8 | 14 |
| Harji | Makanjer | 28¾ | 10 | 28 |
| Nersing | Maveria | 26 | 15 | 34 |

| | | | | |
|---|---|---|---|---|
| Moya | Dadaria | 24 | 10 | 15 |
| Uka | Khavao | 23¼ | 5 | 23 |
| Dhedka | Beda | 23 | 8 | 18 |
| Kikabhai | Jasangpara | 22½ | 10 | 40 |
| Gopalbhai | Mavaria | 21½ | 8 | 20 |
| Vajira | Dadaria | 20½ | 7 | 12 |
| Ranchhod | Vedchhi | 20¼ | 6 | 16 |
| Sokhabhai | Dadaria | 20¼ | 8 | 13 |
| Jagabhai | Ambach | 20½ | 7 | 6 |
| Jamabhai | Umarkui | 20½ | 7 | 8 |
| Harjibhai | Mesarvada | 20 | 13 | 20 |
| Thakorbhai Jakisan | Uchhada | 20 | 7 | 12 |
| Dhada | Sarali | 23½ | 8 | 14 |
| 24 Families | 16 Villages | 670 | 256 | |

These names with other details are reproduced in order to show that every one tills a considerable area of land himself and yet finds time to spin, and that these enthusiasts are spread over no less than 16 villages.

The report gives interesting particulars about some of these spinners No (1) cultivates his land, supports a family of 13 (only three of whom are adult workers), and has 15 to 16 head of cattle to take care of. He has a hand-gin, a carding bow and 5 spinning wheels He produced cloth enough for the needs of his family and sold Rs 9 worth of surplus Khadi.

No (2) has more land than he can manage and hence cultivates only half himself, and in spite of the pressure of work found time to spin enough for the use of his family and sell Rs 20 worth of surplus Khadi

No. (3) has no land of his own, but is better than the agriculturist himself in so much as he lives on agricultural labour. The husband and wife spun enough for themselves and sold the surplus Khadi.

No (4) is a big agriculturist with a family of 70 members. He cultivates 112 acres *i. e.* 200 bighas of land, and possibly the spinning wheel may not be to him, what it has been to others, a means of adding to a limited income But he has taken to it like fish to water. He not only spins but weaves his own yarn. He has 18 spinning wheels, 1 hand gin, 1 carding bow, and one loom. Many of the wheels have been recently purchased, the 33 lb. that he has spun having been spun on the one or two he had during the year.

The report continues the name of one of the Kaliparaj workers, aged 62, who has distributed most of his land to his sons and daughters, and cultivates just enough for himself, and goes about from village to village with Mr. Chunilal and his party. He found sufficient time to spin 10 lb. of yarn, has kept cloth just enough for his use, and goes about making small presents out of the surplus Khadi, with a view to encouraging new spinners.

The Ashram has already been able to train 11 weavers out of the Kaliparaj community, and bids fare to train some more to meet the increasing needs of steadily increasing yarn.

There are in all 14 looms for which no weaving shed has had to be built, people having offered parts of their own huts to accommodate them. A money lender who used to shun the workers in the beginning has now offered them a home and accommodation for two looms. The Ashram has a circulating library, which through the kind offices of the Cheap Literature Society, has distributed 300 copies of the Bhagwad Gita and other useful literature amongst the literate people of the community.

The report thus sums up the benefits conferred on the community by the spinning wheel

(1) It has helped them to utilise their spare time, and to eke out their income.

(2) It has abolished alike the curse of drink and of idleness.

(3) It has inculcated habits of thrift, cleanliness and perseverance.

(4) It has awakened a sense of self-respect in the community and has taught them to look both the sowcar and the official straight in the face. **M. D**

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### A Wise Step

The manager of the Khadi Store conducted in the office of the Pramdeya Dayangrasharak Sangh Davangere, Mysore, reports that the municipal council of that place has remitted the octroi duty imposed on imports of Khadi. This is an example to be copied by every municipality. It is the least that municipalities can do for the revival of the ancient industry. Let me repeat for the thousandth time that Khadi means cloth woven on a handloom out of handspun yarn

### Gujarat Figures

The following figures bring the production and sale of Khadi in Gujarat to the end of June

| | Production. | Sale. |
|---|---|---|
| Gujarat Rs. | 8, 149 | 9, 647 |
| Total of previous report as published in "Young India" of 5th inst, | 1,43,293 | 1,98,857 |
| Total up to end of June | 1,51,442 | 2,08 504 |

**M. K. G.**

## Value of Self--restraint

The Editor, '*Young India*,' Sabarmati.

Sir,

In the concluding chapter of the article 'Towards Moral Bankruptcy' you state that 'the sexual act with the unnatural safeguard against procreation is likely to be more exhausting than such act performed with a full sense of the responsibility attached to it.'

You further 'hope young men do not deceive themselves into the belief that when there is no procreation the mere indulgence does not matter, does not weaken.'

In support of this view we can quote the following authority of Jain philosophy from the book on Jainism by Mr. Herbert Warren

"The science of breath teaches that in every activity you have to use the force of breath, which force is measured by the number of breaths spent; and it is the subtle breath not the ordinary breath that is now meant

"In the state of concentration, according to the Jain teaching, if you spend four breaths, then in good thoughts you spend six; in sitting in silence you spend ten, in speaking, twelve, and in sexual intercourse, you spend thirty-six of the subtle breath

"According to the Jain philosophy (and other philosophies also), the creative fluid can be changed into a higher substance which can be used for spiritual purposes. It gives, in fact, a strong will

"There is a special Jain teaching which is not the teaching of any other philosophical system, that in every act of sexual intercourse nine hundred thousand living beings, very minute, of the shape of the human being, and having five senses, but no mind, are generated and killed.

"It is an infuriating force (sexual act) which obscures right belief and right action, the virtues are all set aside at the time, also reason.

"It is the opinion of the Jain philosophy that the plans, ideas, intentions, and tendencies of a person, who is full of excessive passion, do not bear fruit."

Matunga I am etc,

21-8-26 Sd/ S K. Jain

# Young India

## Telltale Figures

*( By M. K. Gandhi )*

The following summary of the membership of the All India Spinners' Association of the 'A' class cannot fail to attract the attention of the readers, especially of the members themselves.

| Province | Enrolled Members | Full Subscribers | Percentage |
|---|---|---|---|
| 1 Ajmer | 17 | 7 | 41 |
| 2 Andhra | 455 | 106 | 24 |
| 3 Assam | 155 | 2 | 1 |
| 4 Behar | 227 | 61 | 27 |
| 5 Bengal | 549 | 178 | 33 |
| 6 Berar | 18 | 14 | 78 |
| 7 Burma | 6 | 5 | 83 |
| 8 C. P. Hindi | 47 | 26 | 55 |
| 9 C. P. Marathi | 67 | 47 | 70 |
| 10 Bombay | 80 | 44 | 55 |
| 11 Delhi | 61 | 6 | 29 |
| 12 Gujarat | 467 | 282 | 60 |
| 13 Karnatak | 176 | 61 | 36 |
| 14 Kerala | 61 | 61 | 34 |
| 15 Maharashtra | 237 | 86 | 38 |
| 16 Punjab | 68 | 23 | 34 |
| 17 Sind | 44 | 20 | 45 |
| 18 Tamil Nadu | 601 | 160 | 32 |
| 19 U. P. | 150 | 61 | 41 |
| 20 Utkal | 33 | 15 | 45 |
| | 3,976 | 1,231 | 36 |

As against 3,979 persons who enrolled themselves as members only 1,231 i. e., 36 per cent have paid their quota of yarn to date. Assam with only 1 p. c. full subscribers comes by far the last on the list. Andhra is the most offender with 24 p. c. Burma tops the list with 83 p. c., but it is no wonder since it had only 6 members to start with.

These figures show that people do not like regularity, they do not like to work steadily for the country. The spirit of sustained sacrifice is lacking. No one need imagine that with monetary subscriptions the conditions will be much better. Where is the public worker who has had no painful experience of arrears? I remember the complaints of old Congress Secretaries when the A. I. C. C. subscription used to be a lump sum. Negligence is ingrained among many workers. Public work has not yet risen from the status of a pastime or patronage to that of a primary duty. And yet for one who desires a healthy social and public life, public service is as much a duty as is service done to oneself or to one's family. May not the ancient five sacrifices be renamed sacrifice for self, family, village, nation and humanity? That life only is worth living in which there is a harmonious correlation, no antagonism, among the several sacrifices. The spinning subscription is a national sacrifice of the highest measure, not in conflict with the requirements of humanity, and certainly not in conflict with those of the village, family or the individual.

For me, therefore the lesson that this study in figures teaches is not one of despair, nor of revising the nature of the subscription or the method of paying it. The more I study the spinning movement, the more convinced I become of the soundness of requiring and giving steady daily labour of half an hour at least at the spinning wheel and of keeping up the present rate of subscription. Even if the 1231 members keep up the regular supply, without fuss, without interruption, the discipline will revolutionise their lives and the subscribers will be found to be fit instruments for national service when the supreme test comes, as it must some day.

The largest number of steady workers is derived today from this body of regular spinners. The statistics I am collecting and publishing, as regularly as I can get them, must open the eyes of all unbiassed thinkers to the usefulness of the only immediate remedy for the growing distress of the poor millions and to the only real link between the cultured few and the starving many. Babu Rajendra Prasad has well said in his eloquent defence of Khaddar

"But people may say why should we pay this higher price? What after all is the good of reviving this dead industry? Only those can put this question who have not sufficiently realised the grinding poverty of the masses of the people of this country. All a priori economics is waste in the appalling presence of this chill penury which freezes the genial current of the soul. I will give only one figure which is a rough figure but which is none the less reliable. In 1922, we distributed no less than Rs 26,000 by way of wages to weavers and spinners. In 1925 we paid no less than Rs 46,000 out of which Rs. 28,000 was paid to spinners alone—spinners who could not have earned anything if they did not spin. These figures relate only to the organisation under the direct control of the Congress in this province. They do not include the figures of the Gandhi Kutir whose work until recently was even more extensive than that of the Congress Khaddar Bhandar. I ask in all solemnity what other organisation is there in this province which can afford to distribute over a lakh to people who would otherwise earn nothing and to whom it gives what it gives not by way of charity but as wages honestly earned? Khaddar is really a life-giving industry and to revive it is to furnish food to countless starving persons. It blesses those who give and those who receive it, as it is not mere charity, and creates in the recipient a sense of self-respect while at the same time making the distributor humble." And what is true of Behar is true of every province.

The A. I. S. A. is operating with over Rs. 18,00,000 throughout the whole of India. The bulk of the returns goes directly into the pockets of those who would otherwise be workless.

Let the sceptics peruse the figures. If they have better use for the money, better employment for the workless paupers, let them say so. If not, it is up to them to lend a helping hand to this great and growing movement which is as much moral and economic as it is political. Its moral and economic effect is immediate and tangible, its political effect is distant and derivable from the first two, not independent of them.

Let those who are in arrears beware! At the end of the year, they will find their names struck off, if they do not wake up and spin and send the yarn they have hitherto neglected to spin and send. Debts of honour have priority over those enforceable in a court of law. The spinning subscription is a national debt of honour.

## Curse of Child Marriage

*( By M. K. Gandhi )*

Mrs. Margaret E. Cousins has sent me notes of a tragic case that appears to have just occurred in Madras and has arisen out of a child marriage, the girl being 13 years and the 'husband' 26. Hardly had the pair lived together for 13 days when the girl died of burning. The jury have found that she committed suicide owing to the unbearable and inhuman solicitations of the so-called husband. The dying deposition of the girl would go to show that the 'husband' had set fire to her clothes. Passion knows no prudence, no pity.

But how the girl died is beside the point. The indisputable facts are

(1) that the girl was married when she was only 13;

(2) that she had no sexual desire inasmuch as she resisted the advances of the 'husband';

(3) that the 'husband' did make cruel advances;

(4) and that she is now no more.

It is irreligious, not religious, to give religious sanction to a brutal custom. The *Smritis* bristle with contradictions. The only reasonable deduction to be drawn from the contradictions is that the texts that may be contrary to known and accepted morality, more especially to the moral precepts enjoined in the *Smritis* themselves, must be rejected as interpolations. Inspiring verses on self-restraint could not be written at the same time and by the same pen that wrote the verses encouraging the brute in man. Only a man innocent of self-restraint and steeped in vice could call it a sin not to marry a girl before she reached the age of monthly periods. It should be held sinful to carry a girl for several years after the periods begin. There cannot be even the thought of marriage before the periods begin. A girl is no more fit to bear children on beginning the periods than a lad is to procreate as soon as he grows the first hair on his upper lip.

This custom of child marriage is both a moral as well as a physical evil. For it undermines our morals and induces physical degeneracies. By countenancing such customs we recede from God as well as Swaraj. A man who has no thought of the tender age of a girl has none of God. And undergrown men have no capacity for fighting battles of freedom or, having gained it, of retaining it. Fight for Swaraj means not mere political awakening but an all round awakening—social, educational, moral, economic and political.

Legislation is being promoted to raise the age of consent. It may be good for bringing a minority to book. But it is not legislation that will cure a popular evil; it is enlightened public opinion that can do it. I am not opposed to legislation in such matters but I do lay greater stress on cultivation of public opinion. The Madras case would have been impossible if there had been a living public opinion against child marriages. The young man in question is not an illiterate labourer but an intelligent educated type. It would have been impossible for him to marry or touch the girl, if public opinion had been against the marriage or the consummation of the marriage of girls of tender age. Ordinarily a girl under 18 years should never be given in marriage.

## Notes

### Pandit Malaviyaji and the Bengal Government

The Government of Bengal may well congratulate itself upon the courage it has shown in retracing its steps and dropping the proceedings against Pandit Malaviyaji and Dr. Moonje for their civil disobedience. But one could wish that there was grace about the withdrawal of these proceedings. The Standing Counsel for the Government of Bengal made a statement which, I think, was highly offensive. There is no regret shown on behalf of the Government, no apology offered to the distinguished patriots, but, on the contrary, a veiled suggestion that there was possibly some connection between Panditji's presence in Calcutta and the riots that took place, although, the Standing Counsel is obliged to admit that there was nothing offensive or provocative in Panditji's speech on the strength of which the prohibition order was taken out. Surely, it was up to the officials who took the proceedings to see the full text of the speech before applying for an order under Section 144, especially when the order was to be against persons so well-known in public life as Pandit Malaviyaji and Dr. Moonje. If it was a private party that had acted so hastily as the Government of Bengal seem to have done in this case, that party would have rendered itself liable to an action for damages. If public opinion was well organised and strong, it could bring to book a Government that acted so rashly and recklessly as the Bengal Government have done. In the face of these proceedings is it any wonder that complaint is often heard that proceedings are often thoughtlessly, hastily, and sometimes even vindictively, taken against innocent persons in virtue of arbitrary powers taken by the Government under laws in the framing of which they have had the most part?

### 'Squeezing out'

A letter from South Africa states:

> "The policy of squeezing out or 'civilising labour' in all Government Departments is proceeding apace and in the Railway Department at Pietermaritzburg and Ladysmith hundreds of Indians have been given notice, in some cases of thirteen days only to transfer to Durban or get out of the service. This is being done with people who have given 35 to 50 years to the service at one end the same place. To these poor illiterate people who have given the best part of their lives to the service, a transfer is a change to a new world, and I am made to understand that in a large number of cases they are leaving the service and getting repatriated to India.'

The alternative of transfer to Durban is really no alternative to leaving the service. And those who do go to Durban must ultimately come under the ban when the 'civilising' process reaches Durban. What hasts one however is not the notices but the indecent hurry with which the policy of extirpation of the Asiatic is being pursued in spite of the fact that very soon a conference is to sit to consider the question of the status of Asiatics in South Africa. But let us wait, prepare the atmosphere for the coming South African deputation and hope for the best.

### The Colour Bar Bill

The following letter from the Department of Mines and Industries, South Africa, to the Natal Indian Congress is the finish to the Colour Bar Bill:

"With reference to your telegram dated the 14th instant addressed to His Excellency the Governor General regarding the Mines and Works Act Amendment Bill, I am directed to inform you that it is the intention of the Government to do away to consider the issue of regulations to restore at all events the *status quo* as it existed before the Courts declared certain regulations *ultra vires*. This is necessary in the interests of health and safety.

"There is no present intention of extending the regulations beyond the position as it existed prior to the Court's judgment. Should any such extension be contemplated in the future every reasonable opportunity will be given to all parties in the Union interested in the matter to make representations.

"In the circumstances no good purpose would appear to be served by granting the interview proposed."

It means no relief to the community except that no drastic measures are to be immediately taken. It contains no guarantee that no such steps will be taken in future. On the contrary the community has been gently prepared for its enforcement. As I have remarked before, a bad law is bad, whether it is immediately enforced or hung like the sword of Damocles over the heads of those affected by it.

### Its Awful Consequences

A correspondent sends me a long article on child-marriage and enforced widowhood in Bengal. He says:

You are surely aware that the condition of Hindu society in other provinces is no better, if not worse, than prevailing in Bengal. Early marriage and girl widowhood exists in a specially virulent form amongst the depressed classes of Hindu society in Bengal. It is very frequent amongst Dom, Chamar, Namasudra, Kaibarta (fishermen) classes. These people on the other hand form the bulk of Hindu population in Bengal. I wish I had time and opportunity to study and prepare similar figures for other provinces.

The article bristles with figures which are in the main included in the summary which I reproduced a fortnight ago from Sir Gangaram's statistics. The following conclusions drawn by the writer are interesting and instructive:

i. It is sapping the vitality of thousands of our promising boys and girls on whom the future of our society entirely rests.

ii. It is bringing into existence every year thousands of weaklings—both boys and girls—who are born of immature parentheed.

iii. It is a very fruitful source of appalling child mortality and stillbirths that now prevail in our society.

iv. It is bringing into existence thousands of girl-widows every year who in their turn are a source of corruption and dangerous infection to the society.

v. It is a very important cause of the gradual and steady decline of Hindu society in point of (1) number, (2) physical strength and courage and (3) morality.

M. K. G.

## The Agricultural Condition of Bardoli Taluka

*( By N. R. Malkani )*

### V

In my last article I gave the family expenditure of an ordinary cultivator of 25 bighas and showed an annual deficit of more than Rs. 100. But this need not be the case. It is true that relief may be given by the Government by a reduction of the land revenue demand, by giving increased facilities for agricultural loans, by developing supplementary industries to lighten the pressure on the soil by preventing the sub-division and fragmentation of land through legislation. So far Government has so far only touched the large problem of land cultivation and that mostly with an eye to the land revenue.

Yet all does not rest with the Government. There are a number of problems which the peasant himself can solve and many an improvement which he alone can introduce. The present produce per bigha, even on land in group 1 is a fertile tract, leaves much to be desired. It is easy to compare the figures for the output of cotton (ginned) with those of U. S. A. and Egypt and find the enormous inferiority in our methods of cultivation: in U. S. A. the produce is 400 lb. per acre, in Egypt 1350 lb. per acre and in Bardoli only 400 lb. per acre. Such a comparison cannot be made for *jowar* and rice, yet it is certain that much can be done to increase their produce per *bigha* also. I shall now proceed to suggest a few very practical reforms which can be more or less easily introduced by an intelligent cultivator.

I do not think that many Kunbis keep more Dubla labourers than are necessary. A holder of 25 bighas requires one additional worker and most such holders engage no more. A few Desais and some Anavils hold land, but cultivate it with the sole help of labourers. The time for cultivation by absentee or idle holders is gone and the sooner they leave land the better. In fact the process of weeding out the weak is already begun. But even the working Kunbi must now wake up and raise the efficiency of the farm labourer. Slavery and serfdom have had their day and have been abolished because they are wasteful institutions. The Dubla serf, even at half his due wage is dear perhaps in the short run and of course in the long run. A little account-keeping would expose the real dearness of the Dubla, in his apparent cheapness. If the miscellaneous costs on Dublas, the periodical losses due to their death and decamping and the daily waste of time and material were all calculated in a businesslike manner, a Kunbi would soon know how uneconomic he has been. But traditions and outward appearances lull them into a false security and make any change loose variant. However as things are, only the opening of new industries and the rise of real wages would lead to a more economic use of labour by reducing its supply and breaking the present serfdom.

Next to this stand the improvements in methods of cultivation. First about the rotation of crops. The present system as most farmers is to cultivate cotton for a number of years continuously. The prices of cotton have been too tempting for even the most cautious peasants. Some of course sow cotton and *jowar* and grass alternately, but the proper rotation is to have cotton, *jowar* and

grass conservatively each year. Some progress has been made in the seed selection of cotton, in which the Government farms have done useful work. But the same attention has not been paid to *jowar* seed which requires careful cross-fertilisation. Still less attention is bestowed paid to the proper spacing of seeds and sowing cotton only on raised ridges. The distance between two cotton seeds ought not to be less than 3 feet and so the distance between two rows. Each plant requires at least 9 sq. feet for its proper growth. So also the seed ought to be sown on ridges to prevent the soaking of land during heavy rains.

But one of the most difficult problems of cultivation is the inadequate supply of manure. Ordinarily a bigha of land, growing dry crop, requires about 6-7 cart-loads of cattle dung once every 3 years i.e. 2 cart-loads each year. A holding of 25 bighas would require more than 50 cart-loads per year, especially as *Kiyari* land requires more generous supplies. Now a farmer of that holding has generally one pair of bullocks and one or two buffaloes. There is always a little waste and a little use of dung for plastering the floor or burning it as fuel. But in no case will there be more than 10 to 12 carts of cattle dung available for manuring. Thus the deficiency is so serious that the majority of farmers go without it. Those who buy a little when necessary, get it so dear that very little is bought and that for *Kiyari* land. It is perhaps possible to conserve all the night-soil and the organic refuse of the village. It is highly desirable to do so from the sanitary point of view. But the time-old habit of using the open spaces in and near the village for easing oneself and the accursed habit of doing so without digging and covering up is a great obstacle to be overcome. The Chaudhrys, who live in groups of homesteads, in the midst of their farms, live more close and commit less waste, but even they do not dig and cover to conserve excreta. In any case the present custom of heaping the cattle dung on open ground, without digging pits, and covering with refuse, means a serious waste of the manurial powers of the dung that is collected.

The next requisite of good cultivation is deep ploughing for the aeration of the soil. The black cotton soil is a heavy and compact soil whose crust is hard to break. It has the virtue of retaining moisture, if it is well turned over. It has also the naughtiness of growing deep-rooted weeds, not easily dug up. Such a soil can yield good crops only if well ploughed. The present country plough is cheap but light. It just scrapes the surface, when a dig of more than 4" is essential. But the problem is not only of the cost of implements: the draught power available is an important consideration. The present breed of cattle is of a very inferior type and no arrangements have been made for the sufficient supply of bulls for breeding purposes. Old village customs of maintaining such bulls have become obsolete and no new provision has been made. On the other hand the farmers are indifferent to the importance of growing grass and fodder crops for feeding their cattle. Food and non-food crops are encroaching upon pasture and grass land. Yet with sufficient grass land, more and better cattle can be kept. This would be doubly advantageous, for not only the draught power would increase but the income from milk yield a substantial relief. In fact the most important subsidiary industry is dairy-farming. It yields a regular employment, a decent income and also helps agriculture.

THE END

## A Plea for the Buffalo Bull

We claim to be the chosen race and accept the soft impeachment with alacrity when foreigners call us a nation of philosophers. Yet in spite of our boasted spirituality, we are still sadly backward in point of humanity and kindness to the lower animals. As a matter of fact mankind never had any right to enslave the animals and appropriate their labour and milk. And cow protection *in excelsis* is impossible unless and until man has become a perfect fruitarian, and ceased to consume corn and milk, or at least milk, for he can perhaps cultivate corn by hoeing without calling in the aid of animals. But that is a far-off ideal not likely to be realised within a measurable distance of time, and meanwhile we can only try to see to it that the animals we have domesticated are as well treated as is possible. From this standpoint the total figures for the various kinds of cattle in British India furnish much food for thought to any one humanely inclined. Here are the figures for the year 1922-23:

| | |
|---|---|
| Bulls } Bullocks } | 5,705,000 43,621,000 |
| Cows | 37,168,000 |
| Young stock (calves) | 30,740,000 |
| Male buffaloes | 5,412,000 |
| She-buffaloes | 13,539,000 |
| Young stock (buffaloes) | 10,015,000 |
| Total | 146,220,000 |

The reader will notice at a glance the great disparity (i) between the figure for bulls and bullocks and the figure for cows, and (ii) between the figure for male buffaloes and the figure for female buffaloes. As a rule the number of male births is equal to the number of female births. So this disparity means that we killed off by starvation or otherwise over 12,000,000 cows, and over 8,000,000 male buffaloes. These figures enable us at once to envisage the problem which faces us in India today.

Cows can be saved if by careful breeding and good feeding we increase their yield of milk as well as the proportion of butter fat in it. The case of the male buffalo is more difficult. As a matter of fact the buffalo should not have been domesticated at all, as we cannot find work for the male buffalo as easily as for the male offspring of the cow which has proved itself to be more useful than the cow herself. The male buffalo's sluggishness, desire for water, and inability to endure heat stand in the way of its being useful for cultivation except in very moist regions. Indeed the uneconomic character of the buffalo bull is responsible for the fact that the offering of a buffalo bull to Devi was declared as suitable. It would never be sacrificed if it was useful. The proverb asks us not to look a gift horse in the mouth, as a gift horse is not likely to be afflicted with the presence of good teeth or indeed of any teeth at all. Jain literature tells us about a butcher to Mahavira Swami's time who slaughtered 500 male buffaloes every day. In the city of Rajagriha Khodaji Maharaj, a modern Jain Sadhu of Gondal, in one of his '*chabkhas*' (mirthful-didactic poems in Gujarati) addressed to Shravakas or ladies, says

પછી વાછડિયોને દૂધ પીવરાવો પણ તે વાછડાને વારો.

'You feed milk to female calves and to young buffalo cows and starve the male calf as well as the young buffalo bull.' What is wanted is a revolution in the taste of people who prefer the buffalo's milk to the cow's. And so long as that is not coming, the buffalo bull has the first claim on the charity of the lovers of buffalo's milk, who, before they have provided for the buffalo bull, may not think of extending it to dogs, pigeons, ants or diseased cattle. We are told about Ravana, that Yamaraja used to serve him fetching water on his own buffalo bull. Hemachandra, describing the paraphernalia of a caravan, mentions buffalo bulls which carried water for the people to drink and which appeared like clouds descended from the sky to the earth:

महाकाया महाकल्पा महिषास्तोयवाहिनः।
महीधाना इवाम्भोदा अनार्ता विचिचुस्तृषाम् ॥

पुरुषचरित्र। ५-१-७० ॥

Fetching water is the most suitable work in which the buffalo bull can be engaged. It is up to humanitarians to find out if there is any other.

V. G. Desai

## 'Why Only Yours?'

Lala Shamlal of Hissar writes:

'Some time ago I read an article by you in "*Young India*" headed 'The Cobwebs of ignorance.' In this article you said *atma-shakti* that the spinning wheel was necessary for the economic salvation of India and that therefore it was necessary that every Indian worked it either by way of sacrifice or otherwise. You also said there that it was the gateway of spiritual salvation for yourself. But why for yourself only? Let us examine this proposition in the light of two great civilisations of the earth viz. that of the East (Aryan) and that of the West (Greeian). Excepting perhaps Kabir and Nanak, the two great *rishis* of India in the middle ages, who have gone much higher and have symbolised the Charkha with the great force of the universe (cosmic energy, life or *prana*) every *rishi* in India either in the middle ages or in ancient times has pointed out that Charkha was the gateway to nirvana salvation.

The *Upanishads* say that the Lord of Creation desiring the creation produced at first a pair—life and food—and with these two forces he created the Sun and Moon as life and food respectively and so on till the whole creation was made. Man and woman were produced as life and food respectively. These two forces united together made the whole (world). The following Vedic *mantra* is recited just before *hawan and saptapadi*,

"ॐ या अकृन्तदवयन् या अतन्वतयश्च देवी स्तन्तू अभी ये ततन्थ। तां स्तथ देवी स्तरसे सवयेदमुप यतीदम परीवत स्वाहा ॥"

"O bride! look here, I have brought these clothes for you. These are sacred clothes made by *devas* (women) of my country by carding the cotton and by spinning and weaving with their own hands. Wear these with faith and get yourself entitled to perform the *yajna* with me. I pray that the same *devas* may continue to supply you with such clothes and you may continue to wear them for lifelong years."

Thus according to the ancient Aryan Philosophy one who has not understood the Charkha, cannot understand his self or the Universe and cannot realise *Brahman* just as one who has not understood *vyashti* (individual) can never realise *samashti* (whole). Now let us see what the Western (Greek) civilisation, of which Christianity and Islam are but later developements, says in this matter. Every one knows the lines: 'When Adam delved and Eve span who was then the gentleman?' According to this the duty of the husband was to till the ground and that of the wife was to spin and weave.

Wife comes from a root meaning to weave just as the name *Vira*, the consort of Shiva, means in Sanskrit one who weaves. Thus the Western philosophy regarding Charkha seems also to take us to the same idea as the Aryan philosophy. Now nationality is the outcome of two forces united together viz. politics and religion. One is nothing without the other. While the former is the establishment of a spirit of equality outside, the latter is the realisation of the spirit of oneness within. Economics as various as a branch of politics can do no good unless it is joined with the other force of religion."

I wish I could say with my correspondent that the Charkha is the gateway to the salvation of all. But he must recognise my limitations. I have to write as well for sceptics as for believers. The authorities and arguments addressed by Lala Shamlal will not, I fear, appeal to the sceptic. The latter will say, and from his standpoint correctly, that the texts in support of the religious value of the Charkha are produced from an outworn civilisation. He will argue that if a *rishi* were to write the Vedas today he will draw his spiritual illustrations from the steam engine or better still the electric motor, the wireless and the like and the *rishi* of the future will think nothing of wireless and even the aeroplanes. His spiritual vocabulary will deal with the ether doubles and thought waves cutting through space in fractions of time denoted by specially invented words representing perhaps a thousandth part of a second. The spiritual value of the Charkha can only appeal to those who believe with me that this civilisation denoted by an insane rush after destroying the limitations of space imposed upon man by nature are coming to an end, even as possibly mightier civilisations based upon attempts to find happiness in multiplicity of material pursuits and comforts have perished. If Lala Shamlal takes the spiritual message of the Charkha to the villages, he will not need my authority. For, I have derived once from them.

M.K.G.

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*Manager*

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Crime of reading Bible

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

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## The Story of My Experiments with Truth

*(By M. K. Gandhi)*

### Part II

### Chapter XVI

#### Man Proposes, God Disposes

The case having been concluded, I had no reason for staying in Pretoria. So I went back to Durban, and began to make preparations for my return home. But Abdulla Seth was not the man to let me sail without a send-off. He gave a farewell party in my honour at Sydenham.

It was proposed to spend the whole day there. Whilst I was turning over the sheets of some of the newspapers I found there, I chanced to see a paragraph in a corner of one of them under the heading 'Indian Franchise'. It was with reference to the Bill then before the House of Legislature which sought to deprive the Indians of their right to elect members of the Natal Legislative Assembly. I was ignorant of the Bill, and so were the rest of the guests who had assembled there.

I inquired of Abdulla Seth about it. He said: 'What can we understand in these matters? We can only understand things that affect our trade. As you know, all our trade in the Orange Free State has been swept away. We agitated about it but to no avail. We are after all lame men, being maltreated. We take to newspapers generally only to ascertain the daily market rates, etc. What can we know of legislation? Our eyes and ears are the European attorneys here.'

"But", said I, "there are so many young Indians born and educated here. Do not they help you?"

"They!" exclaimed Abdulla Seth in despair, "they never come to come to us, and, to tell you the truth, we care less to recognise them. Being Christians they are under the thumb of the white clergymen, who in their turn are subject to the Government."

This opened my eyes. I felt that the class should be shamed as our own. Was this the meaning of Christianity? Did they cease to be Indians because they were Christians?

But I was on the point of returning home and hesitated to express what was passing through my mind in this matter. I simply said to Abdulla Seth, "This bill, if it passes into law, will make your lot extremely difficult. It is the first nail into our coffin. It strikes at the root of our self-respect."

"It may," echoed Seth Abdulla, "But I will tell you the genesis of the Franchise question. We know nothing about it. But Mr Escombe, one of our best attorneys, whom you know, put the idea into our heads. It happened thus. He is a great fighter and there being no love lost between him and the Wharf Engineer, he feared that the Engineer might deprive him of his votes and defeat him at the election. So he acquainted us with our condition, and at his instance we all registered ourselves as voters, and voted for him at the election. You will now see how the franchise has not for us the value that you attach to it. But we understand what you say. Well, then what is your advice?"

The other guests were listening to the conversation with attention. One of them said: "Shall I tell you what should be done? You cancel your passage by the boat, stay here a month longer and we will fight as you direct us."

All the others chimed in: 'Indeed, indeed Abdulla Seth, you must detain Gandhibhai.'

The Seth was a shrewd man. He said, 'I may not detain him now. Or rather, you have as much right as I to do so. But what you say is quite true. Let us *all* persuade him to stay on. But you should remember that he is a barrister. What about his fees?'

The mention of fees pained me and I broke in, "Abdulla Seth, fees are out of the question. There can be no fees for public work. I can stay, if at all, as a servant. And as you know, I am not acquainted with all these friends. But if you believe that they will co-operate, I am prepared to stay a month longer. There is one thing, however. Though you need not pay me anything, work of the nature we contemplate cannot be done without some funds to start with. There we may have to send telegrams; we may have to print some literature; some touring may have to be done; the local attorneys may have to be consulted, and as I am ignorant of your laws I may need some law-books for reference. All this cannot be done without money. And it is clear that one man is not enough for this work. Many must come forward to help him."

And a chorus of voices was heard: "Allah is great and merciful. Money will come in. Men there are, as many as you may need. You please consent to stay, and all will be well."

The farewell party was thus turned into a working committee. I suggested finishing dinner etc. quickly and getting back home. I worked out in my own mind an outline of the campaign. I ascertained the

names of those who were on the list of voters, and made up my mind to stay on for a month

Then God laid the foundations of my life in South Africa and sowed the seed of the fight for national self-respect (Translated from *Navajivan* by M D )

## Notes

### A Great Industrialist

The death of Mr. Ratan Tata removes from our midst a great industrialist. Jamshedpur is the greatest Indian enterprise of the greatest Indian firm. The late Mr Ratan Tata was a noted member of the great house of Tatas. I had the honour of coming in close contact with him when he invited me to visit Jamshedpur in connection with some trouble with his employees. It was an agreeable surprise to me to find him full of sympathy for his employees and ready to concede everything that could be legitimately urged on their behalf. He created in my mind the impression of being a just and generous employer. His solicitude for the prosperity of the industry seemed to me to be independent of the added wealth it might bring to the distinguished house. I tender my condolences to the members of the deceased's family.

### Why Obliged?

A correspondent justifying the weakness of his yarn says: 'We are obliged to buy waste cotton in the market at almost the same price as good cotton.' Why obliged? Surely, if good cotton is not available at a particular place, it should be procured from places where it is available. Bengal, Bihar and Orissa get their good cotton from Wardha. Manchester gets its supplies from India Uganda, Egypt, and America. Why cannot the correspondent get his from a neighbouring district or province? There is no excuse for members of the All India Spinners' Association to spin bad yarn. An English proverb has it that things that are worth doing are worth doing well. Love of Khadi must not be exhausted with the mere spinning. It is but a stepping-stone to the mastery of the art and of its economics.

### Recruiting Evil

A correspondent from Sirsi (Canara) writes:

"An agent of the Assam Tea Planters intends to start a depot to canvass coolies for the plantations. He does not want Mussalman coolies for they are not obedient. He wants only Hindus who are docile. He offers Rs 15 for every coolie recruited. Is it not possible to stop the evil? There are so many misrepresentations."

The evil is no doubt great. Assam is not a depopulated place. There is something wrong if labourers have to be taken all the way from Canara to Assam. It is impossible for the simple Canarese villagers to know the conditions in the Assam plantations. Freedom of contract is lost as soon as a coat intervenes whose business it is to get labour somehow or other. Let all the Canarese go to Assam if *they* wish and if they are not to displace the Assamese. But in the present case, if the facts be as stated by the correspondent, there can be no question of *wish* on the part of the Canarese and no outsider can go to Assam without displacing an Assamese. Tea plantations of Assam must be worked, if they are at all worked, by indigenous labour so long as there are poor people in Assam who are without employment.

My correspondent asks me to suggest remedies to avert the evil of recruiting. Public opinion is the most effective remedy. Let the correspondent collect sufficient workers who will make it their business during their spare hours to visit the neighbouring villages and warn the villagers against falling into traps laid for them. Some one among these workers should try to study conditions of labour in Assam either by a personal visit or from literature published on the subject.

### "The Order of Hindu Muslim Unity"

Begum Mohamed Zahiddin Masoal recently delivered an address before the Women's Sarada Association at Bangalore. A correspondent has favoured me with a copy of her interesting speech from which I take the following:—

"There was no form of social service so sacred as service in the cause of Hindu Muslim Unity, tending as it does, to the good, not merely of Mother India, but of humanity itself. Nothing could be more sinful than to sow discord and hatred between these two important sections of the Indian community.

"They could understand the meaning of these degrading and disgraceful riots, if the God of the Hindus was distinct and separate from the God of the Mussalmans which however was not the case. They both worshipped one and the same God, and yet were ready to be led astray, and destroy each other in the name of that very God, for the sake of a petty matter like music before the mosque!

"A great Sufi saint had sung, addressing the Almighty, thus: 'The Hindu had tried and found Thee in his Image, the Zoroastrian is singing Thy praise over his sacred Fire. Even the unbeliever had identified Thee with Nature. But some has till now been vile to deny Thy existence!' It was thus foolish, if not mad, for the Hindus and the Mussalmans to fight as they were doing. It must be known that Islam has come on a mission of *PEACE* and *PROGRESS*, and not of war. It recognises all the Prophets and Messengers of God. It is the one religion that has put into actual practice the Fatherhood of God, and the Brotherhood of Man, and has taken all mankind into its purview, and described them as forming the limbs of a single body, which is rendered uneasy even if a single distant limb is in trouble, pain or agony. Every true Muslim should feel, and does feel, disgraced, at any act of a Muslim, in any part of the world, which is against these sacred principles.

"The sacred Hindu scripture inculcates the very same principles, and Hindu Dharma enjoins their practice and observance. The Hindus and the Muslims should therefore organise themselves not in *self defence*, which is too low an ideal degenerating into aggression, intolerance and provocative conduct, but to prevent the violation of the high principles of their respective Dharmas by their own co-religionists attacking or molesting the members of the other community. Let henceforward be instituted the *Sacred Order of Hindu Muslim Unity* and let Hindus and Muslims, men and women, enrol themselves, as members, so that at the first sign of trouble the Mussalmans may think not of their own families and their mosques, but of their Hindu brethren and their temples, so as to save them, even at the sacrifice of their own lives from the attacks of misguided Muslims, and *vice versa*. Let every Indian mother see that her children dedi-

cate themselves to this sacred cause, and the President was sanguine that this difficult problem would be solved, and the so-called leaders and protectors of communal interests would find their occupation gone."

The sentiments are admirable but there seems to be no atmosphere for the formation of the Order suggested by the worthy lady. M. K. G.

## National Schools

*(By M. K. Gandhi)*

A Sholapur correspondent informs me that a translation has appeared in the press of an article I wrote in *Navajivan* (5th August last). It is said to attribute to me the opinion that I know of no school which fulfils the requirements of the definition of National Educational Institutions given by the Congress at Belgaum. He adds that the translation is likely to damage even *bona fide* national schools if it goes unchallenged. I am sorry I have not seen the translation. But I know that I have never given the opinion attributed to me. On the contrary, I do know some national schools that do fulfil the requirements.

I give below a translation of the paragraph referred to by the correspondent:

"Therefore where either the parents or the teachers are opposed to the national ideal, the school should certainly be closed. Where the parents are fired by national ideals and prove their adhesion by giving adequate donations for the support of national schools, and, where the teachers being themselves believers in the national ideal are ceaselessly striving to enforce it, I can understand a relaxation of the discipline of the scholars are lukewarm about the ideal. In such a case, it may be necessary to continue the schools. For we may hope some day to influence the scholars. But at the time of writing these lines, I can think of no such school."

In my opinion the last sentence is clear and unequivocal. 'Such school' manifestly refers to schools that may have believing parents and teachers and lukewarm pupils. Even at the moment of writing this note, I can recall no such school. But if there is a national school where in spite of teachers' efforts and parents' concerns, as the shape of donations, the scholars do not carry out the ideal, my advice would be, as it is according to the paragraph quoted, not to close such a school but to continue it for further effort. The same idea is amplified in the succeeding paragraph which therefore will bear translation. It is:

"My own experience is that where the national ideal is found dormant, the fault lies at the door of teachers. The instance quoted is that of a school where the teachers are enthusiastic, the pupils indifferent and the parents hostile. Where parents object to their children learning handspinning and wearing Khadi, and threaten to withdraw their children if 'untouchable' children are admitted, it is inconsistent with his self-respect for a teacher to hold on to the institution and persist in conducting it in the teeth of opposition from parents. It would be a waste of national time. If we conduct national institutions in spite of the opposition of parents interested in them, we should be guilty of the same fault we impute to the missionaries. We have no right to give instruction to children against the wish of their parents and thus create family dissensions. Those who are over 16 years and who understand their interest, who are capable of suffering hardship, are not in need of protection. They are self reliant. For such, wherever necessary, we should open and undoubtedly conduct educational institutions. But, where and how many are such students throughout India? Where are the schools in which there are students who can be likened to godly, fearless, long suffering and yet wise and respectful Prahlad? When we have numerous scholars of that description, we shall see new life everywhere and no one will want to know where is Swaraj. And, in order to bring into being such scholars, we need to conduct purest national schools even though there may be only very few scholars in them. Where parents become patrons, scholars lord it over the teachers, and where the threat is held out directly or indirectly that if Congress assistance is not rendered the school will go under Government protection, there is no national school and the sooner such a school is closed the better. We understand now what non-co-operation is. We are in a position to appraise its value. We know its dangers. And, therefore, the way of non-cooperating schools is clear. Let us not deceive ourselves. Let us remain unmoved by ups and downs and let us who have faith continue our work and all will be well."

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### Widow Re-marriage

A correspondent pertinently asks whether Sir Ganga Ram's statistics regarding Hindu widows refer to all Hindu widows or only to those whom custom prohibits from marrying. On referring the inquiry to Sir Ganga Ram, I learn that his 'statistics are *not* confined to classes in which widow re-marriage is prohibited, they contain Hindu widows of all classes.' Sir Ganga Ram adds: 'Moreover it was as good to give figures of such classes only. We all know that Mussalmans and Christians can re-marry, yet there are widows amongst them who will re-marry sooner or later. It is the *ban* on Hindu widows which I wish to remove. I don't want to force every widow to re-marry.'

This is no doubt good. But the ban in Hinduism is confined only to the classes which come within the prohibited zone. Outside the zone Hindu widows marry almost as freely as Mussalmans and Christian widows, though to be fair to the latter, it must be mentioned that all Mussalman and Christian widows do not re-marry 'sooner or later.' There are many who do not from choice. There is no doubt, however, that a tendency exists even outside the prohibited zone to slavishly copy the so-called higher classes and to keep young widows unmarried. But so long as we have not fuller statistics, it is not possible accurately to gauge the magnitude of the evil wrought by the custom of prohibiting widows from re-marrying. It is to be hoped that Sir Ganga Ram's and other associations that have specialised on this matter will collect and publish the required statistics. It should be possible to know the number of Hindu widows, say under twenty years, among the prohibited classes.

Let not my correspondent whose question was prompted probably by a desire to justify the ban and those who think with him disregard the evil of young widows being prohibited from marrying. If there be even one child widow, the wrong demands redress. M. K. G.

# Young India

## Crime of reading Bible

*(By M. K. Gandhi)*

Several correspondents have written to me taking me to task for reading the New Testament to the students of the Gujarat National College One of them asks "Will you please say why you are reading the Bible to the students of the Gujarat National College? Is there nothing useful in our literature? Is the Gita less to you than the Bible? You are never tired of saying that you are a sanatani Hindu Have you not now been found out as a Christian in secret? You may say a man does not become a Christian by reading the Bible But is not reading the Bible to the boys a way of converting them to Christianity? Can the boys remain uninfluenced by the Bible reading? Are they not likely to become Christians by reading the Bible? What is there specially in the Bible that is not to be found in our sacred books? I do hope you will give an adequate reply and give preference to the Vedas over the Bible"

I am afraid I cannot comply with the last request of my correspondent, I must give preference to that which the boys lawfully want over what I or others may desire. When they invited me to give them an hour per week, I gave them the choice between reading the Gita, Tulsidas' Ramayana, and answering questions By a majority of votes, they decided to have the New Testament and questions and answers In my opinion, the boys were entitled to make that choice. They have every right to read the Bible or to have it read to them. I offered to read the Gita or the Ramayana as I am reading both at the Ashram to the inmates and as therefore the reading of either at the National College would have involved the least strain and the least preparation But the boys of the College probably thought they could read the other books through others but they would have from me my interpretation of the New Testament as they knew that I had made a fair study of it.

I hold that it is the duty of every cultured man or woman to read sympathetically the scriptures of the world. If we are to respect others' religions as we would have them to respect our own, a friendly study of the world's religions is a sacred duty We need not dread, even our grown up children, the influence of scriptures other than our own We liberalize their outlook upon life by encouraging them to study freely all that is clean Fear there would be when some one reads his own scriptures to young people with the intention secretly or openly of converting them He must then be biassed in favour of his own scriptures. For myself, I regard my study of and reverence for the Bible, the Quran and the other scriptures to be wholly consistent with my claim to be a staunch sanatani Hindu. He is an sanatani Hindu who is narrow, bigoted, and considers evil to be good if it has the sanction of antiquity and is to be found supported in any Sanskrit book, I claim to be a staunch sanatani Hindu because, though I reject all that offends my moral sense, I find the Hindu scriptures to satisfy the needs of the soul. My respectful study of other religions has not abated my reverence for or my faith in the Hindu scriptures They have indeed left their deep mark upon my understanding of the Hindu scriptures They have broadened my view of life They have enabled me to understand more clearly many an obscure passage in the Hindu scriptures.

The charge of being a Christian in secret is not true It is both a libel and a compliment— a libel because there are often who can believe me to be capable of being secretly anything, i e for fear of being that openly There is nothing in the world that would keep me from professing Christianity or any other faith, the moment I felt the truth of and the need for it Where there is fear there is no religion The charge is a compliment in that it is a reluctant acknowledgment of my capacity for appreciating the beauties of Christianity Let me own this If I could call myself, say, a Christian, or a Muslim, with my own interpretation of the Bible or the Quran, I should not hesitate to call myself either. For them Hindu, Christian and Musalman would be synonymous terms I do believe that in the other world there are neither Hindus, nor Christians nor Musalmans There all are judged not according to their labels or professions but according to their actions irrespective of their professions During our earthly existence there will always be these labels I therefore prefer to retain the label of my forefathers as long as it does not cramp my growth and does not debar me from assimilating all that is good anywhere else.

The hypersensitiveness that my correspondents have betrayed is but an indication of the intensity of the wave of intolerance that is sweeping through this unhappy land Let those who can, remain unmoved by it.

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### A Heroic Sacrifice

A Travancore correspondent sends me the following story of noble self-sacrifice that has come under his observation

"In Tarur in Travancore now some time ago an elephant ran amuck The rider did his best to control the animal but it was no use. The mad beast overthrew the rider and bolted. Happily the rider fired, though he was badly hurt. He was taken to a hospital in Shertally. Narayan Nair (that was the rider's name) was bleeding profusely The surgeon required five human flesh to sew into Narayan Nair's wound, if he was to live The news spread in and about the village with lightning rapidity. But who would offer his flesh? Such a one was however found in Panavalli His name is Kannad Krishna Aiyer His life was transformed during non-co-operation days He is a Khadiwala. He went post-haste to the hospital and offered his flesh The surgeon gladly accepted the generous offer and cut out a lump of flesh from the donors hips. He had himself to be in the hospital for over a month. The heroic sacrifice of Kannad Krishna Aiyer has saved Narayan Nair's life."

I tender my congratulations to Kannad Krishna Aiyer for his noble sacrifice. He reminds one of the heroes of the days of Mahabharata who thought nothing of putting their lives in part for the love of humanity

M. K. G.

## Conservation of Vital Energy

*( By M K. Gandhi )*

Readers of *Young India* will excuse me for discussing in public delicate problems I would fain discuss only in private But the literature I have felt compelled to glance through, and the copious correspondence my review of M Bavsen's book has given rise to, demand a public discussion of a question which is of paramount interest to society A Malabar correspondent writes

"In your review of Monsieur Bavsen's book it is stated that there is no case on record of celibacy or long abstention producing any evil effects on one In my own case, however, three weeks seem to be the utmost limit of beneficial abstention At the end of that period I usually feel a heaviness of body, a restlessness both of body and mind, leading to bad temper Relief is obtained either by coronal coitus or nature herself coming to the rescue by an involuntary discharge Far from feeling weak or nervous, I become the next morning, calm and light and am able to proceed in my work with added gusto

"A friend of mine, however, developed distinctly injurious symptoms by abstention. He is about 32 years of age, a strict vegetarian and a very religious person He is absolutely free from any vicious habits of body or mind. Yet he was having till two years ago, when he married, copious discharges at night followed by weakness of body and depression of spirits Lately he developed excruciating pain in the abdominal region. On the advice of an Ayurvedic doctor he married and is now cured

"I am intellectually convinced of the superiority of celibacy on which all our ancient Shastras agree. But the experiences I have quoted above make it clear that we are not able to absorb in our system the highly vital secretion of the testes, which, consequently, becomes a toxic product I humbly request you, therefore, to publish, for the benefit of people like me who have no doubt as to the importance of chastity and abstention, in 'Young India, any device, such as the *Asanas* of *Hatha Yoga*, which will enable us to assimilate and absorb the vital product in our system "

The instances quoted by the correspondent are typical. In several such cases I have observed hasty generalisations from insufficient data. Ability to retain and assimilate the vital fluid is a matter of long training It must be so, as it gives a strength to body and mind such as no other process does with equal effect Drugs and mechanical contrivances may keep the body in a tolerable condition but they sap the mind and make it too weak to resist the play of a multitude of passions which like so many deadly foes surround every human being.

Too often do we expect results in spite of practices which are calculated to retard if not to defeat them. The common mode of life is shaped to minister to our passions. Our food, our literature, our amusements, our business hours are all regulated so as to excite and feed our animal passions The vast majority of us want to marry, to have children and generally to enjoy ourselves, be it ever so moderately It will be so more or less to the end of time

But there are, as there always have been, exceptions to the general rule. Men have wanted to live a life wholly dedicated to the service of humanity which is the same thing as saying 'to God.' They will not divide their time between the rearing of a special family and the tending of the general human family Necessarily, such men and women cannot afford to live the general life which is designed to promote the special, individual interest Those who will be celibates for the sake of God need to renounce the luxuries of life and find their enjoyment in its austere rigours They may be 'in the world' but not 'of it' Their food their business, their hours of business, their recreations, their literature, their outlook upon life must therefore be different from the general.

It is now time to inquire whether the correspondent and his friend *desired* to live the life of complete abstention and whether they modelled it accordingly If not, it is not difficult to understand the relief that the relaxation brought in the first case and the weakness that supervened in the second case Marriage no doubt was the remedy in that second case, as in the vast majority of cases marriage is the most natural and desirable state when one finds oneself even against his will living the married life in his daily thought. The potency of thought unsuppressed but unembodied is far greater than that of thought embodied that is translated into action. And, when the action is brought under due control, it reacts upon and regulates the thought itself Thought thus translated into action becomes a prisoner and is brought under subjection Thus considered, marriage too is a mode of restraint

I must not undertake in the course of a newspaper article to give detailed instructions for the guidance of those who desire to live a life of ordered restraint. I must refer them to my *Guide to Health* written years ago with that end in view. It does need revision in certain parts in the light of fresh experiences but there is nothing in the book which I would withdraw General directions, however, may be safely reiterated here

1. Eat moderately always leaving the dining room with a feeling of pleasant hunger

2 Highly spiced and fatty vegetarian foods must be avoided. Separate fat is wholly unnecessary when an adequate supply of milk is available. Little food suffices when there is little vital waste

3 Both the body and the mind must be constantly occupied in clean pursuits

4. Early to bed and early to rise is a necessity

5. Above all a life of restraint presupposes an intense living desire for reunion with God When there is heart perception of this central fact, there will be continuously increasing reliance upon God to keep His instrument pure and in order The Gita says 'Passions return again and again in spite of fasting but even the desire ceases when the Divine is seen.' This is literally true.

The correspondent refers to *Asana* and *Pranayama*. I believe that they have an important place in the practice of restraint. But my own experiences in this direction I am sorry to say, are not worth recording There is, to my knowledge, little literature on the subject that is based on present experience. But it is a field worthy of exploration I would, however, warn the inexperienced reader from trying it or accepting the directions of the next *Hatha Yogi* he may meet with. Let him be sure that an abstemious and godly life is wholly sufficient to achieve the much to be desired restraint.

| Name of Centre | GINNING | | CARDING | | SPINNING | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No. of Ginners | Each Ginner's daily earning | No. of Carders | Each Carder's monthly average | Spinners | | | | Payment | | Total monthly output in lbs | Total monthly payment in Rs. |
| | | | | | No | Sex | Age | Religion | Rate per lb | Monthly average | | |
| 1 Khadi Pratisthan, Bengal | | | | | 10000 approx | | All ages | Mussalman Hindus | 5 to 8 as | 12as to Re 1 | 16 to 20000 | |
| 2 Ashram Varad Bardoli | | | 1 | 31 17-3 | 10 | | | | 0-0-6 per annum | 0-12-6 | 44 | 12 |
| 3 Sarbhan | | | | 38 11-0 | 28 | Fe | Ou | Mostly Hindus | | 0 12-0 | 70 | 20 |
| 4 Dhermal Baroda | | | 1 | 46-0-0 | 14 | Fe | Ou | M. | | 0-8-7 | 116 | 28 |
| 5 Bhadran | | | 1 | 47-0-0 | 24 | Fe | Ou | | | 1-0-0 | 117 | 2[illegible] |
| 6 Napad Kaira | | | | | 2 | Do | Do | Hindus | | 1-0-0 | 1 1/2 | 4-2-0 |
| 7 Kathlal | | | 2 | 40 | 109 | Do | Do | Mussalman | | 1 2 0 | 40 | 120 |
| 8 Nana | | | 1 | 12-14-0 | 22 | Do | Do | | | 0-11 4 | 37 | 11 |
| 9 Manjpur Ahmedabad | | | | | 12 | Do | Do | | | 0-0 10 | 50 | 12 |
| 10 Mujor U. Griha | | | | | 38 | Do | Do | H & M | | 1-0-0 | 138 | 44 |
| 11 Ashram, Bardoli | | | 1 | 44-0-0 | | | | | | | | |
| 12 Vadchhi | | | | | | | | | | | | |
| 13 Jarodi, Surat | | | | | | | | | | | | |
| 14 Khadi Mandir | | | | | | | | | | | | |
| 15 Ashram Ramnagar Bangalowadi | | | | | | | | | | | | |
| 16 Ashram Rahad Kaira | | | | | | | | | | | | |

**Khadi Statistics**

Statistics from Khadi centres are now slowly coming in. It is not quite easy to bring the figures of every centre to uniform to a standard table with fixed columns and headings, if only because conditions of work and of paying spinning and weaving charges differ in different provinces. Thus in Bengal and Tamilnad and Behar the ginning and carding columns will be found to be blanks inasmuch as spinners gin and card their own cotton and make their own slivers, the remuneration for labour on these items being included in the spinning wage. In Gujarat as will be seen from the table in this issue, carding is done by professional carders, the rate being as much as 3 as per lb, with the result that during the three months of the cotton season each carder earns from 30 to 45 rupees monthly. It will be noticed that the average income of a spinner in Gujarat as also the number of spinners in every centre is small. This is because the gentleman furnishing the figures has erred, and mightily, on the side of over-precision. Thus the actual number of spinners who took advantage of the Khadi Ashram at Varad (No 2 on the table) was 20, but their attendance not being regular the average weekly attendance was worked out and that is was 16, in Kathlal centre (No 7 on the table) the actual number of spinners was 265, but the average is 109. We have to each case noted only the average. Again the average earning of a spinner would appear to be very small. That is because some spin regularly and some only a month or two in the year. So the average is necessarily small, but the monthly earning of regular spinners in most of the centres exceeded Rs. 3 and in two centres it was as much as Rs. 6. The same remarks apply to the weaving statistics, the actual number of weavers being much greater than the average number for the year.

It will be seen that the production of Khadi is shown in lb. by the Khadi Pratishthan and in sq. yards by the Gujarat centres. Both methods are accurate, but they confuse the lay reader. As it is not possible to work out the number of yards per lb., the width differing with every variety, the sq. yard method would seem to be simpler and more intelligible. Those who show their production only in yards, although they weave different varieties and widths of Khadi, certainly do not err on the side of accuracy.

The production in Gujarat in some of the centres includes Khadi woven out of yarn not dyed from voluntary spinners, and some centres, it will be seen, are purely weaving centers, the columns of spinning in their cases being shown blank.

Whereas the Khadi Prachaark Mandal has sent figures regarding every one of its centres the Khadi Pratishthan has sent a compact statement covering all its centres.

It is curious that both the Khadi Pratisthan and the Gujarat Khadi Prachar Mandal have omitted to mention the number of villages served.

A correction in the table published three weeks ago may here be mentioned. In the figures regarding Gandhi Ashram, Tirukhengodu the number of spinners should have been 2941 and not 324.

See p 278

M D.

# Statistics

| WEAVING | | | | KHADDAR | | | | | ESTABLISHMENT | | | No. of Villages served |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| No. of Weavers | Payment: Rate per yard | Payment: Weaver's Monthly average | Payment: Average monthly payment | Total monthly output | Cost per yard | Sale price | Local monthly sales | Other sales | Personnel: Men | Personnel: Women | Total Monthly Charges | |
| | | | Rs | | | | Rs | | | | | |
| 750 | 0-1 0to0a | 30to 20Rs | 750 | 18400 lb. | | 7as to 1 Re. | 20,000 | | 175 | 1 | Rs. 4500 | |
| 0 | 0-8-0 | 30 24-0 | 187 | 570sq.yds | | | 95 | | 0 | | | |
| 2 | | 32 0-0 | 64 | 276 " | | | 17 8 0 | | 2 | | | |
| 10 | " | 18-0-0 | 336 | 983 " | | | 143 | | 4 | | | |
| 5 | 0-4 0 | 21-0-0 | 80 | 288 " | | | 557 | | 3 | | | |
| | | | | 17 " | | | 2-8-0 | | 1 | | | |
| 7 | 0 3-0 | 14-0-0 | 133 | 740 " | | | 435 | | 0 | | | |
| 0 | 0-4-0 | 11-0-0 | 27 | 129 " | | | 28 | | 0 | | | |
| 2 | 0-3-0 | 24-0-0 | 36 | 180 " | | | 70 | | 0 | | | |
| 0 | 0-3-0 | | 50 | 217 " | | | 83 | | 1 | | | |
| 0 | 0-3-0 | 18-4-0 | 111 | 600 " | | | 47 | | 2 | | | |
| 5 | 0-3-0 | 8-8 8 | 48 | 216 " | | | | | 2 | | | |
| 0 | 0 3-0 | 12 0-0 | 60 | 305 " | | | | | 1 | | | |
| 1 | 0-3-0 | 8-0-0 | 7 | 44 " | | | | | 1 | | | |
| 4 | 0-3-0 | 6-4-0 | 26 | 135 " | | | | | 1 | | | |
| 8 | 0-3-0 | 15-0-0 | 60 | 458 " | | | | | 1 | | | |

## Some of Our Spinners

### 1

Sjt. Laxmidas Purshottam is collecting valuable information about spinners in various centres of Gujarat. The statements taken are not from spinners in villages, where for part of the year it is not easy to find labour, and where poverty and want are the order of the day. These are by spinners in homes situated in the heart of our busy towns and cities where there are mills and factories, where labour is always in demand, and an able-bodied man or woman can, if he ventures outdoors, earn from eight to twelve annas a day. The statements are from simple illiterate people, mostly women, who told the stories of their uneventful lives in a brief and matter-of-fact form But they are as telling as they are matter-of fact. They want not a word of comment

We shall first take some statements by spinners in Ahmedabad

A Mussalman woman aged 55 staying in Dariapur, a locality of Ahmedabad, stated

" We are five in all My son sells vegetables Besides attending to daily household duties I spin a quarter of a lb. every day, and earn about three rupees every month This is a very great help, and the best means of turning leisure hours to good account."

A Mussalman woman of 35 from the same locality stated

"I stay with my younger son. The elder son lives apart from us and scarcely sends any help. Spinning is an important mean of our maintenance. I earn Rs. 4 a month '

A third, an old dame of 65, stated, 'I live entirely alone My daughter sends me cooked food sometimes, I depend not on her, but on my spinning wheel, which brings me enough '

The husband of a spinner who was absent when the inquiry was conducted, stated

' I am blind My wife toiled and drudged, saved some money and married our two sons, who have now left us She cannot go out, but she spins at home and earns Rs. 4-8-0 per month, and we manage to scratch along '

Another sister stated ' I have no house I am staying with my little son in a mud hut. It is impossible for me to go out to work I remain indoors and ply the wheel, earning Rs 3-4-0 per month.'

Here is some evidence, from Nadiad.

A Hindu woman of 75 stated

' I have been spinning these two months, I spin about 7 lbs. per month and earn Rs. 2, which is a godsend God bless the man who gave me the spinning wheel '

A Patidar woman of 65 stated ' I Have been spinning these two years, and making Rs. 2 per month That helps me to give something in charity and also in getting little necessaries.'

Another woman of 60 stated

Out of the proceeds of my spinning I can make clothes for my daughter '

And yet another of 65 stated

' I have been spinning for two years now and I utilise all my earnings for religious purposes '

A Bania woman of 55 stated

' I have been a regular spinner these two years I pay my regular subscription to the All India Spinners'

Association and still save Rs 2-8-0 per month, which I spend on periodical visits to temples and pilgrimages. I do not spin for my daily bread.'

We come now to Patted (under Baroda) where there are two mills and dyeing factories

A woman aged 70 stated

'I am a wholetime spinner. I have nothing else from which to make an income. I should starve, had I not the spinning wheel. I had a son who supported me. He died and I had to earn my living from outdoor labour which I am too old to do now. So I spin away the whole day. Not that I can fill my belly therewith, but it is some help — Rs. 2-8-0 per month. Without that I should starve to death.' As she went on with her story the was choked and the tears trickled down her cheeks.

Another woman aged 40, stated.

'I have a son who has a *pan* shop. His earning hardly suffices for us two and out of my spinning we get our vegetables, oil etc and give what I save to my daughters. I earn about a rupee and eight annas, if I spin daily.'

Another aged 60 stated

'My son is a teacher in Ahmednagar. We have a large family and every pie earned matters. The rupee or rupee and a half that I earn helps us to get salt and kerosene oil. It is a great pity that several days in the month we cannot spin, because of our various customs After you once begin to spin, you cannot bear to sit idle."

Another woman of 55 stated

'There are three of us in the family, my two daughters and I. Our expenses come to about eight rupees which we manage to earn, I spinning the wheel and my daughters making cotton-bottons. During the period of customary custom forbids spinning, and those are our hardest days We cannot go out and we must needs work indoors. God bless those who brought us the spinning wheel.'

And still another of 60 stated

'We are two, my daughter I I had to sell the little plot of land I had, to marry my daughter But she soon became a widow and now there is nothing for us to fall back on but the spinning wheel. We earn from 5 to 6 annas a day and make our living We never went out, but we do now to get slivers. A year ago when there were no spinning wheels, every evening we had to think what we must do next morning to earn our meal. But these days are gone, thanks to the spinning wheel."

And yet another who stated that she was a hundred —she certainly looked over 80. 'How much did you spin this month, mother?' was the question

'What can I do? I am having fever and it is with the greatest difficulty that I can spin. But there was nothing in the house, not even a drop of milk. So I crawled out of my bed and here is the result-half a pound.

'But you need not have troubled to come when you were so ill' '*Kyu karun? Ghar mein Allah ewa koi nahin hai. Voh to ata nahin hai*'! (What can I do? There is no one in the house except Allah And He would not come!)

'But surely our man would have come to your street to receive your yarn You could have given it then.'

'And starved until they came? Is that what you mean? Your men come once in a week, they do not come exactly when we are in need of a slice of bread or a cup of milk.'

'But, mother, how did you manage when there was no spinning?'

'Now, now, don't pursue the question. We used to eat dust. Are you satisfied, now? Well, give me my money. What is this? Why a pice less this time? It means I must go without my *bajra*?

That was sufficient to melt the cashier's heart. The amount paid, the *ma-ochhi* hobbled away on her crutches

M D.

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## A New Meaning of "Brahmasutra"

Sri N Aravamudha Naidu of Kadambarayapatti, Trichinopoly District, shares with us all the following story which was told him by his grandmother and the moral of which is obvious.

"Brahma had a daughter born to him, and on examining her horoscope found to his utter dismay that the girl was destined to lose her husband shortly after marriage. He kept the secret buried within his breast and solemnized her marriage in due course with the usual pomp and circumstance. The girl soon became a widow, came to her father and besought him to resuscitate her deceased husband. Brahma saw that if he thus favoured his one daughter he would have to do the same for every other widow in the universe, which would be absurd. On the other hand, if he granted a favour to his daughter and refused it to every one else, he would lay himself open to the charge of grave partiality Therefore, instead of resuscitating his son-in-law, he presented a spinning wheel to his daughter and asked her to work at it and thus beguile her time The poor girl began to spin and encountered many a difficulty in the beginning The thread would often snap, she would calmly join it again and again. The wheel would become heavy and the would oil it, and so on But her patience and perseverance won the day at last. She was able to spin strong, fine, even yarn, and was glad in the contemplation of her handiwork, so much so that in God's good time the spinning wheel, at which she passed most of her waking hours, filled up the void which had been created in her life, and the memory of her husband was now free from the slightest tinge of sorrow and was of sweetness all compact In this way Brahma's daughter, the first widow in the universe passed a prayerful life, and on death entered the regions of the blest. Since the yarn she spun proved to be the gateway of the Kingdom of Heaven for her, it has come to be known as *Brahmasutra*"

V. G. D.

## Spinning as School Fee

Sjt. C. Balajee Rao sends me Khadi notes from which I take the following

"Behramji M Malabari when he was six years old was sent to a small school at Surat with twenty other little boys The boys were taught to repeat Parsi religious verses When the master was tired of the verses he made the boys spin cotton The work paid for their schooling"

M K G.

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Action in Inaction

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# Young India

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## The Story of My Experiments with Truth — Part II

{*By M. K. Gandhi*}

### Chapter XVII

#### Settled in Natal

Seth Haji Mahomed Haji Dada was regarded as the foremost leader of the Indian community in Natal in 1893. Financially Seth Abdulla Haji Adam was the chief among them, but he and others always gave the first place to Seth Haji Mahomed in public affairs. A meeting was therefore held under his presidentship at the house of Abdulla Seth, at which it was resolved to offer opposition to the Franchise Bill.

Volunteers were enrolled. Natal-born Indians, that is mostly Christian Indian youths, had been invited to attend this meeting. Mr Paul, the Durban Court Interpreter, and Mr Sabhan Godfrey, Head-master of a Mission School, were present, and it was they who were responsible for bringing together at the meeting a good number of Christian youths. All these enrolled themselves as volunteers.

Many of the local merchants were of course enrolled, noteworthy among them being Seths Dawud Mahomed, Mahomed Cassim Kamreddin, Adamji Miankhan, A. Kolandavelu Pillay, C. Lachhiram, Rangasami Padiachi, and Amod Jiva. Parsi Rustomji was certainly there. From among the clerks were Messrs Manekji, Joshi, Narsiram and others, employees of Dada Abdulla and Co., and other big firms. They were all agreeably surprised to find themselves taking a share in public work. To be invited thus to take part was a new experience in their lives. In face of the calamity that had overtaken the community, all distinctions such as high and low, small and great, master and servant, Hindu, Mussalman, Parsi, Christian, Gujarati, Madrasi, Sindhi etc. were forgotten. All were alike the children and servants of the motherland.

The Bill had already passed, or was about to pass, its second reading. In the speeches on the occasion, the fact that Indians had expressed no opposition to the stringent Bill was urged as proof of their unfitness for the franchise.

I explained the situation to the meeting. The first thing we did was to despatch a telegram to the Speaker of the Assembly requesting him to postpone further discussion of the Bill. A similar telegram was sent to the Premier, Sir John Robinson, and another to Mr. Escombe, as a friend of Dada Abdulla's. The Speaker promptly replied that discussion of the Bill would be postponed for two days. This gladdened our hearts.

The petition to be Presented to the Legislative Assembly was drawn up. Three copies had to be prepared and one extra was needed for the press. It was also proposed to obtain as many signatures to it as possible, and all this work had to be done in the course of a night. The volunteers with a knowledge of English and several others sat up the whole night. Mr Arthur, an old man, who was known for his calligraphy, wrote the principal copy. The rest were written by others to some one's dictation. Five copies were thus got ready simultaneously. Merchant volunteers went out in their own carriages, or carriages whose hire they had paid, to obtain signatures to the Petition. This was accomplished in quick time and the Petition was dispatched. The newspapers published it with favourable comments. It likewise created an impression on the Assembly. It was discussed in the House. Partisans of the Bill offered a defence — an admittedly lame one — in reply to the arguments advanced in the Petition. The Bill, however, was passed.

We all knew that this was a foregone conclusion, but the agitation had infused new life into the members of the community, and had brought home to them the conviction that the community was one and indivisible and that it was as much their duty to fight for its political rights as for its trading rights.

Lord Ripon was at this time Secretary of State for the Colonies. It was decided to submit to him a monster Petition. This was no small task and could not be done in a day. Volunteers were enlisted and all did their due share of the work.

I took considerable pains over drawing up this petition. I read all the literature available on the subject. My argument centred round a principle and an expedience. I argued that we had a right to the franchise in Natal as we had a kind of franchise in India. I urged that it was expedient to retain it as the Indian population capable of using the franchise was very small.

Ten thousand signatures were obtained in the course of a fortnight. To secure this number of signatures from the whole of the province was an light task, especially when we consider that the men were perfect strangers to the work. Specially competent volunteers had to be selected for the work as it had been decided not to take a single signature without the signatory fully understanding the Petition. The villages were scattered at long distances.

The work could be done promptly only if a number of workers put their whole heart into it. And this they did. All carried out their allotted task with enthusiasm. But as I am writing these lines, the figures of Seth Dawud Mahomed, Rustomji, Adamji Miyakhan, and Amod Jiva rise clearly before my mind. They brought in the largest number of signatures. Dawud Seth kept going about in his carriage the whole day. And it was all a labour of love, not one of them asking for even his pocket expenses. Dada Abdulla's house became at once a caravansarai and a public office. The number of educated friends who helped me, and many others had their food there.

Altogether every helper was put to considerable expense.

The Petition was at last submitted. A thousand copies had been printed for circulation and distribution. It acquainted the Indian public for the first time with conditions in Natal. I sent copies to all the newspapers and publicists I knew.

The '*Times of India*' in a leading article on the Petition strongly supported the Indian demands. Copies were sent to journals and publicists in England representing different parties. The London '*Times*' supported our claims and we began to entertain hopes of the Bill being vetoed.

It was now impossible for me to leave Natal. The Indian friends surrounded me on all sides and importuned me to remain there permanently. I expressed my difficulties. I had made up my mind not to stay at public expense. I felt it necessary to set up an independent household. I thought that the house should be good and situated in a good locality. I also had the idea that I would not add to the credit of the community unless I lived in a style equal for barristers. And it seemed to me to be impossible to run such a household with anything less than £ 300 a year. I therefore decided that I could stay only if the members of the community guaranteed legal work to the extent of that amount, and I communicated my decision to them.

"But," said they, "we should like you to draw that amount for public work, and we can easily collect it. Of course this is apart from the fees you must charge for private legal work."

"No, I could not thus charge you for public work," said I. "The work would not involve the exercise on my part of much skill as barrister. My work would be mainly to make you all work. And how could I charge you for that? And then I should have to appeal to you frequently for funds for the work, and if I were to draw my maintenance from you, I should find myself at a disadvantage in making an appeal for large amounts, and we should ultimately find ourselves at a standstill. And then I want the community to find more than £ 300 annually for public work."

"But we have now known you for some time and are sure you would not draw anything you do not need. And if we wanted you to stay here, should we not find your expenses?"

"It is your love and present enthusiasm, that make you talk like this. How can we be sure that this love and enthusiasm will endure for ever? And as your friend and servant, I should occasionally have to say hard things to you. Heaven only knows whether I should then retain your affection. But the fact is that I must not accept any salary for public work. It is enough for me that you should all agree to entrust me with your legal work. Even that may be hard for you. For one thing I am not a white barrister. How can I be sure that the Court will respond to me? Nor can I be sure how I shall fare as a lawyer. So even in giving me retainers you may be running some risk. I should regard even the fact of your giving me retainers as the reward of my public work."

The upshot of this discussion was that about twenty merchants gave me retainers for one year for their legal work. Besides this, Dada Abdulla purchased me the necessary furniture in lieu of a purse he had intended to give me on my departure.

Thus I settled in Natal.

(Translated from *Navajivan* by M. D.)

## Plight of School Children

(*By M. K. Gandhi*)

One who knows what she is writing about says:

"Until our boys learn to conserve their vital forces India will never have the men she should have. For nearly 17 years I have had charge of boys' schools in India. It is appalling to see the number of boys—Hindu, Mahomedan and Christian—who begin school life full of energy and enthusiasm and hope and end it physical wrecks. In literally hundreds of cases, I have traced this directly to self-abuse, sodomy or early marriage. I have today the names of 42 boys guilty of sodomy and not a boy is over 13 years of age. Masters and house fathers will deny that these conditions exist but if the right tactics are used the trouble will be discovered and, nearly always the boys will confess. A large per cent of the boys confess to having been taught by men—often their own relatives."

This is no fanciful picture. It is truth suppressed by many school masters who know. I have known it before. It was first brought to my notice by a Dalbar school master now nearly eight years ago. But I have kept silent merely discussing with individuals the remedies. The mischief is not confined to India. But it comes upon India with double effect because of the curse of child marriage. A public discussion of this very difficult and delicate subject has become necessary because one sees in respectable newspapers the sexual passions discussed with a freedom that would not have been possible a few years back.

The fashion of regarding the sexual act as natural, necessary, moral and conducive to mental and physical health has sanctioned the evil. The advocacy by the cultured men of the free use of contraceptives has created an atmosphere favouring the growth of the sexual microbe. The tender and receptive minds of youngsters draw the hasty deductions favouring and justifying their unlawful and destructive desires and the parents and the teachers exhibit a sad, almost criminal, indifference and tolerance in respect of the deadly vice. Short of complete purification of the social environment, nothing, in my opinion, will stop the evil. The unconscious and subtle effect of an atmosphere charged with sexuality cannot but react upon the minds of the school-going youth of the country. The surroundings of the city life, the literature, the drama, the cinema, the household appurtenances, various social ceremonies, do but to point

one thing—the promotion of the sexual passion. It is impossible for little children already conscious of the beast within to resist the pressure exerted by these influences. Palliatives will not answer. The reformation must begin with the elders if they would discharge their trust by the younger generation.

## Some of our Spinners

Here are some more excerpts from the 'short and simple annals of the poor',—this time of residents not of cities or towns but of villages. Bahial is a village thirty miles from Ahmedabad with a population of about 3000. There are 62 spinning wheels working there. All the spinners are of course women.

The first woman, aged 30, stated:

'I have two sons, one of whom gives me Rs. 18 a year for my maintenance. My niece occasionally gives me something. I have no other income. But the spinning wheel has come to our village for the last six months, and it adds considerably to my income. But they hesitate to give me the quality of slivers I require, as I cannot spin fine yarn and exhaust my supply too quickly. Every lb. of 8 counts brings me three and a half annas.'

The second, aged 40, stated:

'I earn six annas a week out of the lb. of yarn of 11 counts that I spin. I also know sewing. Whenever I have some sewing on hand, I put aside the spinning wheel. I am quite ready to learn sewing if you will kindly teach it to me. I do not disdain manual labour of any kind. The income from the spinning wheel helps me to purchase some of the daily necessaries. My husband is a peon and earns just Rs. 20 a month.'

The third, aged 55, stated:

"We are only two souls, my husband and I. We had sons who passed away in the prime of their lives. God has given us enough to keep body and soul together, but there is not much work to do, and it is impossible to kill time without some occupation. The spinning wheel has fortunately come into our lives to comfort and cheer us.'

The fourth one, aged 35, stated:

'I lost my husband seven years ago. I have a son of about 10 years. I know spinning, sewing and button-making. There is no demand for buttons and so they sell very cheap. Every house has some one or other knowing sewing, so I get hardly any work from outside and have to remain without work much of my time. The spinning wheel has come, but unfortunately I do not get enough slivers. When I have a sufficient supply of them I earn up to Rs. 2 per month, otherwise about 12 to 14 annas. But even that pittance means much to one who has to depend entirely on manual labour for her livelihood."

The fifth woman, who is close on 100, stated:

"We are only two, my husband and I. He is an invalid confined to bed, having served in the army for the whole of his life. He earns a pension of Rs. 5, but that is not enough for us. The spinning wheel has come in good time. I spin a lb. of slivers every three days, but alas! the supply of them is not inexhaustible.'

"But", said the friend making the inquiry, 'you spin very coarse yarn, mother, and there is no demand for coarse Khadi. Can't you spin finer?"

"It depends on the money you pay. If you paid more, I would try to spin with my finger nails".

"We do not pay for the quality, but for the quality. But let us see the best yarn you can spin."

She had no slivers in stock and was given self-carded slivers by the friend, and she spun 12 counts out of it.

'If you spin like that, we shall give you 6 annas per lb.'

'Not unless you give me slivers like those you have given me now."

"Such slivers can be made, provided we card our own cotton. Will you do so?'

"Don't you see I am very nearly blind and there is no strength in my wrists?"

The questioner saw the heartlessness of asking any further question. She went on with her story, however. There was nothing left in the house that they could sell and purchase grain with. The last thing that belonged to her — a pair of bangles — was also sold. The spinning wheel, quite rickety, was a borrowed one. The house as dilapidated as the spinning wheel and its centenarian spinner, with the old man in his bed, a living shadow of death, was the most speaking picture of poverty that can ever be imagined.

But let us take another village, a few miles from Nadiad.

The first woman, aged 45, stated:

"I am absolutely alone. I spin two lb. per week and earn Rs. 2-8-0 at the rate of five annas a lb. The spinning wheel is my sole resource. My nephew used to support me heretofore, but when God has given me hands and feet why should I depend on others?'

The second, aged 45, stated:

'I am alone, my brother supports me. The spinning wheel brings me a rupee and 4 annas. I used to sit idle when there was no spinning wheel."

The third one, aged 85, stated:

"I have a son who earns Rs. 15 a month. When there was no spinning, I used to stay with him. Now he purchases me grain, and I get the rest of the necessaries by spinning."

The fourth, aged 37, stated:

"My husband is a Government official. He had no issue by me, and with my consent he married again. She got him to drive me away from the house. I went to court. There was a compromise. I now stay in the house and ply the wheel. When he comes home on leave I go away, returning to the house immediately he goes back. The wheel brings me from Rs. 1-8-0 to Rs. 1-12-0 per month. It has been a blessing." M. D.

## "Towards Moral Bankruptcy"

I have received many letters, both in English and vernacular, asking me to publish this series of articles in pamphlet form in all the three languages — English, Hindi and Gujarati. I am aware that a dozen letters may only represent the individual writers and there may be no real demand for the pamphlets. There are not propitious times for venturing on new publications. But a friend has come to the rescue and guaranteed all loss. The pamphlets will therefore be shortly published. If the correspondents who offered to contribute towards the cost of publication still retain the desire to contribute, they will please forward their donations. If those who want copies will register their names at the *Young India* office beforehand, it will help the manager to fix the number of copies to be printed. M. K. G.

# Young India

## Action in Inaction

Nothing would have pleased me better than to have responded to the public appeal made by Dr. Syed Mahmood and other friends if it was at all possible or in my opinion advisable to do so. The signatories are mistaken in thinking that I have gone into retirement. I have imposed upon myself a year's abstention from all avoidable public engagements. The year is fast drawing to a close. The reasons for abstention were fully stated at the time. My health and the requirements of the Ashram necessitated rest from toilsome travelling and taxing public engagements. If I have not interfered in the Council matters, it is because I have perhaps no aptitude for them — certainly, I have no faith in the Councils giving us Swaraj. I have ceased to meddle in Hindu Muslim quarrels because my meddling at this juncture, I am convinced, can only do harm. There remain untouchability, national educational institutions and the spinning wheel. To these I am giving all the attention I can muster of giving.

Therefore I venture to suggest to the friends that what to them appears to be my inaction is really concentrated action.

I do not in the least share their pessimism. The Hindu Muslim quarrels are in a way unknown to us a fight for Swaraj. Each party is conscious of its impending coming. Each wants to be found ready and fit for Swaraj when it comes. Hindus think that they are physically weaker than the Mussalmans. The latter consider themselves to be weak in educational and earthly equipment. They are now doing what all weak bodies have done hitherto. This fighting therefore, however unfortunate it may be, is a sign of growth. It is like the Wars of the Roses. Out of it will rise a mighty nation. A better than the bloody way was opened out to us in 1920, but we could not assimilate it. But even a bloody way is better than utter helplessness and emasculness.

Even the ugly deal between Motilalji and Lalaji is part of the same struggle. Let the enemies of India's freedom gloat over their differences. These patriots will be working under the same flag long before the gloating is over. They are both lovers of their c[illegible]. Lalaji sees no escape from communalism [illegible]nditiji cannot brook even the thought of it. Who shall say that only one is right? Both attitudes are a response to the prevailing atmosphere. Lalaji who was born to public life with Swaraj on his lips is no hater of it now. He proposes to uproot it through communalism which he considers to be an inevitable stage in our evolution. Panditji thinks that communalism blocks the way and he therefore proposes to ignore it even as auto-suggestionists ignore disease seeing that health not 'ilith' is the law of life. The nation can ill afford to do without Sir Abdur Rahim as without Hakim Saheb Ajmal Khan, Sir Abdur Rahim who wrote the weighty minute with Gokhale on the Islington Commission is no enemy of his country. Who shall blame him if he thinks that the country cannot progress without the Mussalmans competing with the Hindus on equal terms? He may be wrong in his methods. But he is none-the-less a lover of freedom. Whilst, therefore, I can make room in my mind for all these various schools of thought, for me there is only one way. I have no faith in communalism even as a stage, or perhaps, better still, I have no fitness for work on that stage. I must therefore hold myself in reserve till the storm is over and the work of rebuilding has commenced.

I can but watch from a safe distance the struggle that goes on in the Councils. I honour those who have faith in them for prosecuting the programme with zeal.

It is educated India which is split up into parties. I confess my incompetence to bring these parties together. Their method is not my method. I am trying to work from bottom upward. To an onlooker, it is exasperatingly slow work. They are working from top downward—a process more difficult and complicated than the former. The millions for whom the signatories have claimed to write are uninterested in the party complications which are above their heads.

For them there is only the spinning wheel. To paraphrase a celebrated proverb the wheels of God spin slowly but most effectively. I am engaged in attending to these tiny wheels of God. Let the signatories and the others who care note that they are ceaselessly moving. Their efficiency is daily and visibly growing. And when the storm is blown over, the parties are united, Hindus, Mussalmans, Brahmins, non Brahmins, the suppressors and the suppressed have joined hands, they will find that the country has been prepared by silent hands for effecting not a positive and violent boycott but a health-giving, non-violent, constructive boycott of foreign cloth. The nation must exhibit some universal strength and power, be they ever so little. That is this boycott of foreign cloth.

The signatories regard themselves as my followers. I invite them to follow the lead of the Charkha. I have not ceased to lead that little simple wheel which daily hums to me the distress of the masses. For better or for worse, I have staked my all on the Charkha, for it represents to me *Daridra Narayana*—God of and in the poor and in the down-trodden.

M. K. GANDHI

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### July Figures

The following are the Khadi production and sale figures for July:

| Province | Production in Rs. | Sale in Rs. |
|---|---|---|
| Ajmer | 4,621 | 2 099 |
| Andhra | 28,793 | 28,783 |
| Bombay | | 78,383 |
| Burma | | 2,248 |
| Delhi | 1,146 | 1,161 |
| Karnatak | 3,583 | 3,883 |
| Kerala | 478 | 1,511 |
| N. Maharashtra | 1,867 | 7,342 |
| S " | | 162 |
| C " | | 2,715 |
| Punjab | 11,266 | 4,198 |
| Tamil Nadu | 53,070 | 65,100 |
| U. P. | 8,747 | 8,275 |
| Utkal | 2,355 | 1,462 |
| Total, | 1,20,793 | 1,97,312 |

M. K. G.

## Notes

### Congress Presidentship

Sjt. Shrinivas Iyengar's election as President of the forthcoming Congress was a foregone conclusion. The Congress Committees were bound to elect so avowed Swarajist. If Sjt. Shrinivas Iyengar is a fighter, he is also an idealist. He is impatient and his impatient zeal often takes him into waters too deep for ordinary men. He plunges without giving a second thought. He rushes upon the responsible office at a time of unexampled difficulty. But Sjt. Iyengar has faith in himself and his mind. Gods have been known to help those who believe in themselves. Let us hope that they will not prove false in this case. Sjt. Iyengar will need all the help that Congressmen can give him. We have learnt the art of giving passive loyalty. But time has come when we must learn to give active loyalty. Difficult as his task is, it would be quite easy, if Congressmen will carry out policies and resolutions to which they themselves become party. This is the least that is expected of members of any organisation that is to make any progress. I tender Sjt. Iyengar my congratulations for the high honour that has been conferred upon him, and I tender my sympathy for the extraordinary difficulties that face him and pray that God will give him the strength and wisdom to overcome them.

### Worthy of Example

Sjt. Harbhan Phatak writing to the Secretary, All India Spinners' Association yarn contributions says

"I am sending today Shrimati Annapurnabai Gore's yarn 25,000 yds. In Maharashtra many women undertake observance during the monsoon season. Annapurnabai has vowed to spin and present 1,00,000 yards of yarn during the season. The accompanying is the first month's contribution. My friend Shridhar pant Shastri is her husband and both are members of the A. I. S. A. They have already sent their full quota. They are a busy family. They have children and they are poor. With all that they have had eyes. This effort therefore on their part is well worth noting."

And so the effort undoubtedly is. It is not possible without love of one's kind and it is love of the poor, love of God, love of "the country" that is behind the Charkha movement.

### The Double Distilled Poison

The curse of untouchability has permeated even the untouchables. And so we have grades of untouchability amongst them, the higher grade refusing contact with the lower. A Thiyya friend writes from Calicut:

"We Thiyyas, a supposed low-caste people, but in education and social status much improved, and almost equal to any other community in Malabar, have a temple here in Calicut. A meeting was arranged to consider the question of giving entry to our Panchama brothers on the birthday of our great Guru Sri Sri Narayana Guru. This was opposed by a large majority and there was much hooliganism to give trouble to the supporters. We voted for the entry of the Panchama brethren but we were in a minority. We have therefore boycotted the temple and we go and worship at another temple where no such distinction is observed. We are determined to fight this battle to a finish."

I tender my congratulations to the small band of reformers. It was a right thing for them to refuse to use a privilege that was denied to the Panchamas. Those who claim justice must come with clean hands. The Thiyyas may not set up against others a barrier which they would break down when erected against themselves. That was the lesson Vykom taught. It must on no account be forgotten. Let the reformers thus pursue their battle, in the true Satyagrah spirit, without anger and with quiet determination, and they will soon turn the minority into a majority. Time and tide are with them.

### A Tissue of Misrepresentations

If most newspapers in the world were to cease publication, the world will not lose anything. Probably, it will heave a sigh of relief. The newspapers generally give not facts but fiction. This reflection arises from my having read a so-called interview with me published in the *Messenger of America*. It is the official organ of the American Philosophical Society. Why even a philosophical society's organ should give currency to fiction to the name of fact is more than I can understand.

I should not have noticed this "interview" but for the distortion it contains about my views of Theosophy.

I must therefore pass by the fiction that "I was spinning on an old-fashioned loom", or "that there were mango trees outside my room", or the worse fiction that "it is through sympathy and understanding of America and the other great nations that we Indians gave the moral force to make our sacrifices".

I must hasten to the Theosophical fictions. Among other things I am reported to have said that "I am not in sympathy with Theosophical Movement," that "I am still a Theosophist but I am not in sympathy with the movement." This is just the opposite of what I could have said. For I am not and have never been a member of any Theosophical Society but I am and have ever been in sympathy with its message of universal brotherhood and consequent toleration. I owe much to theosophical friends among whom I have many. Whatever critics may say against Madame Blavatsky or Col. Olcott or Dr. Besant, their contribution to humanity will always rank high. What has been a bar to my joining the society, as the interview somewhat correctly puts, is its secret side – its occultism. It has never appealed to me. I long to belong to the masses. Any secrecy hinders the real spirit of democracy. But I recognise that there are two sides at least to every question. And there may be much to be said in favour of occultism in religion. Hinduism is certainly not free from it. But I am not called upon to subscribe to it.

I repeat the request I have often made to interviewers that if they must interview me or report anything about me, they will do me a favour and serve truth, if they will submit to me for correction and verification all they wish to report as having been said by me. M. K. G.

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Notice of any change in the address for a period shorter than 2 months cannot be complied with.

All letters of inquiry must always be accompanied with postage for reply. *Manager Y. I.*

## Defending Child Marriage

*(By M. K. Gandhi)*

"A Reader of 'Young India'" writes:

"I am very much pained to read the following sentence in your article on "Cause of Child Marriage" published in the *Young India* of the 26th August 1926: 'Only a man innocent of self-restraint and steeped in vice could call it a sin not to marry a girl before she reached the age of monthly periods.'

"I fail to understand why you could not take a charitable view of those whose opinion differs from you. One can certainly say that the Hindu law-giver was entirely wrong in prescribing child marriage. But I think it improper to say that those who insist on child marriage are "steeped in vice". It seems to go beyond the limits of politeness in controversy. In fact this is the first time that I heard such an argument against child marriage. Neither the Hindu social reformers nor the Christian missionaries ever said so, so far as I am aware. I regret therefore the shock which I received when I found this argument in the writing of Mahatma Gandhi whom I believed to be perfection itself, so far at least as charity towards opponents is concerned.

"You have condemned not one or two but probably every one of the Hindu law-givers. For so far as I know, every *Smritikara* enjoins early marriage of girls. It is impossible to hold as you have suggested that the passages enjoining early marriage are interpolations. The practice of early marriage is not confined to any province or class of society, but is practically a universal custom in India. It is also a very old practice dating from the time of the *Ramayana*.

"I shall try to give briefly what I consider might have been the reasons why the Hindu law-givers insisted upon early marriage of girls. They considered it very desirable that every girl should have a husband as a rule. This is necessary no less for the peace of mind and happiness of the girls themselves than for the welfare of the society in general. If every girl has to be provided with a husband the choice of husband should be made by the parents of the girl and not by the girls themselves. If the choice is left to the girls themselves, it will result in many girls not being married at all, not because they do not like marriage, but because it is very difficult for all girls to find out suitable husbands. It is also dangerous, for it ought lead to flirtation and might cause looseness of morals. Youths who appear to be good might ruin the virtue of simple girls. Again if the choice is to be made by parents, the girls must be married young. When they are grown up, they may fall in love and may not like to marry the bridegroom selected by the parents. When a girl is married young, she becomes one with her husband and his family. The union is more natural and more perfect. It is sometimes difficult for grown up girls with fixed ideas and habits to adapt themselves in a new home.

"The chief objection to early marriage is that it weakens the health of the girl and her children. But this objection is not very convincing for the following reasons. The age of marriage is now rising among the Hindus, but the race is becoming weaker. Fifty or a hundred years ago the men and women were generally stronger, healthier and more long lived than now. But early marriage was then more in vogue. The physique of educated girls who are married late is not generally better than the girls who receive less education and are married early. From these facts it appears probable that early marriage does not cause so much physical deterioration as some people believe.

"You have good knowledge of both European society and Indian society. You will be able to say whether on the whole Indian wives are more devoted to their husbands than European wives; whether among the poor people the Indian husbands treat their wives more kindly than European husbands; whether there are fewer cases of unhappy marriages among Indians than among Europeans; whether sexual morality is higher in Indian society than in European society. If in these respects the Indian marriages are more successful than European marriages, then early marriage which is an essential feature of Indian marriages should not be condemned.

"I cannot believe that the Hindu law-givers were actuated by any consideration except the true welfare of society in general (including both the men and women) in laying down the injunction of early marriage of girls. I believe that early marriage of girls is one of the features of Hindu society which have maintained its purity and prevented its disruption in spite of very hostile environments. You may not believe all this. But may we not expect that you should discard your idea that all the great Hindu law-givers who have insisted on early marriage of girls were innocent of self-restraint and were 'steeped in vice'?

"The Madras case reported by you seems to be very peculiar. The jury held that the girl committed suicide. But the girl said that her husband set fire to her clothes. In these conflicting circumstances, it is very difficult to hold that the facts which you consider to be indisputable are really so. There have been millions of cases of girl-wives below 15. Not one case of suicide due to cruel advances of the husband has been heard before. Probably there were peculiar features in the Madras case and early marriage was not the principal cause of the death."

Well does the Poet say "It needs very little to fashion a suitable philosophy in order to mitigate the rudeness of facts that secretly hurt one's conscience." This "reader of 'Young India'" has gone a step further. He has not only fashioned a suitable philosophy but ignored facts and erected his argument on unsupported statements.

The charge of want of charity I must pass by, if only because I have not accused the law-givers but I have ventured to impute vice to those who could insist on marriage at an age too tender for bearing the burden of motherhood. Want of charity comes into being only when you accuse a live person, not an imaginary being, and that too without cause, of impure motives. But is there any warrant for the writer saying that the original authors of the several Smritis who preached self-restraint wrote

the terms anything marriage of little girls? Is it not more charitable to assume that the *Rishi* could not be guilty of impurity or gross ignorance of cardinal facts concerning the growth of the human body?

But even if the texts ordering child, as opposed to early (for early marriage means marriage well before 25), marriage be found to be authoritative, we must reject them in the light of positive experience and scientific knowledge. I question the accuracy of the statement that child marriage is universal in Hindu society. I should be sorry to find that 'millions of girls' are married *i. e.*, live as wives whilst they are yet children. The Hindus would have died as a race long ago, if 'millions of girls' had their marriages consummated at say the age of eleven.

Nor does it follow that if the parents are to continue to make the choice of husbands for their daughters, the marriage must be contracted and consummated early. It is still less true to contend that if girls have to make their choice, there must be courtship and flirtation. After all courtship is not universal in Europe and thousands of Hindu girls are married after fifteen and yet have their husbands selected by their parents. Mussalman parents invariably select husbands for their grown-up daughters. Whether the choice is to be made by girls or their parents is a separate question and is regulated by custom.

The correspondent has tendered no proof to support the statement that children of grown-up wives are weaker than those of child wives. In spite of my experience of both Indian and European society, I must refuse to enter into a comparison of their morals. Granting, however, for the sake of argument that morals of European society are lower than those of Hindu society, will it naturally follow that the lowness is due to the marriages taking place after full maturity?

Lastly, the Madras one does not help the correspondent, but has one of it betrays his hasty judgment based upon a total disregard of facts. If he will refer to the article again he will discover that I have drawn my conclusions from proved facts. My conclusion is unaffected by the cause of death. It was proved (1) that the girl was of tender age; (2) that she had no sexual desire, (3) that the 'husband' made cruel advances; (4) that she is no more. It was bad enough if the girl committed suicide. It was worse if the husband murdered her because she could not yield to his inhuman lust. The girl was fit only to learn and play, not to play the wife and carry on her tiny shoulders the weight of house hold cares or the yoke of a lord and master.

My correspondent is a man occupying high position in society. The nation expects better things from those of her sons and daughters who have received a liberal education and who are expected to think and act in her behalf. We have many choices in our midst, moral, social, economical, and political. They require patient study, diligent research, delicate handling, accuracy of statement and clear thinking on them, and sober impartial judgment. We may then differ, if necessary, as poles asunder. But we shall surely harm the country, our respective religions and the national cause, if we do not fail to discover the truth and adhere to it, cost what it may.

## Dignity of Labour

*(By M. K. Gandhi)*

"We meet every day young men, graduates of our universities, hawking their degrees. They ask for the recommendation of a man who has no education but commands wealth, and in nine cases out of ten, the rich man's recommendation carries greater weight with the officials than the university degree. What does this prove? It proves that money is valued more than intellectual culture. Brain is at a high discount. Why is this so? Because brain has failed to earn money. This failure is due to want of occupation in which intellectual equipment is in demand. Brain which is the most valuable and most powerful force in human society is a waste product for want of a market.

The peasant's assets are his hands. The zamindar's assets are his lands. Culture of land is agriculture. Culture of hand is industry. I am aware that agriculture has been called an industry, but differentiation on the basis of their essentials should not place agriculture in the category of industries. A branch of manual labour which affords facilities for a progressive culture of the hand securing higher wages at successive stages should be properly called industry. This is not the case with the hand working on land. The man who drives a plough, sows seed or weeds the fields, will not earn higher wages by the culture of the hand. There is no scope for attaining of a more remunerative skill in the agriculturist's occupation. Now take the case of a carpenter; he begins by making packing-cases. By culture he may learn to make a tantalus. Mark the progress in the manual skill resulting in a corresponding rise in the daily wages of the man. Let me assure you that the man who made the tantalus with two snakes with their expanded hoods guarding the bottles was first taken into my service for making packing cases. His initial wages were 8 annas a day and in two years' time he was earning one rupee a day and the market value of his hand-work left at least 4 annas a day to his employer. This gives a rise in wages from Rs. 183 to 365 in two years. . . . Over 25 per cent of the population work on land. Land does not grow in area. Hands grow in another with the growth of the population. A holding which sustained a family of 5 members 30 years back now has to support 12 to 15 members. In some cases this extra pressure is relieved by emigration but in most cases a low standard of vitality is accepted as inevitable."

The foregoing is an extract from Sjt. M. S. Das's speech delivered to the Behar Young Men's Institute in 1924. I have kept that speech by me so as to be able to deal with the essential part of it on a suitable occasion. There is nothing new in what the speaker has said. But the value of his remarks is derived from the fact that though a lawyer of distinction, he has not only not despised labour with the hand but actually learnt handicrafts at a late period in life, not merely as a hobby, but for the sake of teaching young men dignity of labour, and showing that without their turning their attention to the industries of the country the outlook for India is poor. Sjt. Das has himself been instrumental in establishing a tannery at Cuttack which has been a centre of training for many a young man who was before a mere

unskilled labourer But the greatest industry which requires the intelligence of millions of hands is an doubt hand-spinning What is needed is to give the vast agricultural population of this country an added and an intelligent occupation which will train both their brains and hands It is the finest and cheapest education that can be devised for them. Cheapest because it is immediately remunerative And if we want universal education in India, the primary education consists not in a knowledge of the three R's but in a knowledge of hand spinning and all it implies And when through it the hand and the eye are properly trained, the boy or the girl is ready to receive instruction in the three R's This I know would appear to some to be utterly absurd and to others to be totally unworkable But those who so think do not know the condition of the millions. Nor do they know what it means to educate the millions of children of Indian peasantry And this much-needed education cannot be given unless educated India which is responsible for the political awakening in the country will appreciate the dignity of labour and unless every young man would consider it his imperative duty to leave the art of hand-spinning and thus reintroduce it in the villages

## Out of the Frying-pan

*(By M. K Gandhi)*

The report on the condition of returned emigrants stranded in Calcutta submitted to the Council of the Imperial Indian Citizenship Association makes painful reading It appears that there are over 2,000 returned emigrants in Calcutta living in squalid surroundings They are from Fiji, Trinidad, Surinam, and British Guiana. 'The desire to visit their motherland and the rumour that India had obtained self government were the two chief reasons which led them to leave their birth-place'. But they find that their own people in their villages will not have them and so they want to go back to the place where they have come from "'Anywhere out of India' is their cry" Meantime they are eking out a miserable existence in Calcutta "They all looked famished Their lot is the lowest ebb of human misery." The fact that the majority of these men are Colonial born aggravates their misery. The reader will not appreciate the full meaning of being 'Colonial born' These men are neither Indian nor colonial. They have no Indian culture in the foreign lands they go to, save what they pick up from their uncultured half-bis Indianised parents They are not Colonial in that they are deberred access to the Colonial i e. Western culture. They are therefore out of the frying pan into fire. There at least they had some money and a kind of a home Here they are social lepers, not even knowing the language of the people.

Therefore the report suggests that it is the clear duty of the Government to send them back to the most suitable colony that would receive them. The tropical Colonies must be glad to have them in preference to new recruits who have to be initiated. The duty is clearly the Government's. For they alone can carry on negotiations with the various Colonies. This duty should have been discharged long ago. The Imperial Citizenship Association has made the following appeal to the Government:

"With reference to returned Indian emigrants from Fiji, British Guiana, Trinidad and other Colonies, now stranded in Calcutta, the Council of the Imperial Indian Citizenship Association, through a representative specially sent from here for the purpose, has made investigations on the spot, and in the light of these investigations, I have the honour to submit the following recommendations for the immediate consideration of the Government of India

1. The Government of Fiji should be requested to extend the duration of the moratorium for free passages to Freed indentured labourers from 1930 to 1935.

2 The returned Indian emigrants from British Guiana of whom there are several hundreds now in Calcutta and elsewhere and who are anxious to go back should be included in the Government of India's scheme of emigration of 500 families to British Guiana.

3 The Government of India should, without further delay, establish Emigrants Depots in Bombay, Calcutta and Madras These Depots should be organised on the basis of the Indian Emigrants' Friendly Society which was established in Calcutta in 1921 and was dissolved in 1923 This Society looked after the interests of emigrants in every way and was managed by a local Committee of both officials and non-officials and was very largely financed by the Government of India.

"In view of the fact that another boat with several hundreds of emigrants is expected in Calcutta next month, my Council hopes that the Government of India will realise the gravity of the situation and act in a manner which will not only relieve the distress now prevalent but also effectively prevent further congestion and suffering

For the time being it will be enough if the stranded men get the relief asked for

But the innocent-looking appeal raises broad and fundamental questions which must not be discussed in this brief notice of the special circumstances brought to light by the report They must not be allowed to confuse the one clear issue which awaits immediate treatment. The broad questions however are:

1. The whole of the emigration policy.
2. The special case of British Guiana and Fiji.
3. The scope of the friendly societies referred to in the appeal.
4. The duty of the nation by the outgoing and returning emigrants.

The consideration of these questions requires a more favourable occasion and a more thorough treatment than can be given them at the present moment.

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# Young India

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Edited by M. K. Gandhi

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## The Story of My Experiments with Truth—Part II

*{By M. K. Gandhi}*

### Chapter XVIII

#### Colour Bar

The symbol of a Court of Justice is a pair of scales held evenly by an impartial and blind but sagacious old woman. Fate has purposely made her blind, in order that she may not judge a person from his exterior but from his intrinsic worth. But the Law Society of Natal set out to persuade the Supreme Court to act in contradiction to this principle, and to belie its symbol.

I sought to be admitted as an Advocate of the Supreme Court. I held a certificate of admission from the Bombay High Court. The English certificate I had to deposit with the Bombay High Court when I was enrolled there. It was necessary to attach two certificates of character to the applications for admission, and thinking that these would carry more weight if given by Europeans, I secured them from two well-known European merchants whom I knew through Seth Abdulla. The application had to be presented through a member of the Bar and as a rule the Attorney General presented such applications without fees. Mr Escombe who, as we have seen, was legal adviser to Messrs. Dada Abdulla and Co., was the Attorney General. I called on him and he willingly consented to present my application.

The Law Society now sprung a surprise on me by serving me with a notice opposing my application for admission. One of their objections was that the original English certificate was not attached to my application. But the main objection was that when the regulations regarding admission of advocates were made, the possibility of a coloured man applying could not have been contemplated. Natal owed its growth to European enterprise and therefore it was necessary that the European element should predominate in the Bar. If coloured people were admitted, they might gradually outnumber the Europeans, and the bulwark of their protection would break down.

The Law Society had engaged a distinguished lawyer to support their opposition. As he too was connected with Dada Abdulla and Co., he sent me word through Seth Abdulla to go and see him. He talked with me quite frankly and inquired about my antecedents which I gave. Then he said

"I have nothing to say against you. I was only afraid lest you might be some Colonial-born adventurer. And the fact that your application was unaccompanied by the original certificate supported my suspicion. There have been men who have made use of diplomas which did not belong to them. The certificates of character from European traders you have submitted have no value for me. What do they know about you? What can be the extent of their acquaintance with you?"

"But" said I, "every one here is a stranger to me. Even Seth Abdulla first came to know me here."

"But then you say he belongs to the same place as you? If your father was Prime Minister there, Seth Abdulla is bound to know your family. If you were to produce his affidavit, I should have absolutely no objection. I would then gladly communicate to the Law Society my inability to oppose your application."

This talk enraged me, but I restrained my feelings. 'If I had attached Dada Abdulla's certificate,' said I to myself, 'it would have been rejected and they would have asked for Europeans' certificates. And what has my admission as advocate to do with my birth and my antecedents? How could my birth, whether humble or objectionable, be used against me?' But I controlled myself and quietly replied:

'Though I do not admit that the Law Society has any authority to require all these details, I am quite prepared to present the affidavit you desire.'"

Seth Abdulla's affidavit was prepared and duly submitted to the counsel for the Law Society. He said he was satisfied. But not so the Law Society. It opposed my application before the Supreme Court which ruled out the opposition without even calling upon Mr. Escombe to reply. The Chief Justice said in effect:

"The objection that the applicant has not attached the original certificate has no substance. If he has made a false affidavit he can be prosecuted and his name can then be struck off the roll, if he is proved guilty. The law makes no distinction between white and black people. The Court has therefore no authority to prevent Mr. Gandhi from being enrolled as an advocate. We admit his application. Mr Gandhi you can now take the oath."

I stood up and took the oath before the Registrar. As soon as I was sworn in, the Chief Justice addressing me said

"You must now take off your turban, Mr Gandhi. You must submit to the rules of the Court with regard to the dress to be worn by practising barristers."

I saw my limitations. The turban that I had insisted on wearing to the District Magistrate's Court I took off in obedience to the order of the Supreme Court. Not that if I had resisted the order the resistance could not have been justified. But I wanted to reserve my strength for fighting bigger battles. I should not exhaust my skill as a fighter in insisting on retaining my turban. It was worthy of a better cause.

Seth Abdoola and other friends did not like my submission (or was it weakness?). They felt that I should have stood by my right to wear the turban while practising in the Court. I tried to reason with them. I tried to press home to them the truth of the maxim. "When at Rome do as the Romans do." 'It would be right,' I said, 'to refuse to obey if, in India, an English officer or a judge ordered you to take off your turban; but as an officer of the Court, it would have ill become me to disregard a custom of the Court in the province of Natal.'

I pacified the friends somewhat with these and similar arguments, but I do not think I convinced them completely, in this instance, of the applicability of the principle of looking at a thing from a different standpoint in different circumstances. But all my life through the very insistence on truth has taught me to appreciate the beauty of compromise. I saw in later life that this spirit was an essential part of Satyagraha. It has often caused endangering my life and incurring the displeasure of friends. But truth is hard as adamant and tender as a flower.

The opposition of the Law Society gave me another advertisement in South Africa. Most of the newspapers condemned the opposition and accused the Law Society of jealousy. The advertisement, to some extent, simplified my work.

(Translated from *Navajivan* by M. D.)

## All-India Cow Protection Association

The secretary acknowledges receipt of yarn during the current year commencing May last up to date, as under:

### Members' Yarn

| | | | Yards. |
|---|---|---|---|
| **Gujarat 8** | | | |
| 1 | Shankarbhai Bhikhabhai | Syandla | 24,000 |
| 2 | Gopaldas Purushottamdas Desai | Mahmedavad | 24,000 |
| 3 | Mohanlal Kameshwar Pandya | Kathlal | 24,000 |
| 4 | Ravishankar Shivram Vyas | Mahmedavad | 24,000 |
| 5 | M. K. Gandhi | Sabarmati | 16,437 |
| 6 | Mirabehn | " | 10,594 |
| 7 | Maganlal K. Gandhi | " | 8,000 |
| 8 | Vadilal Jivanlal Rana | " | 6,024 |
| **Bihar** | | | |
| 9 | Ramadeva Thakkur | Muzaffarpur | 2,000 |
| **Andhra** | | | |
| 10 | D. V. Narasimha Rao | Chebrole | 8,500 |

### Donations

| | | |
|---|---|---|
| Shamji Sundardas | Calicut | 1,00,000 |
| M. Narayan Nair | " | 3,000 |
| Congress Committee | Chendia | 6,000 |
| H. M. Manjrekar | Sankeri | 1,000 |
| G. Sitaraam Shastri | Guntur | 5,500 |
| B. Ganpat Rao | " | 3,000 |
| Popatlal Chunilal | Ahmedabad | 2,200 |

# Notes

## Charkha in Shahabad Schools

The Secretary of the Charkha Committee of the Shahabad District Board writes:

"A spinning demonstration by the students of primary schools under Shahabad District Board was held at the Board's office on the 27th August. Almost all the members of the Board and the leading gentlemen of the town were present. Twenty boys took part in the competition. After the competition was over Mr. Izaher Husain, S. D. O. Buxar, gave away the prizes to successful competitors for quality and quantity of yarn. The students presented 48 handkerchiefs of the yarn spun by them to the members of the Board."

At the demonstration the Secretary read a report from which I take the following:

"Although the spinning resolution was passed by the Board as early as the 31st October 1924 no work was started as no provision for fund could be made in the current budget of the year and consequently the committee had to wait for the next financial year. When the Committee received the special grant of Rs. 1,000, it selected the following S. D. P. schools:—(1) Ramapur Saundha (2) Udwantnagar (3) Mohanpur (4) Jamira (5) Bhadaya (6) Dhamar (7) Karisath and (8) Salempur in Arrah Mufasil. These for the introduction of spinning and sent one teacher from each of the schools to receive three weeks' special training. After the teachers were trained, 5 Charkhas, 2 Pantas and 2 seers of cotton were supplied in November, to each of the eight schools. In a few months we had to supply more Charkhas in the schools, where teachers took interest in the work.

"It will not be out of place to say here that the cotton which we had in our stock and which was purchased out of the fund of Rs. 55 contributed by the members of the Board, was exhausted soon and the work had to be stopped for a few months when Chaudhri Karamat Hussain Saheb and Babu Nirmal Kumar Jain made a donation of 32 seers of cotton, and the work began in the usual way. Here, we cannot but express our thanks to Chaudhri Karamat Husain Saheb for further generous contribution of Rs. 119 for awarding of stipends and rewards amongst the teachers and taught, and also for his taking much trouble in visiting personally some of the schools along with the Secretary of the committee.

"At present, we are glad to say that 200 boys of classes V to IX and of ages between 10 to 16 belonging to different castes and creeds are receiving instruction. The out-turn of yarn is about 2 seers a month of counts varying from 10 to 40.

"The yarn received as the first instalment from the schools was sent for being woven and 48 handkerchiefs have been made out of it and about half a maund of yarn is at present in stock in the District Board Office.

"Spinning has also been introduced in some selected Girls' schools throughout the District and 8 Charkhas and 16 seers of cotton have been sent to each of the subdivisional Inspectors of schools of Bhabhua, Sasaram and Buxar but we are unable to

give any definite information of its progress for, as yet we have received no report from them. The work in the girls' schools suffers to a great extent for want of proper supervision but if the members of the Local Board concerned begin to take interest much progress is expected.

"The committee now contemplates introducing spinning in about 20 more schools but the only difficulty it has to face is about cotton and that it will be felt mostly in the beginning, for, we can say from our experience that the guardians of almost every school will be ready to supply cotton after it (spinning) has been worked continually in that school for some time, as they are willing to do so as some of the schools where the spinning has been a success."

Whilst the Shahabad District Board is to be congratulated on the introduction of the Charkha in the District Board Schools, much remains to be done before the experiment can be termed a success. Is all the yarn spun tested for its strength and evenness? Do the boys and girls know how to repair their own Charkhas? The output is not enough for the number spinning. There is danger of our being satisfied with a make-believe. That would be worse than no Charkha.

### Indian Text books

What it means to prepare real text-books for India's children may be somewhat realised from the following quotation from a letter from Mr. Gregg who is at present teaching his children on Mr. Stokes' farm in Kotgarh near Simla. He says

"My time has been much occupied in preparing a re-arrangement of the textbooks in both maths and physics for my pupils, and so will conform to their experience. All English text-books, and even the Indian ones, are apparently written for city bred children and presuppose familiarity with machinery and manufactured apparatus of all kinds. These children have been never seen automobiles, steam engines, electric lights, pumps, water-pipes, or even bullock carts. So the assumptions, pictures, technical terms and arrangement of the textbooks of physics, and even of much of mathematics can have no reality and therefore an interest or educational value for them. Gradually, therefore, I am putting together what will be in effect a text book on science and mathematics for Indian village children. Since most of the children of India are as the villages, I hope it will be useful."

But Mr Gregg's letter opens up a much wider question. What is true of urbanised, exploiting, and wealthy countries like England and America cannot be true of an India predominantly rural, pauperised and exploited. For India a multiplicity of textbooks means deprivation of the vast majority of village children of the means of instruction. Text books, therefore, in India must mean, primarily and for the lower standards, text-books for teachers, not pupils. Indeed, I am not sure that it is not better for the children to have much of the primary instruction imparted to them orally. To impose on children of tender age a knowledge of the alphabet and the ability to read before they can gain general knowledge is to deprive them, whilst they are fresh, of the power of assimilating instruction by word of mouth. Should for instance a lad of seven wait for learning the Ramayana till he can read it? The results that we arrive at when we think of the few lads living in the cities of India are wholly different from those we obtain when we think in terms of the millions of rural India and this, whether we think of matters educational, social, economical or political. Mr Gregg's effort, therefore, is fraught with important consequences.

M. K. G.

## Students' Duty

*(By M. K. Gandhi)*

A Lahore correspondent writes a pathetic letter in scholarly Hindi. I give a free rendering of the main parts of the letter.

"Hindu Muslim feuds and the feverish activity over the Council elections have thrown the non-co-operating students off their balance. They have sacrificed much for the country. Its service is their watchword. They are today without a helmsman. They cannot enthuse over Councils. They do not want to take part in the Hindu Muslim feud. They are therefore drifting towards a life of uselessness and worse. Must they be allowed thus to drift? Pray remember that ultimately you are responsible for this result. For though nominally they obeyed the Congress call, in reality it was you they obeyed. Is it up to you now to guide them?"

Man can make a trough, can he lead unwilling horses to it? I sympathise with these splendid young men but I am unable to blame myself for their drifting. If they obeyed my call, what is there to prevent them doing so now? I am speaking with no uncertain voice, to all who will listen, to take up the gospel of the Charkha. But the fact is that in 1920 they listened not to me (and that very properly) but to the Congress. What is perhaps more accurate, they listened to the inner voice. The Congress call was an echo of their own longings. They were ready for the negative part. The call of the Charkha which is the positive part of the Congress programme, for let it be remembered that it is still the Congress call, seems to make no appeal to them. If so, there is still another much-needed work which is also part of the positive programme of the Congress—the service of the untouchables. Here too there is more than enough work for all the students who are prying in for national service. Let them understand that all those who raise the moral tone of the community as a whole, all those who find occupation for the idle millions, are real builders of Swaraj. They will make may even the purely political work. This positive work will evoke the best in the students. It is both post-graduate and pre-graduate work. It is the only real graduating.

But it may be that another the Charkha work nor the untouchability work is exciting enough for them. Then let them know that I am useless as a physician. I have but a limited stock of prescriptions. I believe in unity of disease and therefore also of cure. But must a physician be blamed for his limitations, especially when he declares them from the house top?

The students for whom the correspondent writes must be resourceful enough to find their own course in life. Self reliance is Swaraj.

# Young India

## Influence of Attitudes

*(By M. K. Gandhi)*

"I have been very interested in your articles in *Young India* on the subject of birth control. I expect you have read J. A. Hadfield's book *Psychology and Morals*. I want to draw your attention to this passage from it:

"'We therefore speak of sexual pleasure when the expression of this instinct is alien to our moral sense; and we speak of sexual joy when the expression of the instinct is in conformity with the sentiment of love. Such expressions of sex feelings, far from destroying, actually deepen the love of husband and wife, whereas free sexual indulgence, on the one hand, and on the other hand *sexual abstinence practised under the false idea that the instinct is but a low pleasure, often produce irritability and the weakening of love*,' i.e. he holds that the act of sexual union has a sacramental value in deepening the love between a man and a woman, quite apart from the production of children. If he is right in this—and I am inclined to think he is, for, apart from the fact that he is an eminent psychologist, I have myself known of cases in which married life has been distorted and spoiled by attempts to repress the natural desire for physical expression of love, then I wonder how you would justify your doctrine that the only justifiable act of union is that intended for the production of children. For consider this case. A young man and young woman love each other. It is beautiful and part of God's plan that they should so do. But they haven't enough money to support and educate a child. And I suppose you would agree that to bring a child into the world without being able to do these things is sinful; or if you like, say that it is bad for the woman's health to have one, or that she has had too many—anything like that. Now concerning to you a couple has two alternatives — either they must marry and yet live separately, in which case, if Hadfield is right, their love will tend to be spoiled, because of the irritability produced by repressed desires or they must remain unmarried in which case too their love will be spoiled, for nature gloriously ignores our human institutions. They might, of course, go right away from each other, but even in separation their minds would be active, and so able to develop complexes. And even if you change society in that it is possible for all people to have as many children as come, there is still the danger to the race of over-breeding, and to the individual woman of excessive child birth. For a man might control himself tremendously and still have a child a year. You must either advocate chastity or birth control, for occasional indulgence may lead—as it has some times done amongst English clergymen—to the death of the mother bringing each year into the world the children her husband is pleased to say God sends her.

"What you call self-control is quite as much an interference with nature as contraceptives—more by far. Men may overindulge their passions through birth control methods—but then they do this without them in all conscience—and at least if they don't produce children by their sin they alone will suffer for it and not others. Remember the mine-owners will win this present fight because there are too many miners. The too profuse breeders punish not only the poor children they breed but also humanity in general."

So writes a correspondent. The letter to me is a study in mental attitudes and their influence. Mind takes a rope to be a snake and the man with that mentality turns pale and runs away or takes up a stick to belabour the fancied snake. Another mistakes a sister for wife and his animal passion rising in his breast. The passion subsides, the moment he discovers his mistake. And so in the case quoted by the correspondent. No doubt, whilst 'abstinence is practised under the false idea that the instinct is but a low pleasure', it is likely 'to produce irritability and the weakening of love'. But if abstinence is practised with the desire it strengthen the bond of love, to purify it and to conserve the vital energy for a better purpose, instead of promoting irritability it will promote equanimity, and instead of loosening the bond of affection strengthen it. Love based upon indulgence of animal passion is at best a selfish affair and likely to snap under the slightest strain. And why should the sexual act be a sacrament in the human species, if it is not that among the lower animals? Why should we not look at it as what it is in reality, *i.e.*, a simple act of procreation to which we are helplessly drawn for the perpetuation of the species? Only a man having been gifted with a free will to a limited extent, exercises the human prerogative of self-denial for the sake of the well-being of the species, for the sake of the nobler purpose to which he is born than his brother animals. It is the force of habit which makes us think the sexual act to be necessary and desirable for the promotion of love, apart from procreation, in spite of innumerable experiences to the contrary that it does not deepen love, that it is in no way necessary for its retention or enrichment. Isolated instances can be quoted in which that bond has grown stronger with abstinence. No doubt abstinence must be a voluntary act undertaken for mutual moral advancement.

Human society is a ceaseless growth, an unfoldment in terms of spirituality. If so it must be based on ever increasing restraint upon the demands of the flesh. Thus marriage must be considered to be a sacrament imposing discipline upon the partners restricting them to the physical union only among themselves and for the purpose only of procreation when both the partners desire and are prepared for it. Then in either case supposed by the correspondent, there would be no question of sexual act outside the desire for procreation.

There is an end to all argument if we start, as my correspondent has started, with the premise that sexual act is a necessity outside of the purpose of procreation. The premise is vitiated in the presence of authentic instances that can be cited of complete abstinence having been practised by some of the highest among mankind

in all climes. It is no argument against the possibility or desirability of abstinence to say that it is difficult for the vast majority of mankind. What was not possible for the vast majority a hundred years ago has been found possible today. And what is a hundred years in the cycle of time open to us for making infinite progress? If scientists are right it was but yesterday that we found ourselves endowed with the human body. Who knows who dare prescribe, its limitations? Indeed every day we are discovering the infiniteness of its capacity for good as well as evil.

If the possibility and desirability of abstinence be admitted, we must find out and devise the means of attaining it. And as I have said in a previous article, life must be remodelled, if we are to live under restraint and discipline. We may not as the vulgar saying goes, have the cake and eat it. If we would impose restraint upon the organs of procreation, we must impose it upon all the others. If the eye and the ear and the nose and the tongue, the hands and the feet are let loose, it is impossible to keep the primary organ under check. Most cases of irritability, hysteria, and even insanity which are wrongly ascribed to attempts at continence will in truth be found traceable to the incontinence of the other senses. No sin, no breach of nature's laws, goes unpunished.

I must not quarrel about words. If self-control be an interference with nature precisely in the same sense as contraceptives, he it so. I would still maintain that the one interference is lawful and desirable because it promotes the well-being of the individuals as well as society, whereas the other degrades both and therefore unlawful. Self-control is the surest and the only method of regulating the birth-rate. Birth control by contraceptives is race suicide.

Lastly, if the mine-owners are in the wrong and still who, they will do so not because the miners are overbred, not because the miners have not learnt the lesson of restraint all along the line. If miners had no children they would have no incentive for any betterment and they will have no provable cause for a rise in wages. Need they drink, gamble, smoke? Will it be any answer to say that mine-owners do all these things and yet have the upper hand? If the miners do not claim to be better than the capitalist, what right have they to ask for the world's sympathy? Is it to multiply capitalists and strengthen capitalism? We are called upon to pay homage to democracy under the promise of a better world when it reigns supreme. Let us not reproduce on a vast scale the evils we choose to ascribe to capitalists and capitalism.

I am painfully conscious of the fact that self-control is not easily attainable. But its slowness need not ruffle us. Haste is waste. Impatience will cut and the evil of excessive birth-rate among the proletariat. Workers among the proletariat have a tremendous task before them. Let them not rule out of their lives the lessons of restraint that the greatest teachers among mankind have handed to us out of the rich stores of their experiences. The fundamental truths they have given us were tested by them in a better laboratory than any equipped under the most up-to-date conditions. The necessity of self-control is the common teaching of them all.

## Anti-Conscription

The following interesting manifesto has been issued in Europe by a special *ad hoc* Committee whose address is 11, Abbey Road, Enfield, Middlesex, England. Its Hon. Secretary is Mr. H. Runham Brown.

"During the war people in all the countries determined to throw off for ever the yoke of militarism, and, when peace came, the League of Nations was welcomed as the offspring of this hope. It is our duty to see that the terrible suffering of the war does not recur.

"We call for some definite step towards complete disarmament, and the demilitarising of the mind of civilised nations. The most effective measure towards this would be the universal abolition of conscription. We therefore ask the League of Nations to propose the abolition of compulsory military service in all countries as a first step towards true disarmament.

"It is our belief that conscript armies, with their large corps of professional officers, are a grave menace to peace. Conscription involves the degradation of human personality, and the destruction of liberty. Barrack life, military drill, blind obedience to commands, however unjust and foolish they may be, and deliberate training for slaughter, undermine respect for the individual, for democracy and human life.

"It is debasing human dignity to force men to give up their lives, or to inflict death against their will, or without conviction as to the justice of their action. The State which thinks itself entitled to force its citizens to go to war will never pay proper regard to the value and happiness of their lives in peace. Moreover, by conscription the militarist spirit of aggressiveness is implanted in the whole male population at the most impressionable age. By training for war men come to consider war as unavoidable and even desirable.

"By the universal abolition of conscription, war will be made less easy. The Government of a country which maintains conscription has little difficulty in declaring war, for it can citizens the whole population by a mobilisation order. When Governments have to depend for support upon the voluntary consent of their peoples they must necessarily exercise caution in their foreign policies.

"In the first draft of the Covenant of the League of Nations, President Wilson proposed to make conscription illegal in all affiliated countries. It is our duty to restore the original spirit which created the League, a spirit shared by many of those who fought in the war, and professed by many of the statesmen of the country concerned. By the universal abolition of conscription we can take a decisive step towards peace and liberty. We therefore call upon all men and women of goodwill to help create in all countries a public opinion which will induce Governments and the League of Nations to take this definite step to rid the world of the spirit of militarism, and to open the way to a new era of freedom within nations and of fraternity between them."

The manifesto is signed by well known men and women from England, Finland, France, Germany, India, Sweden, Holland, Czecho-Slovakia, Belgium, Spain, Switzerland, Denmark, Austria, Japan and Norway. The first step towards the abolition of the military spirit is no doubt abolition of conscription. But the reformers will have to put up an immense struggle to secure State action in the desired direction. Each is afraid and wanting of his neighbour.

M. K. G.

| Name of Centre | GINNING | | CARDING | | SPINNING | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No of Ginners | Each Ginner's daily earning | No of Carders | Each Carder's monthly average | Spinners | | | | Payment | | Total monthly output in lbs. | Total monthly payment in Rs. |
| | | | | | No | sex | Age | Religion | Rate per lb. | Monthly average | | |
| Prabartak Sangh, Chandernagore | Spinners gin | and | card | | 861 | Female | 16 to 40 | 4 Hindus 287 M | Rs. 0 3-0 | Rs 1 12-0 | 1281 | 400 |
| Gandhi Seva Sangh, Hubli, Dist. Belgaum | Spinners gin | 6 | Rs. 1-8-0 | | 500 | Do | All ages above 12 | Hindus 4 M. | 4 as to 8 as | Rs. 2 to Rs 3 | 800 to 1000 | — |
| Arjunwad, Dist. Belgaum | Spinners gin | 2 | Rs 10-0-0 | | 78 | Do | All ages | Hindus | Rs. 0-8-0 including warp | Rs 1 to Rs. 3 | 300 | 150 |
| Kathiawar Khadi Karyalaya, Amreli | | 20 | Rs 10 0-0 | | 1578 | Do | Do | H. & M. | 2 as to 8 as | | 4100 | 600 |
| Panch Talavada, Kathiawar | | 23 | Rs. 6-0-0 | | 200 *640 | Do | Do | | Rs. 0-2-0 to 0-4-0 | nil | 90 2000 | 10 nil |

* Spin for their own use.

## The Riffs, The Druses, Abyssinia

*(By C F. Andrews)*

It would appear that no fear of God or man can deter those powers, which defeated Germany in the Great War, from showing to the world, that their own Imperialism was exactly of the same type as that which they placarded before the eyes of mankind as a deadly menace to civilisation on the part of Germany. To make the world safe for democracy, to establish the freedom of smaller nations, to set up the inherent right of self determination, to settle all disputes through the League of Nations,—these were the objects for which President Wilson was hailed as a saviour of mankind, when he brought America into the War and came to Europe in the hour of victory in order to embody these principles in a treaty.

The story of what happened at Versailles has been told in a book, which will survive as one of the most damning records of hypocrisy in the annals of mankind. The book was written by Dr. J. M. Keynes, who was present at the Peace Treaty. It is called, 'The Economic Consequences of the Peace'. No one, who wishes to know the mind of the statesmen of Europe, can afford to neglect that book. The picture given is ineffaceable from the memory, when once it has been read and studied.

Again and again, the better mind of Europe—the mind of Dr Keynes himself, of E D Morel, of Nitti, of Briand, of Stresemann, of Romain Rolland, of the historian G. P. Gooch, and a thousand others,—has rallied the forces of righteousness. We have had some faint signs of repentance. The united protest against the bombardment of the capital of Corfu by the guns of Italian warships; against the bullying ultimatum of Great Britain sent to Egypt concerning the Sudan, against the French bombardment of Damascus, these, and other events of a similar nature, have shown that the pulse of freedom is still beating in Europe, however feebly, and that the League of Nations is still functioning, however timidly, in face of the bullying powers. But other things have thrown back hope, and caused even the most sanguine to despair. The recent overthrow of the Riffs and the continued crushing of the Druses, whose only offenses have been that they loved liberty dearer than life itself, and refused to part with it,—these things have gone on, with hardly a single protesting word from the League of Nations. The Druses' petition to the League, as well as that of the Riffs, has been practically ignored.

Now a third act in the same tragedy appears destined to begin. Abyssinia seems about to be divided up into 'spheres of economic influence' between Great Britain and Italy. The treaty, between these two encroaching powers, was actually signed without any reference to Ras Tafari, the Regent of Abyssinia. The usual diplomatic lies about 'preserving the independence of Abyssinia' were inserted in the treaty between these two powers, which was designed for the one purpose of destroying it. The worst part of the whole disgraceful business is, that it all goes back to an almost forgotten clause in the older secret Treaty of London of 1915-16, which brought Italy into the War on the side of the Allies. Italy was promised, in that secret Treaty of London, a free hand in Erythraea, which means of course Abyssinia. For a time, Great Britain sought to stave off this 'evil day,' by handing over to Italy a slice of Kenya, where there was practically no water, but only barren desert. But Mussolini could not be satisfied with that. He pointed to the war-bond. Hence this new Treaty between Italy and Great Britain which has now been brought to light.

# Statistics

| WEAVING | | | | KHADDAR | | | | | ESTABLISHMENT | | | No. of Villages served |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| No. of Weavers | Payment | | | Total monthly output | Cost per yard | Sale price | Local monthly sales | Other sales | Personnel | | Total Monthly Charges | |
| | Rate per yard | Weaver's Monthly average | Average monthly payment | | | | | | Men | Women | | |
| 87 | 2 as to 3 as | Rs 10 | Rs 870 | Rs. 1473 | Rs. 0-7-3 | Rs. 0 8-6 | Rs. 198 | Rs 1010 | 11 | — | Rs. 363 | 10 |
| 20 to 40 | 0 as to 4 as | Rs 18 to 30 | — | 1650 yds | Rs. 0-4-3 to 0-10 0 | Rs. 0 4-6 to 0-10-6 | RS 1000 | — | 14 | | Rs. 870 | 9 directly some indirectly |
| 11 | 2 as to 0-4 6 as | Rs 12 to Rs. 18 | — | 800 yards | Rs 0-3-0 to 0-10-0 | Rs. 0-3-6 to 0-12 0 | Rs 400 | — | 2 | | Rs. 33 | 1 |
| 110 | Rs. 0-2-0 | — | Rs. 463 | Rs. 1800 | Rs. 0-7-0 | Rs. 0-7 6 | Rs. 1178 | | 15 | — | 480 | 89 |
| 20 100 | as 2 | Rs. 12-0-0 during season | Rs. 360 | Rs 80 to Rs. 800 | — | | | | 8 | — | 45 | 52 |

Ras Tafari, the Regent of Abyssinia, has made his appeal to the League of Nations Abyssinia itself is a member of the League. Let us see what will happen. The admission of Germany to the League seems now almost certain. It may have taken place before this article is printed There is a bare hope on that account that this iniquity will not be perpetrated right in the face of the sun The better mind of Europe may still reassert itself and the pulse of freedom again grow stronger For this, every good man, not only in Europe, but throughout the world, must pray No smooth words can gloss over the fact, that if this agreement, prepared between Great Britain and Italy without reference to Abyssinia, is signed and sealed, if the League of Nations itself cannot put an end to this piracy, then not only is the fate of Abyssinia doomed but the moral future of Europe is doomed with it.

In his appeal to the League of Nations against the unwarranted action of Great Britain and Italy in signing an agreement dividing Abyssinia into economic spheres of influence, the Regent, Ras Tafari, has said as follows:

"The people of Abyssinia are anxious to do right and we have every intention of guiding them along the pathway of improvement and progress. But throughout their history they have seldom met with foreigners who did not desire to possess themselves of Abyssinian territory and destroy their independence With God's help and with the courage of our soldiers we have always, come what might stood proud and free upon our native mountains For this reason prudence is needed when we have to convince our people that foreigners who wish to establish themselves for economic reasons on our frontiers or on frontiers between it and their possessions, are genuinely innocent of any concealed political aims, and we doubt at this present time whether agreements and joint representations, such as those now in question, are the best means of instilling that conviction. . . . . We cannot but reflect and realise that economic influence and political influence are very closely bound up together, and it is our bounden duty to protest most strongly against an agreement which in our view conflicts with the essential principles of the League of Nations."

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## Further Exhibition in Behar

A correspondent sends the following report of a Khadi Exhibition in Hazaribagh

"The thirteenth Behar Khadi Exhibition was held at Hazaribagh from the 14th to the 16th of August 1923 and was opened by Babu Rajendra Prasad before a representative gathering of about two hundred gentlemen Besides his opening speech, Babu Rajendra Prasad gave two lectures to the students of Hazaribagh on the progress of Khadi. There is a first-grade college at Hazaribagh and there is a fairly large student population. There was a sale of Rs. 3,010-2-0 and the number of purchasers was 620 The number of visitors was 3,000 among whom there were about 300 ladies. The ladies showed lively interest in Khadi purchases. The sales at Hazaribagh were the biggest in the exhibitions hitherto held This was mainly due to the presence of Mr. B. F. Bharucha of Bombay. Kharag Babu, the Philosophy Professor, and Hem Babu, the Chemistry Professor rendered much help to make the exhibition a success There was, too, a magic lantern lecture Mr Bharucha besides selling Khadi on the exhibition grounds hawked it in the streets and met with good response."

M. K. G.

## Khadi Service

The Council of the All India Spinners' Association that was held recently, discussing the desirability of announcing a definite Khadi Service, appointed a small committee to draft the constitution and circulate it for opinion among Khadi workers. The best and cheapest method of circulating the constitution is through the medium of the press. The draft constitution is published below. I hope that all those who are interested in Khadi will send their considered opinion as early as possible. I invite specially the opinion of teachers and students in national educational institutions. There is in this Khadi service almost limitless scope. Those who are satisfied with mere livelihood derived from service of the millions will find this Khadi service to be attractive and all satisfying. The opinion of teachers and students will be most valuable in enabling the council to fix an acceptable constitution. The following is the translation of the draft constitution:

### Khadi Service

There shall be under the All India Spinners' Association a service called the 'Khadi Service.'

No one shall as future be accepted as a member of that service who does not hold a certificate from the Technical Department of the Association at present situated at the Satyagrahashram, Sabarmati.

### Qualifications of Candidates

No one who has not completed his 16th year, who has not a competent knowledge of the vernacular of his province, and of arithmetic, and who does not produce a certificate of good conduct and health, shall admitted for instruction in the Technical Department.

### Instruction

The course of instruction shall be not less than two years and shall include

(a) all the processes that cotton has to go through up to weaving that is, gathering, ginning, carding, spinning and weaving.

(b) a knowledge of Hindi or Hindustani, where candidates come from a province where Hindi or Hindustani is not the vernacular

(c) a knowledge of book-keeping — indigenous and Western.

When the candidate has obtained a certificate of competency as the foregoing he will be sent in a Khadi Karyaleya in any of the provinces to gain practical experience for one season which extends to nearly 8 months. Any candidate who has obtained a satisfactory certificate from the head of the depot to which he has been sent for practical experience shall be enrolled as a member of the Khadi service, provided however that no one shall be so enrolled who has either broken down in character or health during the course of instruction.

Any person so enrolled will be liable to serve in any depot wherever he is required by the Association

The salary shall be per month Rs. subject to such increase as may be fixed from time to time by the Khadi Service Board to be appointed by the Association

Every candidate who wishes to avail himself of the Khadi service shall be required on joining to sign the contract of service to be framed by the said board.

### Miscellaneous

Persons who do not wish to join the Khadi service may also be admitted for instruction in the Technical Department. Preference, however, will always be given to those who wish to enter the Khadi service.

There will be a short course of 3 months for those who merely want to learn hand-spinning and all the antecedent processes, that is, ginning, carding and slivers making

Every applicant for instruction whose application has been accepted will be required to deposit return fare for the place from which he or she comes plus Rs. 3 in be utilized for his or her return in the event of his or her being dismissed from any cause whatsoever

### Scholarship

A monthly scholarship of Rs. 12 for board, and free lodging, shall be given to those candidates for instruction who are thought to the entire satisfaction of the Director of the Technical Department to be too poor to pay for their board. No monetary payment will be made where the Department is able to conduct a common boarding house for candidates.

### Reservation

The Council reserves the right to alter or amend the constitution from time to time and frame by-laws, fix the terms of service, rules of discipline and deal with other matters not covered by the constitution. Nothing in this constitution shall affect the rights of those who are already in the employment of the A. I. S. A.

M. K. G.

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### More about the Buffalo Bull

Kaka from his retreat in Chinthwad has kindly sent me among other things interesting items from Marathi folklore which lend further support to my theory, that when people found the buffalo bull to be a deadweight in their domestic economy, they tried to give it a bad name in order to be able to hang it. There is an ancient nursery rhyme in Marathi which says:

गाय गायत्री । म्हशी सावित्री ॥
बैल ब्राह्मण । रेडा यजमान ॥

'The cow is *Gayatri*, The buffalo cow is *Savitri*. The bull is a Brahman, The buffalo bull is a sinner.'

Then again there is a story told about Lakshmi the guardian deity of every Deccan village, that in her previous birth she was the daughter of a Brahman and was given by him as marriage to a young man who to all intents and purposes appeared to be a Brahman well versed in all the four Vedas. The girl discovered later on that her husband was an Antyaja, who as a boy used to sweep the street before a Brahman's house and while so doing had heard Vedic *Mantras* and learnt them by heart. The boy being good-looking and intelligent had subsequently mastered Brahmanic rites and ceremonies and been thus able to palm himself off upon the girl's father as a Brahman, good and true. When the girl came to know all this, her heart was broken at the thought of her pollution. She went straight to her father and asked him how an earthen pot which had become dirtied could be cleansed of its dirt. The father quite aware of the true gist of her question expressed a categorical opinion that a pot thus dirtied could be cleansed only by fire. The girl returned home, lit up a fire and burned herself in it. On account of the *Satya* of hers she became Lakshmi and is now worshipped everywhere. The pseudo Brahman, when he was dead, became a buffalo bull. Hence it is that a buffalo bull is offered every year to Lakshmi as a sacrifice. V. G. D.

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Non-Resistance

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# Young India

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## The Story of My Experiments with Truth — Part II

*(By M. K. Gandhi)*

### Chapter XIX

#### Natal Indian Congress

Practice as a lawyer was and remained, for me, a subordinate occupation. It was necessary that I should concentrate on public work to justify my stay in Natal. [illegible] of the Petition regarding the Disfranchising [illegible] was sufficient in itself. Sustained agitation was [illegible] for making an impression on the Secretary of State for the Colonies. For the purpose it was thought necessary to bring into being a permanent organisation. So I consulted with Seth Abdulla and other friends and we all decided to have a public organisation of a permanent character.

To arrive at the name to be given to the new organisation perplexed me sorely. It was not to identify itself with any particular party. The name 'Congress', I knew, was in bad odour with Conservatives and yet the Congress was the very life of India. I wanted to popularise it in Natal. It savoured of cowardice to hesitate to adopt it. Therefore, with full explanation of my reasons, I recommended that the organisation should be called the Natal Indian Congress and on the 22nd May the Natal Indian Congress came into being.

Dada Abdulla's spacious room was packed to the full on that day. The Congress received the enthusiastic approval of all present. Its constitution was simple, the subscription was heavy. Only he who paid five shillings monthly could be a member. The wealthy classes were persuaded to pay as much as they could. Abdulla Seth headed the list with £ 2 per month. Two other friends also put down the same. I thought I should not start my subscription and put down a pound per month. This was for me so small amount. But I thought that it would not be beyond my means, if at all I was to pay my way. And God helped me. We thus got a considerable number of members who subscribed £ 1 per month. The number of those who put down 10s. was even larger. Besides this, there were donations which were gratefully accepted.

Experience showed that no one paid his subscription for the mere asking. It was impossible to call frequently on members outside Durban. The enthusiasm of one moment seemed to wear away the next. Even the members in Durban had to be considerably dunned before they would pay in their subscriptions.

The task of collecting subscriptions lay on me. I being the Secretary. And we came to a stage when I had to keep my clerk engaged all day long in the work of collection. The man got tired of the job, and I felt that if the situation was to be improved the subscriptions should be made payable annually and not monthly, and that too strictly in advance. So I called a meeting of the Congress. Every one welcomed the proposal for making the subscription annual instead of monthly and for fixing the minimum at £ 3. Thus the work of collection was considerably facilitated.

I had learnt at the outset not to carry on public work with borrowed money. One could rely on people's promises in cool matters except in respect of money. I had never found people quick to pay the amounts they had undertaken to subscribe and the Natal Indians were no exception to the rule. As therefore no work was done unless there were funds on hand, the Natal Indian Congress has never been in debt.

My co-workers evinced extraordinary enthusiasm in canvassing members. It was work which interested them and was at the same time an invaluable experience. Large numbers of people gladly came forward with cash subscriptions. Work in the distant villages of the interior was rather difficult. People did not know the nature of public work. And yet we had invitations to visit far away places, leading merchants of every place extending their hospitality.

On one occasion during this tour the situation was rather difficult. We expected our host to contribute £ 6, but he refused to give anything more than £ 3. If we had accepted that amount from him, others would have followed suit and our collections would have been spoiled. It was a late hour of the night and we were all hungry. But how could we eat without having first obtained the amount we were bent on getting? All persuasions were useless. The host seemed to be adamant. Other merchants in the town remained with him, and we all sat up throughout the night, he and we both determined not to budge one inch. Most of my co-workers were burning with rage, but they controlled themselves. At last when day was already breaking the host yielded, paid down £ 6 and feasted us. This happened at Tongaat, but the repercussion of the incident was felt as far as Stanger.

on the North Coast and Charlestown to the interior. It also hastened our work of collection.

But collecting funds was not the only thing to do. In fact I had long learnt the principle of never having more money at one's disposal than necessary.

Meetings used to be held once a month or even once a week, if required. Minutes of the proceedings of the preceding meeting would be read and all sorts of things would be discussed. People had no experience of taking part in public discussions or of speaking briefly and to the point. Every one hesitated to stand up to speak. I explained to them the rules of procedure at meetings and they respected them. They realised that it was an education for them and many who had never been accustomed to speaking before an audience soon acquired the habit of thinking and speaking publicly about matters of public interest.

Knowing that in public work minor expenses at times absorbed large amounts, I had decided not to have even the receipt books printed in the beginning. I had a cyclostyle machine in my office on which I took copies of receipts and reports. Such things I began to get printed only when the Congress coffers were full and when the number of members and work had increased. Such economy is essential for every organisation, and yet I know that it is not always exercised. That is why I have thought it proper to enter into these little details of the beginnings of a small but growing organisation.

People never cared to have receipts for the amounts they paid, but we always insisted on the receipts being given. Every pie was thus clearly accounted for and I dare say the account books for the year 1894 can be found intact even today in the records of the Natal Indian Congress. Carefully kept accounts are a *sine qua non* for any organisation. Without them it falls into disrepute. Without properly kept accounts it is impossible to maintain truth in its pristine purity.

Another feature of the Congress was service of Colonial-born educated Indians. The Colonial-born Indian Educational Association was founded under the auspices of the Congress. The members consisted mostly of these educated youths. They had to pay a nominal subscription. The association served to ventilate their needs and grievances, to stimulate thought amongst them, to bring them into touch with Indian merchants and also to afford them scope for service of the community. It was a sort of debating society. The members met regularly, and spoke or read papers on different subjects. A small library was also opened in connection with the association.

The third feature of the Congress was propaganda. This consisted in acquainting the English in South Africa and England and people in India with the real state of things in Natal. With that end in view I wrote two pamphlets. The first was 'An Appeal to every Briton in South Africa', it contained a statement, supported by evidence, of the general condition of Natal Indians. The other was entitled 'The Indian Franchise—An appeal.' It contained a brief history of the Indian franchise with facts and figures. I had devoted considerable labour and study to the preparation of these pamphlets and the result was quite commensurate with the trouble taken. They were widely circulated.

All this activity resulted in winning the Indians numerous friends in South Africa and in obtaining the active sympathy of all parties in India. It also opened out and placed before the South African Indians a definite line of action.

(Translated from *Navajivan* by M. D.)

## Handspinning in Mysore

The Director of Industries in Mysore Mr. Z. Moosai has prepared an interesting note on hand-spinning in Mysore. I publish the following condensation of the note:

"Handspinning of yarn has attracted considerable attention of late. There is a large body of persons who sincerely believe in the revival of hand-spinning as one of the necessary economic factors that will conduce to the better happiness of the people. The problem so far as we are concerned presents an important aspect which should not be lost sight of, viz. as a source of augmenting the income of family in the rural areas during the slack season of the agricultural operations, or during seasons of scarcity, when the ryots have no other employment of any kind to look to. With regard to the urban areas it is the only way to help a large section of people. Owing to their peculiar position in life, or social customs, they are find no other suitable occupation for themselves. Hand-spinning in fact affords one of the easiest solutions to the problem of unemployment, provided the work is organised on proper lines, and is carried out by men who take an interest in the work and evince sympathy with the persons concerned.

"So far as Mysore is concerned, hand-spinning has been known for ages past. The usual procedure has been for the several families in the villages to spin their own yarn, and have it woven into cloth by the village weaver for their own use. Owing, however, to the severe competition of the cheaper fabrics imported from abroad and owing to other causes such as want of facilities for the disposal of yarn, spinning has come to be largely neglected, but it has never been given up altogether. In several houses in the interior of the country are found the spinning wheels kept plying for yarn, if not for making cloth at least for use as wicks for lamps during worship or for the sacred thread etc. Women are taking an equal, if not a greater, share with men in this operation. In addition to the Charkha, spinning with the *takli* has also been in vogue. This method is being largely practised in spinning not only cotton thread and coarser counts of yarn, but also some very fine counts for the sacred thread. In many villages of the Mysore, Tumkur, Kolar, and Chittalberg Districts, hand-spinning is still being largely practised in connection with the woollen industry, as also in the manufacture of spun silk from silk waste, in certain parts of the Tumkur and the Kolar Districts.

"The Mysore Industries Department has been devoting some attention towards the revival of hand-spinning, and it would be useful to recapitulate here what has been done hitherto, and also to lay in brief the lines for future work. Among the steps taken by the Department in connection with the popularisation of hand-spinning was the organisation of a spinning competition and demonstration in the Tippu Sultan's Palace through the Spinners Association, Bangalore. In spite of the short notice, there were no less than 65 competitors including

18 ladies, 2 of whom were Mahommedan Gosha ladies. An exhibition on a miniature scale was arranged for, and there were exhibited for inspection different varieties of cotton, in its various stages of preparation like carded cotton, slivers, etc., hand-spun yarn, and cloth woven from such yarn. An old Charkha attracted special notice. It was in use perhaps a hundred years ago with coloured ornamental corncob and small bells attached thereto, which produced a sort of music while the yarn was being spun. There were also exhibited the implements suitable for hand-carding. It may safely be said that about 500 Charkhas are in use at present, in the Bangalore City alone, and a similar number may be said to be working in Mysore. Of the latter, no less than 140 are being worked by sepoys and Volskars, 25 by those employed on the Chamundi Hills, 200 by the Gosha women (Mahrattas and Mahommedans) of the Body Guard lines and 20 by the servants of the palace stables.

"Though it is not possible to give the exact number of Charkhas in use in mofussil stations, yet it may be said that a considerable number of Charkhas are in use in several houses. The Department has also arranged for demonstration in hand-spinning in connection with a number of taluk and district Conferences during the course of the year and had also arranged for a spinning demonstration and competition in connection with the District Conference at Mysore. In this, men, women as well as young boys and girls competed and prizes in the shape of silver cups and rosettes were awarded to the winners. The Presidents and members of local self-governing bodies such as Taluk Boards and Municipalities have been interested in the scheme. A certain amount of the funds at the disposal of such local bodies has been invested in the purchase of the improved Charkhas, to be supplied to the poor on the hire-purchase system, the cost to be recovered from them in easy instalments *after they have learnt and begun to spin the yarn*. This, it is expected, will obviate the need for any large investment by a central organisation and the consequential difficulties in recovering the loans from a large number of small debtors spread over on extensive areas distant from each other. With a view to give an impetus to this useful industry, it is proposed that *an annual spinning competition* should be held on the auspicious occasion of His Highness the Maharaja's birthday at various centres.

"There is however considerable work yet to be done for the popularisation of hand-spinning. The difficulties that have been urged as being in the way are obtaining (1) the required number of Charkhas (2) and an adequate supply of raw material, and (3) finding a ready market for the hand-spun yarn.

"As regards the first difficulty it may be said to have been solved by a number of local bodies having undertaken to invest a portion of their funds for the purpose and there is every hope that the others would follow.

"As regards the second, it is clear that in practice it is rather difficult for each spinner to devote his attention to carding and also to find a sale for his yarn in the market. The difficulty becomes very much more when the spinners are scattered and are few and far between. It has been suggested that special organisations should be formed to purchase all such yarn and send it on to some central organisation for its disposal. Apart from the question the unnecessary cost involved in transport etc., the scheme would otherwise be obviously unworkable in view of the volume of business and the amount of capital that would have to be invested for the purpose. The only solution seems to be, the formation of suitable local Spinners' Association or Co-operative Societies, whose aim should be to (a) indent for cotton (b) supply the same at cost price to persons engaged in the industry, (c) to purchase the yarn manufactured (d) get it woven into cloth as soon as sufficient quantity of the stuff has been stocked, and (e) dispose of the cloth locally, the resulting losses if any being written off the accounts. At present, the Sri Krishnarajendra Mills at Mysore, and a few of the leading ginning factories at Davangere have agreed to supply ginned cotton on indents from such associations forwarded through the Department. The Department in addition has undertaken to depute demonstrators to put the beginners in the way. Side by side with hand-spinning arrangements are being made to popularise hand-weaving, wherever weaving is not known. Till such time as weaving had been demonstrated and taught, so as to overcome the reported prejudice of the local weavers to weave out of the hand-spun yarn, it would be possible for the Department to get cloth manufactured out of such yarn in the Government Weaving Factory or in select weaving centres. The various Presidents and Vice Presidents of Local Boards and other members and citizens, have concurred in this view, and have resolved to form such associations and societies for the purpose. Considerable progress can be achieved, if in addition to the general propagandist work as above, 2 or 3 typical villages in each district, if not in each taluk, are selected and the work organised on an extensive scale, with the help of persons who evince special attitude or enthusiasm in this work. In pursuance of this scheme, all the handspun yarn so produced, has, till now, been utilised locally for the weaving of fabrics, for ordinary use. But experiments have been conducted, and it has been found that by hand printing the cloth may be made suitable for use as curtains, table covers, bed sheets etc."

I congratulate the Mysore authorities upon the encouragement they are giving to the revival of the only universal cottage industry of India. I commend to their attention the experience of the All India Spinners' Association. It has found by experiment and observation that it is advisable to introduce hand-ginning simultaneously with hand-spinning. This is easiest in the districts where cotton is grown. Where it is not grown but where it is possible to grow encouragement should be given to grow it locally. Machine-ginned and machine-pressed cotton loses its vitality and is more difficult to treat with the hand-bow than hand-ginned cotton. In several parts of India, the spinners take seed cotton. Spinners should also be encouraged to do their own carding. The performance by the spinner of the two processes doubles her wage. With a view to increasing the strength of hand-spun yarn, the State should undertake periodically to test the hand-spun yarn and publish results. Indeed the whole subject needs to be treated in a scientific manner. And who can be more fitted to do so than a State like Mysore?

M. K. G.

# Young India

## Non-Resistance True and False

*( By M. K. Gandhi )*

America is the home of inter-racial conflict on a vast scale. There are earnest men and women in that land of enterprises who are seeking to solve the difficult problem along the lines of non-resistance. One such American friend sends me a paper called the Inquiry which contains an interesting discussion on the doctrine of non resistance. It consists of instances that might possibly be grouped under non-resistance. I select three samples:

"A Chinese student related his experiences at the State University from which he was about to graduate. His reception there had been anything but friendly for the most part although a few men had gone out of their way to befriend him, one of these even inviting the Chinese to his home for a week-end. On the other hand, a fellow student who occupied a room next to his made himself particularly obnoxious, throwing shoes against his door and indulging in other pranks. The Chinese overheard this student express horror on finding that an American had taken him home to introduce him to his mother and sister, and immediately he made up his mind that he would teach this student to respect him, not for his own sake, but for the sake of his dear motherland.

"So he went out of his way to be friendly to his neighbour. Every day he gave him a smiling good morning, though at first he received no response. He ignored every insult, but tried to make himself pleasant and useful. When he knew his neighbour to be hard up he casually invited him to go to a movie with him. Gradually they talked together more often and found that they had several interests in common. After a while this student invited him to his home.

"'We have become warm friends', concluded the Chinese. 'I have since spent many holidays and week-ends at his home, and on leaving the university I shall know that one of my fellow students at least will regretfully miss me.'"

"The secretary of a railroad Young Men's Christian Association brought one evening into the building twelve Danes, working on the railroad, who had no place to sleep. The English-speaking men under the sway of racial antipathy, began to sly-ot and protested against the foreigners being brought in. Among these newcomers, however, was a skilled musician, who, while the Americans were presenting their objections to the secretary, began to play upon the accordion. He discoursed sweet music, which soon had its effect. The ice on the faces of the native-born soon began to vanish; the censure died on their lips, their hearts were softened, and that night they sat up late listening to the foreigner playing." "Peter Roberts, *The New Immigration* The Macmillan Co., 1922, p. 300."

"There is a colony of Japanese in X, California. Several years ago some real estate agents sought to sell a considerable amount of land to other Japanese, and the white people were aroused at the thought of a great influx of these people. Meetings were held and a big sign was put up on the main boulevard which read "No Japanese wanted here."

"The old resident Japanese of X, who had lived on good terms with the white people, being members of their Farmers Association, went to the white people and after consultation finally agreed with them that a further increase in the Japanese population would not be a good thing. The sign was changed to read "No more Japanese wanted here."

"The person who tells this story contends that this action advanced the solidarity of the community and improved relations between the whites and the Japanese in that place, as witness the following:

"The Japanese of X, learning that the American church was in financial difficulties, offered to give a definite amount yearly for its support, in addition to carrying on their own Japanese church work."

Now the first easily comes under true non-resistance. The second is more an instance of pressure of mind than non-resistance. The third, from the facts as stated, is an instance, if not of cowardice, as contended by some of the debaters, certainly of selfishness. The resident Japanese population in order to retain their earthly possessions agreed to the prohibition of further Japanese immigration. It may have been sound policy. It may have been the only policy advisable. But it was not non-resistance.

Non-resistance is restraint voluntarily undertaken for the good of society. It is therefore an intensely active purifying inward force. It is often antagonistic to the material good of the non-resister. It may even mean his utter material ruin. It is rooted in internal strength never weakness. It must be consciously exercised. It therefore presupposes ability to offer physical resistance. In the last instance, therefore, the Japanese would have non-resisted, if they had left all their possessions rather than surrendered the rights of prospective immigrants. They might also have suffered death lynching without even mental retaliation and thus melted the hearts of their persecutors. It was no victory of truth that without any inconvenience to themselves, they were able to retain their property. In terms of non-resistance, their contribution to the American Church in its difficulty was a bribe, by no means a token of good will or a free gift.

The acquisition of the spirit of non-resistance is a matter of long training in self-denial and appreciation of the hidden forces within ourselves. It changes one's outlook upon life. It puts different values upon things and upsets previous calculations. And when once it is set in motion its effect, if it is intensive enough, can overtake the whole universe. It is the greatest force because, it is the highest expression of the soul. All need not possess the same measure of conscious non-resistance for its full operation. It is enough for one person only to possess it, even as one general is enough to regulate and dispose of the energy of millions of soldiers who enlist under his banner even though they know not the why and wherefore of his dispositions. The monkeys of one Rama were enough to confound the innumerable host armed from head to foot of the ten-headed Ravana.

## No Faith in Prayer

*(By M. K. Gandhi)*

Here is a letter written by a student to the Principal of a national institution asking to be excused from attending its prayer meetings:

"I beg to state that I have no belief in prayer, as I do not believe in anything known as God to which I should pray. I never feel any necessity of supposing a god for myself. What do I lose if I do not care for Him and calmly and sincerely work my own schemes?

"So far as congregational prayer is concerned, it is of no use. Can such a huge mass of men enter into any mental reconstruction upon a thing, however trifling it may be? Are the little and ignorant children expected to fix their fickle attention on the subtlest ideas of our great scriptures, God and soul and equality of all men and many other high-sounding phrases? This great performance is required to be done at a particular time at the command of a particular man. Can love for the so-called Lord take its root in the hearts of boys by any such mechanical function? Nothing can be more repugnant to reason than to expect the same behaviour from men of every temperament. Therefore prayer should not be a compulsion. Let those pray who have a taste for it and those avoid who dislike it. Anything done without conviction is an immoral and degrading action."

Let us first examine the worth of the last idea. Is it an immoral and degrading act to submit to discipline before one begins to have conviction about its necessity? Is it immoral and degrading to study subjects according to the school syllabus if one has no conviction about its utility? May a boy be excused from studying his vernacular, if he has persuaded himself that it is useless? Is it not truer to say that a school boy has no conviction about the things he has to learn or the discipline he has to go through? His choice is exhausted if he had it, when he elected to belong to an institution. His joining one means that he will willingly submit to its rules and regulations. It is open to him to leave it but he may not choose what or how he will learn.

It is for teachers to make attractive and intelligible what to the pupils may at first appear repulsive or uninteresting.

It is easy enough to say, 'I do not believe in God.' For God permits all things to be said of Him with impunity. He looks at our acts. And any breach of His Law carries with it, not its vindictive, but its purifying, compelling, punishment. God's existence cannot be, does not need to be, proved. God is. If He is not felt, so much the worse for us. The absence of feeling is a disease which we shall some day throw off *nolens volens*.

But a boy may not argue. He must out of a sense of discipline attend prayer meetings if the institution to which he belongs requires such attendance. He may respectfully put his doubts before his teachers. He need not believe what does not appeal to him. But if he has respect for his teachers, he will *do* without believing, what he is asked to do, not out of fear, not out of cherishness, but with the knowledge that it is right for him so to do and with the hope that what is dark to him today will some day be made clear to him.

Prayer is not an asking. It is a longing of the soul. It is a daily admission of one's weakness. The tallest among us has a perpetual reminder of his nothingness before death disease, old age accidents etc. We are living in the midst of death. What is the value of 'working for our own schemes' when they might be reduced to naught in the twinkling of an eye, or when we may be equally swiftly and unawares be taken away from them? But we may feel strong as a rock, if we could truthfully say 'we work for God and His schemes.' Then all is as clear as day-light. Then nothing perishes. All perishing is then only what seems. Death and destruction have *then, but only then* no reality about them. For death or destruction is then but a change. An artist destroys his picture for creating a better one. A watch-maker throws away a bad spring to put in a new and useful one.

A congregational prayer is a mighty thing. What we do not often do alone, we do together. Boys do not need conviction. If they merely attend in obedience to the call to prayer without inward resistance, they feel the exaltation. But many do not. They are even mischievous. All the same the suggestions effect cannot be resisted. Are there not boys who at the commencement of their career were scoffers but who subsequently became mighty believers in the efficacy of congregational prayer? It is a common experience for men who have no robust faith to seek the comfort of congregational prayer. All who flock to churches, temples, or mosques are not scoffers or humbugs. They are honest men and women. For them congregational prayer is like a daily bath, a necessity, of their existence. These places of worship are not a mere idle superstition to be swept away at the first opportunity. They have survived all attacks up to now and are likely to persist to the end of time.

## Religion of Volunteers

After showing that in this land of many religions, a volunteer is hard put to it to find a common denominator of conduct, a correspondent thus eloquently describes the religion of a volunteer.

"The Religion of the Volunteer does not stand on a par with the denominational religions, just as unquestionably, Truth does not stand on a par with them. All the religions inculcate Truth, have as their essence Truth, but Truth is not of a piece with those religions. It is not one among those religions, but it is *the* Religion ever and above all minor religions, their acknowledged Lord and Superior. If only the Truth at the bottom of the several religions of the world be fully recognised and assimilated, that very moment the conflict between the various religions will disappear and the bloody scenes that are now and then enacted in the name of religion, will have their final quietus. It is this Truth, the Religion of religions, which inevitably commands instantaneous, universal assent and allegiance of mankind when it is understood, though surely they would not for a moment break their conversion to any other faith. But this sort of conversion, this letting in a flood of light and dispelling of darkness, this clearing up of vision, sweeps halls and longs far from the depth of his heart. A Hindu would not like mutual conversion to Islam, but he would, most surely, be always ready to greedily

imbibe the Truth that may be embedded in it. If ever the dream of bringing the whole world under one religion is to be realised it can only be by establishing the sovereignty of Truth as the world-religion. The religion of the Volunteer is none either than Truth, the whole Truth, and nothing but the Truth, and it is not too much to expect marching voluntarily to submit to its sway. This being made clear, we must next inquire into the profound effects which Truth will have on its devotee. It will be as if a chronic disease of a very long standing, inherited or acquired, has been healed, as if the blind man has been given back his sight, as if the cripple has been enabled to walk; and the impatient again blessed with his manhood. Truth will not only illumine the darkness of the soul of its devotee, but will light up his body also. The soul has been called the 'eye of the body', and if it is filled with Truth or Light, it shall see clearly and will itself become light and guide the body properly. Jesus says:

"The light of the body is the eye therefore when thine eye is single, thy whole body also is full of light, but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness."

Stripped of the eloquence, this religion of Truth again resolves itself into its component parts Hinduism, Islam, Christianity etc. For Truth will appear to most sincere and conscientious Hindus, Mussalmans and Christians as Hinduism, Islam and Christianity respectively as *they behave them*.

The golden rule of conduct, therefore, is mutual toleration seeing that we will never all think alike and that we shall always see *Truth* in fragment and from different angles of vision. Conscience is not the same thing for all. Whilst, therefore, it is a good guide for individual conduct imposition of that conduct upon all will be an insufferable interference with everybody else's freedom of conscience. It is a much abused term. Have all people a conscience? Has a criminal a conscience? Must he be allowed to act according to the dictates of his conscience which tells him that it is his duty to kill and rob his fellows? Now the etymological meaning of conscience is 'true knowledge'. The dictionary meaning is 'faculty distinguishing between right and wrong and influencing conduct accordingly'. Possession of such a faculty is possible only for a trained person; that is one who has undergone discipline and learnt to listen to the inner voice. But even amongst the most conscientious persons, there will be room enough for honest differences of opinion. The only possible rule of conduct in any civilised society is therefore mutual toleration. It can be inculcated among and practised by all irrespective of their status and training.

M. K. G.

### Khadi Hawking in North Maharashtra

Mr. V. V. Dastane reports that between 31st August to 7th September, spinning in each place by local helpers, Mr. Bharucha hawked Khadi worth Rs. 3,597 in Chalisgaon, Pachora, Bhusaval, Akola and Jalgaon. He states that all Khandesh stock was exhausted and that had they included Khadi from outside they would have sold much more.

M. K. G.

## Correspondence

### Returned Emigrants

To The Editor, *Young India*.

Sir,

There are certain statements in your article 'Out of the Frying—pan' published in the *Young India* of 9th Sept which require explanation at your hands. You have quoted a passage from the report of Mr. S. A. Walz to the I. I. C. Association which asserts that there were two 'chief reasons' which led the Colonial Indians to leave their land of birth (1) The desire to visit the Motherland and (2) The rumour that India had obtained self government. Now as one who has been in close touch with many of these returned emigrants for the last six years and who has visited their quarters not less than twenty times during this period I can say that the second reason is a pure fiction. When I was entrusted with the work of looking after these emigrants by Mr. Andrews and yourself one or two persons brought forward the same reason before me and I made a thorough enquiry into it and found it absolutely without any foundation. Evidently Mr Walz has been misled by some of the clever people in Matiaburz.

Referring to the difficulties of these returned emigrants in India you say, 'Here they are social lepers, not even knowing the language of the people'. First of all I must say that most of them *do* know the language of the people. Surely they can express their ideas though not in grammatically correct Hindustani. I have myself talked with hundreds of these people in Matiaburz in Hindi and during my several visits to Matiaburz I did not come across a single Indian whom your phrase 'not even knowing the language of the people' could apply. I can definitely say that most of them have fair knowledge of speaking Hindustani. Of course they do not know literary Hindi or Urdu.

Then there is one thing more that must not be forgotten i. e. more than eighty per cent of the returned emigrants got absorbed in the villages of India and it is only less than twenty per cent who find their way to Matiaburz, and these people in Matiaburz have been offered opportunities for settlements on my a time but they have all along refused to consider them. There can be no doubt that a good many of those who are at present stranded in Matiaburz suffered at the hands of their caste people, the Zamindars and the Police and the Pandits, but as I have said they form only a small percentage of the total number of the returned emigrants. Thus your statement requires qualification.

You approve the policy of sending these returned emigrants to the 'most suitable colony that would receive them.' At present only British Guiana is ready to receive them and the Government of India is willing to send some of them to that Colony. Indeed there is a steamer waiting at Calcutta for some days past. It sails on 20th. Do you approve of the idea of Fiji Indians being sent to British Guiana? I ask this question because I am afraid that the Indian Government may take advantage of this statement of yours and despatch these Fiji Indians to British Guiana. At present the number of British Guiana returned emigrants in Matiaburz does not exceed 300 while the number of Fiji returned is more than 600. I made an enquiry in Matiaburz 10 months ago and published my conclusions in the *Chand* of Allahabad. Extracts

from this article of mine were read by a member of the Fiji Legislative Council in a meeting of the Council and he moved a resolution that 500 of these Fiji people should be taken to Fiji. The resolution was passed and was taken as a unanimous expression of opinion of the elected members of the Council. Now the Governor of Fiji has written to the Secretary of State for the Colonies on this subject. So there is just a possibility of Fiji returned emigrants being sent back to Fiji.

You have mentioned four fundamental questions raised by the problem of stranded emigrants in Matiabuz: (1) Emigration Policy (2) Special case of British Guiana and Fiji (3) Scope of the Friendly Societies and (4) the duty of the nation. You say that immediate relief should be given to the stranded emigrants in Calcutta. Now so far as the question of British Guiana returned emigrants being sent to that Colony is concerned, I entirely agree with you but I will not advise the Fiji Indians to be sent to British Guiana which has a climate very much worse than that of Fiji, which possesses an ideal climate. Indeed the four fundamental questions raised by you are inter-related and they require immediate attention. It is clear from the letter of the Government of India that they intend to recruit 500 families for British Guiana. Besides that thousands of Indians return from the Colonies every year and there is no doubt that the Matiabuz problem is not a temporary one, it will be recurring again and again for a long time to come. We must also remember that many of the Colonial Governments have been playing one mischief i. e. they are sending their papers to India. After having given the best portion of their lives to the Colonies these unfortunate people return to their motherland complete moral and physical wrecks and these will never make good Colonists. We know a large number of these people were sent to Mauritius more than two years ago and most of them returned back to India at the cost of the Mauritius Government! In our anxiety to give these people immediate relief we must not neglect the aspect of the question, i. e. how many of them will make good Colonists. Our duty does not finish simply in despatching these people in haste to any Colony.

The whole question requires a thorough discussion among those who are interested in it and who can do something for these people. When we have done so and arrived at some conclusion then will come the time to require the Government to do its duty. The discussion suggested by me will have to be preceded by a thorough enquiry about the condition of returned emigrants in the districts from which they go to Matiabuz.

Ferozabad, Agra Yours etc.

**Benarsidas Chaturvedi**

[I appreciate the anxiety of Pandit Benarsidas to save the unfortunate people from another disappointment by those who were demoiled in Fiji being sent to British Guiana. Though the difference between the two countries is great, the experiment is worth trying if the Fiji men desire to go to British Guiana and if that Government will take them notwithstanding the knowledge that they belong to Fiji. So far as the Colonial born are concerned, I feel sure that though they may have a knowledge of what is known as Kitchen Hindustani, they will not be happy except in the Colonies. The vital issues referred to by Pandit Benarsidas must be dealt with later.

M. K. G.]

## The Curse of 'I' and 'Mine'

The following condensed report of Sjt. Satu Chandra Mukerjee's speech delivered at a peace meeting the other day at Darbhanga will be read with interest and profit.

"For all practical purposes very few adherents of a religion follow the injunctions of that religion, for the sake of that religion. The real fact of the matter is that if, for instance, a Hindu or a Muslim is fighting for his religion, he is fighting because primarily it is *his* religion, and secondarily because it is Hinduism or Islam. In other words he is deluded into the belief that he is fighting not for himself, but for a higher cause. Hence communal intolerance and communal violence.

"When the vision is obscured by a communal "I" and a communal "mine", no appeal to religious authority is likely to carry conviction, unless and until the claims of the communal "I" and "mine" are met in full. My son, my father, my wife, my daughter, my teacher, my religion — all that is mine must have my support whatever the right or the wrong of the matter may be. I must fight for them at any cost. That at bottom is the logic of the sub-conscious mind. The emphasis is not on the virtues of the son, the father, the wife, the daughter, the teacher or the religion, but they all claim my allegiance and my active support because they are all *mine*. The feeling of "I" and "mine" if properly traced would explain many a fight. The communal spirit is primarily founded on the sense that this community is mine whereas the other is not mine, but yours or his. Hence we find that a particular communal religion is taken up and used or exploited by its adherents as a convenient handle to support their case against other communities. Where the religious lever is not used, another communal lever will be found handy, e. g., political or economic or educational and so on. The real crux of the problem, therefore, lies elsewhere outside the religious sphere. Thus religion, politics, economics, education, law—all become subordinate to the sense of *I* or *mine*.

"This is the root problem in the matter of communalism. How then are we to get rid of this idea of a religion, as my religion, in the sense of my community's religion, of the idea of my politics, as my community's politics, and so on? In the case of religion, the problem is solved if an individual learns in the first instance to pin his faith not on this or that doctrine, but on the broad, fundamental ethical teachings like Truth, Non-violence, Non-stealing and so on. Then the sense of "I" or "mine" is bound to be subordinated to a higher principle, and not the higher principle to the sense of "I" or "mine". For while it may be easy to speak of and support my religion as against your religion, it would not do to say there is a communal force of non-violence, a communal force of non-killing, non-stealing, etc., which has come down to us as a communal inheritance. Let

so individual first of all cease to think of any particular religion in terms of his own community and this would be possible if he agrees to pass through the stage of subordinating his sense of "I" or "mine" to the paramount and absolute claims of the cosmic virtues mentioned above viz Truth, Non-violence, Non-stealing, Non killing etc. Then, and not until then, would it be possible for him to understand all religions on their own merits."

If we could erase the "I's" and the "Mine's" from religion, politics, economics etc., we shall soon be free and bring heaven upon earth. M K. G.

## Notes

### To B, Agra

I fix no arbitrary limit nor do I restrict myself to hard and fast conditions. The widows should have the same freedom that men have If widowhood is to remain pure, men will have to attain greater purity. After all widows can re-marry only when there are men ready to marry them. It may however be laid down as a general rule that where a widow cannot restrain herself, she should have the freedom to re-marry without incurring any odium. Is it not better that she marries openly than that she should sin secretly? In the case of child widows there can be no question of opinion. They should be remarried by the parents. If the wives and widows in the fourth division are no better than beasts, which I totally deny and I claim to know something of them the fault lies at the door of the so-called higher classes. You seem to forget the law that if one limb suffers, the whole body suffers. If one *shudra* does evil, it harms the whole society, even as it harms himself and his special class or caste.

### Only a few Years ago

From Sri. C Balaya Rao cotchuck I call the following extracts which he has copied from Gilbert Slater's 'Some South Indian Villages' 1918 (University of Madras, Economic studies) The extracts are valuable as showing what harm the disappearance of handspinning has brought to the villagers There is no reason why the mischief should not be undone, if only we get sufficient workers to strive for the revival of the industry

"There are no subsidiary industries in the village Vanamalipuram, Dt. Ramnad, beyond the necessary artisan crafts needed for repairs It seems that handspinning and country gowing were practised some 15 to 20 years ago. But after the advent of ginning mills at Sattur and Virdupatti these industries have declined."

"According to the villagers, it seems they were more prosperous some 15 or 20 years back. We know that cotton gowing and spinning were carried on as cottage industries But this disappeared before the formidable competition of the cotton mills at Sattur and Virdupatti."

"Handspinning was practised extensively throughout the village Gangaikondan, Tinnevelly Dt., some 25 years ago An old man of the village described to me in mourning tones how once upon a time the industry was thriving excellently well, how the females in every household would go early in the morning and sit in small parties of 5 or 6 and go on spinning It was the chief occupation of the females of the caste village It has now disappeared altogether without any prospect of revival."

"There is no doubt that reviewing the economic condition and prospect of the village we find visible signs of retrogression The old cottage industries which were the chief occupation of the females and which contributed in no small measure to the material prosperity of the villagers have entirely disappeared. The real cause for the poverty of the agriculturists

Handspinning which was a very big industry in the village some 25 years back has totally been abandoned"

"Handspinning was some practised in Tiruppalli, District Chittoor, when cotton was raised locally, but abandoned about 35 years ago because cotton is no longer raised"

"Till 10 years back 95 per cent of the population of Venagatla, District Kristna, used to wear the village cloth Now 75 per cent prefer and use foreign clothing Two weaving families recently went to Rajamundry as factory coolies. Ten years ago many women of low caste used to practise handspinning. A little cotton was grown in the village up to 1912, but latterly it was sold for prices higher than the spinners could pay. M K. G.

### Buddha and the Spinning Wheel

Babu Vidhubhushan Datta quotes the following from Sri B M. Barua's *Buddhistic pariraya paddhati*.

"On the request of a *Shreshthin* Buddha thus instructed a body of maidens, 'Oh, maidens, you should so bear in mind, — you have to be skilful in all the household duties in your husbands family, namely, spinning out of wool and cotton, cutting the yarns in proper order, washing and dyeing them and to have them in bunches (? hanks?); and also to collect cotton, separate its seeds, and card it, prepare it for the spindle, and spin it into threads You must not be lazy in doing all these things, should find various devices for them, and having become proficient yourselves, should teach the same to others"

### A Welcome Move

The Ghatkopar Sarvajanik Jivadaya Mandal deserves to be congratulated upon the lead it has given to other humanitarian institutions by its decision to enter the milk trade in Bombay with 550 head of first class milch cattle to begin with As we have already pointed out, there is a wholesale destruction going on in cities like Bombay and Calcutta of the country's finest stock, simply because the dairying trade in those places is in the hands of men who are either impecunious or else in a haste to be rich and therefore incapable of according good treatment to the cattle in their charge The result is that when the cattle go dry, they are fit for nothing but slaughter And their calves are destroyed soon after their arrival in Bombay The obvious remedy for this disgraceful state of things is for humanitarian institutions to enter, and humanise, the milk trade Let us hope that the Mandal will by selection in breeding progressively increase the milk yield of their cattle, and by honest, efficient, and economic management prove that animals can be maintained in old age from the profits earned by them in the prime of life V. G. D.

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Southward

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# Young India

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## The Story of My Experiments with Truth—Part II

(By M. K. Gandhi)

### Chapter XX

#### Bala Sundaram

Heart's earnest and pure desire is always fulfilled. In my own experience, I have often seen this rule being verified. Service of the poor has been my heart's desire and it has always thrown me amongst the poor and enabled me to identify myself with them.

Although the members of the Natal Indian Congress included the Colonial-born Indians and the clerical class, the unskilled wage-earners, the indentured labourers were still outside its pale. The Congress was not yet there. They were not able to belong to it by paying its subscription and becoming its members. The Congress could win their attachment only by serving them. An opportunity offered itself, when neither the Congress nor I was really ready for it. I had put in scarcely three or four months' practice and the Congress also was still in its infancy, when a Tamil man in tattered clothes, headgear in hand, two front teeth broken and his mouth bleeding, stood before me trembling and weeping. He had been heavily beaboured by his master. I learnt all about him from my clerk who was a Tamilian. Bala Sundaram — as that was the visitor's name — was serving his indenture under a well-known European resident of Durban. The master getting angry with him had lost self-control and had beaten Bala Sundaram severely, breaking two of his teeth.

I sent him to a doctor. In those days only white doctors were available. I wanted a certificate from the doctor about the nature of the injury Bala Sundaram had sustained. I secured the certificate and straightway took the injured man to the magistrate to whom I submitted his affidavit. The magistrate was indignant when he read it and issued a summons against the employer.

It was far from my desire to get the employer punished. I simply wanted Bala Sundaram to be released from him. I tried the law about indentured labour. If an ordinary servant left service without giving notice, he was liable to be sued by his master in a civil court. With the indentured labourer the case was entirely different. He was liable, under similar circumstances, to be prosecuted against in a criminal court and to be imprisoned on conviction. That is why Sir William Hunter called the indenture system almost as bad as slavery. Like the slave the indentured labourer was the property of his master.

There were only two ways of releasing Bala Sundaram either to get the Protector of Indentured Labourers to cancel his indenture or transfer him to some one else; or to get Bala Sundaram's employer to release him. I called on the latter and said to him, 'I do not want to proceed against you and get you punished. I think you realise that you have severely beaten the man. I shall be satisfied if you will transfer the indenture to some one else.' To this he readily agreed. I next saw the Protector. He also agreed, on condition that I found a new employer.

So I went off in search of an employer. He had to be a European, as no Indian could employ indentured labour. At that time I knew very few Europeans. I met one of them. He very kindly agreed to take on Bala Sundaram. I gratefully acknowledged his kindness. The magistrate convicted Bala Sundaram's employer and recorded that he had undertaken to transfer the indenture to some one else.

Bala Sundaram's case reached the ears of every indentured labourer and I came to be regarded as their friend. I hailed this connection with delight. A regular stream of indentured labourers began to pour into my office and I got the best opportunity of learning their joys and sorrows.

The echoes of Bala Sundaram's case were heard in far-off Madras. Labourers from different parts of the province who went to Natal on indenture came to know of this case through their indentured brethren.

There was nothing extraordinary in the case itself, but the fact that some one there was in Natal to espouse their cause and publicly work for them, gave the indentured labourers a joyful surprise and inspired them with hope.

I have said that Bala Sundaram entered my office, headgear in hand. There was a peculiar pathos about the circumstance, which also showed our humiliation. I have already narrated the incident when I was asked to take off my turban. A practice had been forced upon every indentured labourer and every Indian stranger to take off his headgear when visiting a European—whether the headgear were a cap, a turban or a scarf wrapped round the head. A salute even with both hands was not sufficient. Bala Sundaram thought that he should follow the practice

even with me, this was the first case in my experience. I felt humiliated and asked him to tie up his scarf. He did so, not without a certain hesitation, but I could perceive the pleasure on his face.

It has always been a mystery to me how men can feel themselves honoured by the humiliation of their fellow-beings.

(Translated from *Navajivan* by M. D.)

## Notes

### Toppers' Association

A correspondent sends us the following report of the formation of a Toppers' Association in Cochin.

"A largely attended public meeting of toppers was held in the Cosmopolitan Club, Kunnamkulam, Mr. K. T. Matthew, B. A., B. L., M. L. C., presiding. The chairman pointed out that jaggery-making is a home industry in Kerala and it is the duty of toppers to give up tapping for fermented toddy and engage themselves in tapping for sweet toddy from which jaggery is manufactured. Mr. T. C. Varki and Mr. Manuel, Rural Secretary of the Y. M. C. A., Travancore spoke at length on the evils of drink and requested the toppers to abstain from tapping for fermented toddy. In the course of the meeting it was pointed out that in Cochin state tapping for sweet toddy is handicapped in various ways and in order to get the handicap removed, it was resolved that a Toppers' Association should be formed, and its membership should be restricted to those who tap for sweet toddy for manufacturing jaggery. 102 toppers took the vow that they would not tap for fermented toddy and became members of the Association . . . The Association will work for the moral and social improvement of the toppers in Cochin State, for temperance and for the removal of all the restrictive and vexatious rules imposed upon those who tap for sweet toddy for manufacturing jaggery."

Travancore and Cochin are palm groves. Tapping is a big industry in these States. But tapping, instead of being used for health-giving purposes, is abused for promoting the destruction of health and morals. For the toddy tapped is fermented and sold as drink. The reminds one of the use that is made of vineyards in Europe and South Africa. There is no fruit save oranges to match grapes in its health-giving properties. A person who would live on fresh grapes and a little fatless bread need never get ill. But the grape culture supports a manufacture that destroys actually more people than gunpowder. What fruitarians are nevertheless trying to do with no present prospect but with faith in the truth of their mission, the Toppers' Association may do in Cochin if it works without being discouraged by disappointments. It is a splendid idea to turn toddy into jaggery. If it succeeds, it will solve the problem of occupying toppers when temperance becomes the rule of life in the land of palms. It is painful to find that in a Brahmin-ruled State, which has the reputation of being called enlightened, instead of facilities being given there should be vexatious rules imposed upon those who would tap for manufacturing jaggery.

### Pivot of Education

At a time when emphasis in education is put more upon literary knowledge than upon character building, the following from the article of Principal Jacks in the "Sunday School Chronicle" will be read with profit:

"Our life presents itself as an endless movement, in which the march of science never quite overtakes the final problem of its own application. The point where responsibility rests upon us all is always just ahead of the last point reached by advancing science. The more the pursuer quickens his pace the more the fugitive quickens his. This inability of science to overtake responsibility is what I mean by its limitations. Applied science will tell you how to make a gun, but it will not tell you when to shoot, nor whom to shoot at. You say that moral science will look after that. I answer that moral science in revealing the right use of my gun, inevitably reveals the wrong use also, and since the wrong will often serve my selfish purpose better than the right, my neighbours run a new risk of being shot at and plundered. A bad man armed with moral science is another name for the devil. If Mephistopheles had been examined in moral science in the University of London, he would have carried off all the prizes. At that point moral science and natural science are both in the same boat. How shall we name this fugitive thing which science never catches? I have called it life, others call it spirit or soul or mind, or perhaps the will. I do not think it matters greatly what we call it, so long as we recognise that it exists and that it carries in its arms the fortunes of mankind. Let education look to that. This is the point where all the enterprise of education and all the activities of religion come to their focus — the point of responsibility. If we do it at all other points, and leave the point of responsibility unguarded for we shall inevitably come to grief."

### In Far off Tuticorin

Mr. K. Nalla Sivan Pillai writes:

"We, the members of the Swadesi Bilyam Sangam, Tuticorin, beg to report that we started this sangam on 1098-th Aadoo in the month of Thai and for about 8 years we conducted the sangam on a small scale performing bhajans every Friday and so on. Then we collected funds and donations from the public of this town and thus we have organised this sangam permanently. There are twenty members and most of them know how to spin. There are about 20 Charkhas in our sangam and some of the members are still practising daily. We employ some female members to spin and we give wages for the yarn spun. The yarn spun by the members of the sangam is from 15 to 30 counts. We gave all the yarn prepared by the sangam for weaving in a neighbouring village. About 60 saris were woven and all of them were very quickly sold in this town itself. There is a great demand such towels for we are trying to comply with that demand. The sangam is growing day by day and we beg you to bestow your best wishes upon our sangam."

My best wishes will not avail the Swadesi Bilyam Sangam if the members do not do their duty by it. The inaccuracy of the language of the letter is distrib-

ing. Why should there be an 'about' in giving information about a small society? Instead of saying 'most of them spin', the correspondent could have given the exact number of spinners, the time given by each daily to spin it and the count and the quantity spun. Why 'there are *about* 20 Charkhas' and why not exactly how many? Why 'Some paid spinners'? Why not *quite* how many? Why no mention of the wage given? Are they spinners in need? What is the meaning of 'about 20 towns'? 20 is a round number. A businesslike organisation should give business-like information. And those who wish to do Khaddar work, i. e. serve the poorest and the neediest, must be businesslike. An association of exactly 20 members or even 15 would be a good and lucky association and will be a valuable nucleus for Khaddar propaganda on a large scale, if all the twenty or thirteen are honest, self-sacrificing, earnest and industrious plodding workers. Khaddar work cannot be done by fits and starts. It cannot be done by impulsive men who would slave for a few days, may be a few months and then collapse altogether. Determination and grit are absolute essentials of success in this great national movement.

## All India Spinners' Association

The A. I. S. A finishes the first year of its existence at the end of the month. Those who are in arrears for the passing year should make up their quota, if they wish to be considered continuing members of the A. I. S. A. Those who wish to renew their subscription for the next year should hasten to send in their quota. Too much stress cannot be placed upon the necessity of sending well twisted, even, and sprayed yarn. The testers have tested the yarn sent in an indulgent way. But indulgence cannot be continued for ever. It would be bad for the spinners and bad for the nation. Spinners therefore need not be surprised if they find that bad yarn is henceforth rejected, as bad yarn, or for that matter bad everything, is or must be rejected. Let the members remember that for receiving the privileges of the constitution to be revised at the end of five years of existence of the association it will be necessary to show five years' continuing membership.

## Takli in Schools

Babu Prafulla Ch. Sen has sent to the All India spinners' Association accurate and detailed report of the results of one month's *Takli* spinning in the Dudanda national school (Bengal) which he has just taken over. The names, the faces, and the yards spun and the average speed for everybody are given in the table sent by him. Twenty-six boys spun during the month of August 14368 yards, to weight 56 tolas, of from 8 to 80 counts. Nearly 50 per cent of the yarn was fit for warp. The highest average speed attained was 90 yards per hour. The highest time spun by a boy was 14 hours during the month. The highest quantity was 1621 yards. Only four boys spun 1000 yards or over and thus qualified themselves in one month to become members of the juvenile branch of the Association i. e. if they were also wearing *khaddar*. If the teachers and the boys persist, there is no reason why at the end of the year every boy should not spin enough for his own clothing. I take it that the boys will in due course be taught to card their own cotton, if they are not already doing so.

Prafulla Babu supplements the table with the following interesting letter:

"I have pleasure to enclose herewith report of *takli* spinning work by the boys of the Dudanda Jubeer Pathsala. The institution is a Lower Primary School. We took over charge of the school from April 1926. We tried to introduce spinning on Charkha by the boys but the attempt was a sad failure. Everyday the wheels had to be repaired. Each boy would daily break a *mala* (string), spindles would go wrong and so on. The boys made awful noise as there were five wheels and every boy wanted to learn. Thus during April, May and June vain attempts on the wheels were made. In July the wheels were removed and given away to needy spinners. We, the workers, learnt *takli* spinning and also *takli* manufacturing. From early August 1426, the boys were supplied with *takliss* one by one twentyfive be a get *takliss*. The smaller boys have not yet been given *takliss*. The report will tell you the wonderful progress made by the boys in one month. Better results are expected this month i. e. in September. In fact we are having 1000 yards everyday from the 1st of September. There is no more noise, the boys ply their *takliss* merrily on. *Takli* spinning is a means of discipline as also of enjoyment.

"The attendance of these village schools is unsatisfactory. We have 51 boys on the roll. Average attendance is only 30. Of the boys 31 are Hindus and 20 Mahomedans; among the Hindus 4 are untouchables."

## July Figures

These are further Khadi production and sale figures for July:

| Province | Production | Sale. |
|---|---|---|
| Behar | 13 444 | 11,060 |
| Bengal | 47,065- | 24,447 |
| C. P. (Hindi) | | 246 |
| Gujarat | 8,470 | 5,130 |
| (This figure does not include Assam figs) | 73,47d | 41,383 |
| Total of figures already published in *Young India* of *dth. Sep 1926* | 1,20,799 | 1,57,311 |
| Grand Total for July | 1 94 278 | 2,38,644 |
| Totals for June were | 1,20 784 | 1,97,314 |

M. K. G.

All letters of inquiry must always be accompanied with postage for reply.

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All subscriptions are payable strictly in advance and no credit or days of grace are allowed. *Manager Y. I.*

# Young India

## Southward

*(By M. K. Gandhi)*

That restless great soul Charlie Andrews is never so happy as when he is wandering in search of God *i. e.*, humane service. Illness does not baffle him. If it is labour in distress, Charlie Andrews rushes to the rescue. If it is the flood-stricken that need his assistance, he goes, fever or no fever. Indians overseas find in him an ever ready helper and an unfailing guide. He was not well. He had a bite from a poisonous insect when he was at Stokes' farm. But he would not take full rest as Shantiniketan needed him. He came to Sabarmati before proceeding to South Africa. He was not well. He got worse. But he will not cancel his passage. He was better, having rested under the hospitable roof of Sjt. Ambalal Sarabhai. And now though he is not strong enough he is on his way to South Africa. Before leaving, he left a writing which the reader will find in another column.

For him this work of love is a search for God. It is God's call to which he has responded.

He knows that he may get nothing. But his is 'not to reason why'; his is 'but to do and die'. It is enough for him that the Indians of South Africa want him and that they have a just cause. He does not stop to weigh whether the cause is big or small. For him nothing is too small that is just and truthful. No individual is too lowly, if he needs his service. The Brahmin and the Bhangi, the Prince and the Pariah, the Capitalist and the Labourer claim his equal attention, if they stand for truth and justice.

He is sensitive. He feels the criticism gently conveyed to him by well-meaning friends that he should have been in India whilst the Union Deputation was here and the Indian settlers would not need him so long before the time of the Round Table Conference. He has allowed himself just to answer the criticism in his 'In Search of God'. He was not wanted by the Deputation. Its hands are full. As a matter of fact, the Deputation does not want to be coached. It does not want to collect evidence officially. It has come to gather impressions without being told. It is enough if the members have come with an open mind. We have no reason to think otherwise. They must be left undisturbed save by their own consciousness. And conscience acts best when unprompted. It is put upon its mettle.

Mr. Andrews is wanted in South Africa and that now. Because the settlers immediately need a helper. Reuter has told us they were in consternation when they heard of his illness. He is their chief, if not their only, hope. They must prepare their case. They need all the time that is now left for vast preparation. They need him for this.

He must prepare the atmosphere that is required for the Conference. He is the only living link between the Whites and the Indians. The Conference can do nothing, if South African public opinion is intensely hostile to Indians. South African public opinion is not like ours. It has force behind it. It has votes that count. It can dictate policies. It can defy Downing Street. Mr. Andrews can to some extent cultivate and mould that opinion. His very presence disarms criticism and silences opposition. His place at the present moment is undoubtedly in South Africa.

And the deliberations of the Conference will affect not only the future of settlers in South Africa but they will indirectly influence the Asiatic policy of the other Dominions and Colonies. But the settlers must not deceive themselves. Mr. Andrews' powerful intervention is indispensable for their cause. But the ultimate success must depend upon themselves. There is no help in the world like self-help. They must be firm but moderate in their demands; they must speak with one voice; they must act like one man; they must not swerve an inch from truth; they must discharge their part of the contract *i. e.*, they must conform strictly to all sanitary and building regulations, and lastly they must be prepared to suffer for their cause. There is no salvation without suffering.

### National Education

I commend to the attention of all who are interested in national education the conversation address of Acharya A. T. Gidwani delivered before the students of Kashi Vidyapith and from which I reproduce elsewhere the main extracts. He is by no means despondent about national education or national educational institutions. And in order to cure students of their despondency he advises them like himself to vast pilgrim like the different national educational institutions and centres where national graduates are working. I share Acharya Gidwani's optimism. But I do not blind myself, as I know the Acharya does not blind himself, to the grave limitations of the national institutions. They do not show the virility of new institutions. The teachers of these institutions have to show greater faith in national education and the institutions they are conducting. They have to perform acts of greater surrender than hitherto. I am convinced that these institutions, in so far as they are languishing, are so doing for the want of faith, the want of dedication on the part of the teachers. They must dare to be original. An attempt may be made to evolve, by a conference, a common system and a common policy. But probably the better way lies in each institution evolving along its own original lines. Thus country of ours is vast and variegated enough to warrant a variety of experiments. There are certain things which are obviously common to all national institutions. They do not need retelling. The idea of pilgrimage on the part of the teachers to the various institutions is undoubtedly sound. But even that idea presupposes a certain degree of buoyant faith.

There is too much of make-believe, self-deception and submission to convention. The field of education which holds the seeds of the future of the children of the of the soul requires absolute sincerity, fearlessness in the pursuit of truth and boldest experiments, provided always that they are sound and based upon deep thought matured and sanctified by a life of consecration. Not every type in education may evoke such experiments. If the field is vast enough for sound experimenting, it is too dangerous for hasty and ill-considered prospecting such as people in feverish search of gold delight in.

M. K. G.

# The Universal Cottage Industry

*( By M. K. Gandhi )*

Babu Bijay Bihari Mukherjee of the Bengal Civil Service has published a booklet on the cottage industry of Bengal. It was awarded the Beereshwar Mitter Gold Medal of the Calcutta University. Whilst the conclusions of Babu Bijay Bihari are infirm, the facts he has set forth are well worth consideration by every one who wishes well to this country. They derive greater importance from the fact that what is true of Bengal is true almost of all India.

"In Bengal" then "according to the census of 1921 not of every 1000 persons only 68 live in towns. Outside Calcutta and the metropolitan districts of Howrah, the 24 Pargeeas and Hooghly there are three towns containing over 30000 people. . . It will not therefore be unreasonable to hold that of 42,695,556 of the population of the British territory in Bengal scarcely more than about 13 lakhs of the people are urban and the rest live mainly in the villages." Therefore the writer naturally contends, "to develop the village and to secure for its inhabitants that sufficiency of comforts which is essential even in a country where only a little *suffices*, to organise it as a living entity in the body politic of the constitution is the crucial problem before the country. The utterance of Sir Horace Plunkett that 'we must have home before home rule' is true of Bengal as much as of Ireland to which he addressed it. One need not ignore the effect of the form of government and the need for a change in it to be convinced of the paramount and supreme necessity of attempts to rehabilitate the 'home' in the villages. In that scheme of rehabilitation, the cottage industry is not merely helpful but absolutely essential."

The author has no difficulty in thinking that India was, at one time not very remote, happy and prosperous. He thus quotes Elphinstone. "All the descriptions of the parts of India visited by the Greeks give the idea of a country teeming with population and enjoying the *highest degree of prosperity*." He has less difficulty in showing that the prosperity was mainly due to the one single industry of spinning and weaving. But today handspinning needs resurrection and weaving, though still an important cottage industry, does not need the same attention.

Today there is no prosperity to note. Three fourths of the people are dependent solely upon cultivation. In Dacca and Faridpur 82% and in Midnapur 74% of the cultivable land is now under cultivation. Average under cultivation per head of the agricultural population is respectively, .72, .73 and .84 acres for the three districts. Thus there is little margin left for additional cultivation. And no peasantry that is solely dependent on agriculture can possibly live on less than one acre of land. The real average is far below the average given, because in the calculation are included huge tracts owned by rich zamindars. "It is no wonder, therefore, that one of the highest officials of the Government had to declare that in this country half the people did not know what it was to have two meals a day."

"The seriousness of the situation was expressed by the Famine Commission as long ago as 1877-78 thus: 'A main cause of the disastrous consequences of Indian famines and one of the greatest difficulties in the way of providing relief in an effectual shape is to be found in the fact that the great mass of the people directly depend on agriculture and that there is no other industry from which any considerable part of the population derives support. The failure of the usual rains deprives the labouring class as a whole, not only of the ordinary supplies of food obtainable at prices within their reach but also of the *sole employment* by which they can earn the means of procuring it.'" "The complete remedy", say the Commissioners, "for this condition of things will be found only in the development of industries other than agriculture and independent of the fluctuations of the seasons."

The writer shows too that the bulk of the peasantry is occupied only during four months of the year. "The clerks, the officials, the lawyers, the doctors, the politicians, teachers and all who believe themselves educated in English do not count up even to one per cent of the population". I have remarked that the writer is weak in his conclusions. The weakness in my opinion is derived from the fact that he has collected all possible cottage industries. As a recital it is good enough. But it does not solve the problem which needs a speedy solution. For the vast bulk of the population, as also the worker in the villages, a museum of industries is simply bewildering. They should have one universal industry. And by a process of exclusion, one arrives at the irresistible conclusion that the only universal industry for the millions is spinning and no other. That does not mean that other industries do not matter or are useless. Indeed from the individual standpoint, any other industry would be more remunerative than spinning. Watch-making will be no doubt a more remunerative and fascinating industry. But how many can engage in it? Is it of any use to the millions of villagers? But if the villagers can reconstruct their home, begin to live again as their forefathers did, if they begin to make good use of their idle hours, all else, all the other industries will revive as a matter of course. It is no use putting before famishing men a multiplicity of raw foods and expecting them to make their choice. They would not know what to do with them. They will probably rush after the most tempting and perish in the attempt. I remember once in my life being nearly lynched whilst I was distributing rations to famished people. I had to enclose and guard myself and the provisions before I could distribute what I had been given for distribution. We make little headway because we have an unclassified catalogue of industries for the people to choose, when we should know that there is only one industry it is possible to put before all. They may not all take it up. Let those who can and wish to, by all means, take up any other. But national resources must be concentrated upon the one industry of handspinning which all can take up or one and besides which the vast majority can take up no other. And when the nation's attention is thus riveted on its revival, we will not have to be in search of a market for Khaddar. The energy and money that have today to be devoted to popularising Khaddar will tomorrow be devoted to its greater manufacture and to its improvement. It is the national inertia that blinds us to the possibility of Khaddar and thus paralyses our capacity for a grand national effort. It is not enough to say that handspinning is *one* of the industries to be revived. It is necessary to insist that it is *the* central industry that must engage our attention if we are to re-establish the village home.

## The Search for God

*(B C F Andrews)*

In a new Anthology I have just been reading one of Jal-ud-din R mi's poems, translated into English; and it has touched me so deeply, and given me so remarkably the message I needed in the difficult work that has lay ahead in South Africa, that I have determined to copy it out and share it with the readers of *Young India* before I go, in the hope that it may appeal to them as it has appealed to me. It runs as follows:

He asked: Who standeth at My door?
I answered: Thy indigent slave.
He asked: What did st thou have?
I said: I am come to greet thee, O my Lord.
He asked: How long wilt thou pass at?
I said: Until Thou call me to;
He asked: How long wilt thou desire it?
I said: Til the last day of time, O Lord!

I had claim to His love: I took solemn oath, that for love of Him I had renounced wealth and power.

He asked: Doth not a judge demand a witness to prove a claim?
I said: Lord, tears are my witness, and this pale face of mine the evidence.
He asked: Is thy witness trustworthy, when thine eyes are wayward?
I said: I swear, by Thy great Justice, they are pure and free from guilt.
He asked: What desirest thou of Me?
I said: Thy constancy and friendship!
He asked: Who was thy comrade?
I said: The thought of Thee, O King!
He asked: Who called thee hither?
I said: The rumour of Thy Festival.

O ask ye no more from me. Were I to tell you more words of His, ye would burst your bonds; no roof or door and restrain you.

Jalaluddin Rumi, in Central Asia, was the contemporary of St. Francis of Assisi,—the seven hundredth anniversary of whose death will be celebrated in Italy, and elsewhere, just about the time that this article will appear in the press. God, in His infinite compassion and mercy, has an East and West, but only one family of mankind, in which we all belong, wherein we all alike receive our daily bread. Just when my heart was crying out in its search for God, this message came as my own daily portion; and I am taking the precious thought of it with me on my journey.

There have been many voices of discouragement of late, stating,—what seems almost evident on the surface,—that journeys to South Africa are useless, while the colour bar remains so firmly established, while the daily treatment of Indians in the streets, in the railway trains, and in constant social ways, marks them out as an inferior and subject race. All this I know full well, from a bitter and intimate experience. Nevertheless, in face of so Asiatic Bill, which has only been suspended, not withdrawn, I have confidence and hope. For God is there, keeping His high Festival in human heart, quickening love in them among the Dutch and English, even as He is doing here among ourselves; and surely He will meet me there as the companion who is my Lord and King—

"He asked: Who called thee hither?
I said: The rumour of thy Festival.
O ask ye no more from me! Were I to tell you more words of His, ye would burst your bonds! No roof no door could restrain you."

## Satyagraha—True and False

*(By M. K. Gandhi)*

There are many forms of Satyagraha, of which fasting may or may not be one, according to the circumstances of the case. A friend has put the following power:

"A man wants to recover money another owes him. He cannot do so by going to law as he is a non-co-operator, and the debtor in the intoxication of the power of his wealth pays him no heed, and refuses even to accept arbitration. If in these circumstances, the creditor sits *dharna* at the debtor's door, would it not be Satyagraha? The fasting creditor seeks to injure no one by his fasting. Ever since the golden age of Rama we have been following this method. But I am told you regard this as intimidation. If you do, will you kindly explain?"

I know the correspondent. He has written from the purest motive. But I have no doubt that he is mistaken in his interpretation of Satyagraha. Satyagraha can never be resorted to for personal gain. If fasting with a view to recovering money is to be encouraged, there would be no end of scoundrels blackmailing people by resorting to the means. I know that many such people are to be met with in the country. It is not right to argue that those who rightly resort to fasting need not be condemned because it is abused in a few cases. Any and every one may not draw his own distinction between fasting—Satyagraha—true and false. What one regards as true Satyagraha may very likely be otherwise. Satyagraha, therefore, cannot be resorted to for personal gain, but only for the good of others. A Satyagrahi should always be ready to undergo suffering and pecuniary loss. That there would not be wanting dishonest people to reap an undue advantage from the boycott of Law-courts practised by good people was a contingency not unexpected at the inception of Non-Co-operation. It was then thought that the beauty of Non-Co-operation lay just in taking those risks.

But Satyagraha in the form of fasting cannot be undertaken as against an opponent. Fasting can be resorted to only against one's nearest and dearest, and that solely for his or her good.

In a country like India, where the spirit of charity or pity is not lacking, it would be nothing short of an outrage to resort to fasting for recovering money. I know people who have given away money, quite against their will, but out of a false sense of pity. The Satyagrahi has therefore to proceed warily in a land like ours. It is likely that some men may succeed in recovering money due to them, by resorting to fasting, but instead of calling it a triumph of Satyagraha, I would call it a triumph of Duragraha or violence. The triumph of Satyagraha consists in meeting death in the huntsmen on truth. A Satyagrahi is always unattached to the attainment of the object of Satyagraha; one seeking to recover money cannot be so unattached. I am therefore clear that fasting for the sake of personal gain is nothing short of intimidation and the result of ignorance. (Translated from *Navjivan* by M. D.).

## Acharya Gidvani on National Education

Acharya A. T. Gidvani was invited to preside at the Kashi Vidyapith Convocation. The following are the important parts of his convocation address:

"Despite of frequent reports about defections, and diminishing number, most of the organisations that constituted the Kashi Conference have survived intact. The Vidyapiths of Poona, Ahmedabad, Patna, Delhi and Benares still function and older institutions like the Jateeya Kalashala of Mandlipatam and the Prem-Mahavidyalaya of Brindaban continue to retain their independence, while the Gurukuls of the Arya-Samaj are spreading far and wide. Several of these organisations have affiliated to them, institutions of outstanding merit whose superiority over the standardized and stereotyped institutions affiliated to Government Universities is widely acknowledged. To quote instances from Gujarat alone, with whose institutions I am more acquainted, any University may be proud of schools like the Dakshina Murti Bhavan of Bhavnagar, and the Broach School of, Chhotabhai Parani, nor are the schools in Bombay, Surat and Rajkote to be easily brushed aside. And then, more important than all these are the missions that the Sanatan of the Vidyapith are establishing among the masses in co-operation with, and under the guidance of, the workers of the Satyagraha Ashram and Syt. Amrit Lal Thakkar of the Servants of India Society. These Missions are taking the form of Schools and Ashrams for the untouchables, institutions for the uplift of backward classes like Bhils and the Kaliparaj and spinning and weaving establishments in villages, and model primary schools.

"Let those who will not see, ignore these institutions as ephemeral eyewash. It is important for us who see in them the hope of the future to take stock of these activities, to compose and to co-ordinate, in order to guide our footsteps aright. Bring together the men who are conducting these institutions, and go, like me, on pilgrimage to see each one of them in its own atmosphere and background, and you will be cured of your depression.

"A pilgrimage of that kind is particularly necessary for you young men who are taking your degrees today to give a finishing touch to your education. It will broaden your outlook and bring you in touch with kindred souls and comrades-in-arms. The vision of the future of India, redeemed from the yoke of the foreigner, free and triumphant, will grow upon you, with each foot-step, as you traverse the country, reading its ancient history in the glorious achievements of its art and architecture, scattered all over the land, studying the the varying customs and traditions that form the picturesque exterior of an underlying unity, and watching the living present in the daily toil of its teeming millions and the aspiration of humble devotees who, feeding the fire that consumes them, worship at the altar of the Motherland, and perchance, some of you may thus feel the fascination of a life of service, the urge of the Ideal of Freedom and find the missions that await you.

"I would make such a pilgrimage an essential part of University Education. In small institutions like these the practical difficulties to be faced are not great and, in proportion to their educational value, the difficulties can hardly count. People talk about internationalising education, about exchange of professors. Ex ramely laudable objects these, but let us not forget the immediate need of inter-provincial activism in India, of an exchange of students, no less than of professors. By inter-provincial tours and tournaments, we must knit the country closer together.

"One of the forms which University extension movements should take is to provide vacation courses for select students of other Universities in the language of the province. I saw at Oxford students coming from the continent to have a brief course in English language and literature during the summer vacation. Why not Kashi send its students to Ahmedabad in the summer to acquire Gujrati, and Ahmedabad to Bihar to acquire Bengali?

"It is highly important to strengthen inter-provincial sympathies and bring into touch the new movements in literature and art that are one of the most hopeful signs of the future in almost every province. Do not make the mistake that the wider diffusion of Hindi alone will suffice to bring the provinces together. Universal knowledge of Hindi is, indeed, the most undisputed item in the programme of National Education, in the truest sense of the word. But that programme does not and cannot aim at the elimination of the languages and literatures of the provinces whose description as vernacular does not diminish their importance. The lines of advance in Indian culture are the enriching of provincial cultures and a closer association of them as of the countries of the West in European culture. The elimination that is desirable is that of the provincial script and not of the provincial language. Bengali, Gujarati, Punjabi and Sindi, should like Marathi, adopt the Devanagari script forthwith, for their own wider diffusion, and for bringing within easier reach the culture of different provinces to their people.

"A still easier step in this appropriation, and not less necessary, is closer co-operation between Hindi-speaking provinces. Ideally speaking, only good can result from independent agencies evolving curricula and text-books as making for wider diffusion of intellectual activities. But our resources in men and money are so limited that we should deny ourselves that luxury. The Bihar Vidyapith, the Kashi Vidyapith, the Prem-Mahavidyalaya and the institutions in the Punjab and the Central Provinces which have adopted Hindi as their medium of instruction should effect an economy in national effort by using their resources to provide Hindi-speaking people with school books which should be abreast of modern progress in culture and educational theory and save them from the strenuous stress that educates our children at present, under Government sanction.

"And that brings me to the nature and scope of National Education, for a proper consideration of which I earnestly plead. This Vidyapith like those of Gujarat, Bihar, Punjab and others is born of the Non-co-operation movement; Mahatma Gandhi laid the foundation of nearly all of them and in the minds of the people National Education is indissolubly associated with his movement. It is important to remember, however, that a powerful movement bearing the same name formed a part of Mrs Besant's Home Rule campaign, and another of the partition agitation under the inspiration of Sri Aurobindo Ghosh and his associates. The Gurukul system

is even an earlier and more independent effort. And then there is the great creation of Rabindra Nath Tagore—the Vishwabharati at Bolpur. Institutions born of the earlier movements still survive and make their contribution to the cause of culture and freedom.

"It is important to remember this especially when Non-Co-operation has ceased to be the creed of the Congress and the country. There is apart from Non-Co-operation a real need of pioneer effort in Education and that is why successive political movements have been led to make educational reform an essential part of their programmes.

"The fundamental postulate of Non-Co-operation is the essential antagonism between the alien domination that has established its grip over this country, by what it chooses to call 'Law' and the subject people of India, who are its victims. Expediency aside, I believe that all parties in the country are agreed on this. The events of the last few months in which Government has, to all intents and purposes, abdicated even its primary function of maintaining Law and Order in the interests of which they pretend to retain all the substance of power in their hands, has only strengthened this conviction, despite of the speeches recently made to order, in high quarters.

"Given that conviction, however, it remains even then a matter of expediency, depending on a calculation of the strength and solidarity of the nation, whether you break all points of contact and declare open war or pursue a line of lesser resistance which need not necessarily be that of least resistance. The Indian Non-Co-operation movement proceeded on the former plan though with great reservations, breaking only some important points of contact among which education figured prominently. Considering the interests at stake, the response to the call was most remarkable. One reason for this buoyancy was the expectation of an early termination of the struggle. The sacrifice of a year or two was cheerfully, say enthusiastically, made by young men who rallied round the Congress. But the year passed and the plan of campaign was altered radically. The surprise and decision of the earlier days of revolutionary activity gave way more or less to the latter method of a line of lesser resistance. The advent and evolution of the Swaraj Party and the decision of orthodox Non Co-operation to refrain from challenging it, externally brought to an end the original phase of Non-co-operation including the boycott of courts and schools. The resolution suspending the operation of Non-co-operation, should have, in reason, congratulated those who had answered the National Call and suspended their practice and studies and released them from that obligation, while calling upon as many of them as found it possible to join permanently the ranks of whole time public servants. In the absence of such a declaration high-minded men and young men of generous impulses have been victims of extremely uncharitable attacks.

"In the sphere of education, while I have no peep of compulsion with regard to the original call, it is my humble but deliberate opinion that, having regard to the lines on which the movement has proceeded the call cannot be persisted in. That is not to say that institutions like these must close their doors. My point is that they must stand or fall by their educational programme besides providing for those who have permanently turned their backs on Government Institutions. Independence of, rather than hostility to, the other systems more suits the present programme. The hue on other institutions has saw no meaning. It is also worth while considering whether means cannot be devised to extend Congress influence in the sphere of education so as to comprehend institutions working on comparatively less independent lines.

"Keeping this point of view clearly in the mind, our programme has to be so formulated that it produces not a more or less feeble imitation of orthodox institutions but that it satisfies a felt national need or stimulates a recognized, intelligible national necessity. That is why I plead for a central re-consideration of the problem.

"In the constructive programme of National Education, the main points to keep in view are the atmosphere and activities of social service, growth of the provincial medium of instruction, wide diffusion of Hindi, vocational instruction, instruction in fine Arts, development of cottage industries with special emphasis on the spinning wheel, physical culture, a balanced life, true to the ideals of Brahmacharya which alone can engender the Shakti that we need for National Emancipation. I mention these points to which I feel little or no attention is being paid in the orthodox educational institutions of the land. If we concentrate, each to the extent of our opportunity, on one or more of these items there is ample scope for hundreds score of such institutions to flourish in the country. The point to bear in mind is that the special features to which I have drawn attention are not to be introduced as so many additional graces to lend attractive to the normal routine of mainly literary institutions. Separate institutions may be needed for some of them in accordance with their importance. Some of them would serve as experimental institutions, others as missionary centres and all inspired with the ideals of service and sacrifice. It depends on our foresight and power of organization, whether we dissipate the resources we have brought together or utilize them to give a new and much-needed direction to our national effort. We shall fail if we let ambition get the better of our discretion, if we do not set limits to our enterprise. . . .

"I have spoken of the essential points in the programme that we have to place before ourselves, but young men, you who are going out into the world today with the hall mark of the Kashi Vidyapith on you, the justification of your *alma mater* will be, more than anything else, the difference that it has made in your lives. If in your lives, you bear witness to the noble idea of nationalism in which there is room neither for the hatred of the foreigner, nor for hostility against those who differ from you in caste or creed, the ideal of love which comprehends the high and the low, and if with the strength of righteousness you stand firm in your conviction during all risks and dreading none, if you hold your heads high and walk erect, singing for no cause, you will help to blot out the memory of the crawling lane of Amritsar than which there is no more appropriate description of India's present state.

"You are going out to the world, when it is by no means easy to transcend parochial and communal propensities and prejudices and to them have to be added the ugly squabbles of parties and factions, the demoralizing effect of which is to be noticed, in the utterances even of those who have prided themselves, in the past, on their culture and refinement. My advice to you is by no means to shirk the fight. Enter the lists, but play the game. Remember Swaraj is what we are after, and till we win it the cause groans."

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## The Story of My Experiments with Truth — Part II

(By M. K. Gandhi)

### Chapter XXI

#### The £ 3 Tax

Bala Sundaram's case brought me into touch with the indentured Indians. What impelled me, however, to make a deep study of their condition was the campaign for bringing them under special heavy taxation.

In that year, 1894, the Natal Government sought to impose an annual tax of £ 25 on the indentured Indians. The proposal astonished me. I put the matter before the Congress for discussion and it was immediately resolved to organise the necessary opposition.

At the outset, I must explain briefly the genesis of the tax.

About the year 1860 the Europeans in Natal, finding that there was considerable scope for sugarcane cultivation, felt themselves in need of labour. Without extra labour the cultivation of cane and the manufacture of sugar were impossible, and the Natal Zulus were not suited to this form of work. The Natal Government therefore corresponded with the Indian Government and secured their permission to recruit Indian labour. These recruits were to sign an indenture to labour in Natal for five years and at the end of the term they were to be at liberty to settle there and to have full rights of ownership of land. Those were the inducements held out to them, for the Whites thus had looked forward to improving their agriculture by the industry of the Indian labourers after the term of their indentures had expired.

But the Indians gave more than had been expected of them. They grew large quantities of vegetables. They introduced a number of Indian varieties and made it possible to grow the local varieties cheaper. They also introduced the mango. Nor did their enterprise stop at agriculture. They entered trade. They purchased land for building and many raised themselves from the status of labourers to that of owners of land and houses. Merchants from India followed them and settled there for trade. The late Seth Abubeker Amod was first among these. He soon built up an extensive business.

The White traders were alarmed. When they first welcomed the Indian labourers they had not reckoned with their business skill. They might be tolerated as independent agriculturists, but their competition in trade could not be brooked.

Thus sowed the seed of the antagonism to Indians. Many other factors contributed to its growth. Our different ways of living, our simplicity, our contentment with small gains, our indifference to the laws of hygiene and sanitation, our slowness in keeping our surroundings clean and tidy, and our stinginess in keeping our houses in good repair,—all these combined with the difference in religion, contributed to fan the flame of antagonism. Through legislation this antagonism found its expression in the Disfranchising Bill and the Bill to impose a tax on the indentured Indians. Independent of legislation a number of pamphlets had already been started.

The first suggestion was that the Indian labourers should be forcibly repatriated, so that the term of their indentures might expire in India. The Government of India was not likely to accept the suggestion. Another proposal was therefore made to the effect that

1. Ten indentured labourers should return to India on the expiry of his indenture; or that

2. He should sign a fresh indenture every two years, an increment being given at each renewal;

3. In the case of his refusal to return to India or renew the indenture he should pay an annual tax of £ 25.

A deputation composed of Sir Henry Binns and Mr. Mason was sent to India to get the proposal approved by the Government there. The Viceroy at that time was Lord Elgin. He disapproved of the £ 25 tax, but agreed to a poll tax of £ 3. I thought then, as I do even now, that this was a serious neglect of duty on the part of the Viceroy. In giving his approval he had in no way thought of the interests of India. It was no part of his duty thus to accommodate the Natal Europeans. In the course of three or four years an indentured labourer with his wife and each male child over 16, and female child over 13 came under the impost. To levy a yearly tax of £ 12 from a family of four – husband, wife and two children – when the average income of the husband was never more than 14 shillings a month was ruthless and unknown anywhere else in the world.

We organised a fierce campaign against this tax. If the Natal Indian Congress had remained silent on the subject, the Viceroy might have approved of even the £ 25 tax. The reduction from £ 25 to £ 3 was very likely due solely to the Congress agitation. But I may be mistaken in thinking so. It may be possible that the Indian Government had disapproved of the £ 25 tax from the beginning and reduced it to £ 3

irrespective of the opposition from the Congress. In any case it was a breach of trust on the part of the Indian Government. As trustee of the welfare of India the Viceroy ought never to have approved of this inhuman tax.

The Congress could not regard it as any great achievement to have succeeded in getting the tax reduced from £ 25 to £ 3. The regret was still there that it had not completely safeguarded the interests of the indentured Indians. It ever resumed its determination to get the tax remitted, but it was twenty years before the determination was realised. And when it was realised, it came as a result of the labours of not only the Natal Indians but of all the Indians in South Africa. The breach of faith with the late Mr. Gokhale became the occasion of the final campaign, in which the indentured Indians took their full share, some of them losing their lives as a result of the firing that was resorted to, and over ten thousand suffering imprisonment.

But truth triumphed in the end. The sufferings of the Indians were the expression of that truth. But it would not have triumphed except for unflinching faith, great patience and incessant effort. Had the community given up the struggle, had the Congress abandoned the campaign and submitted to the tax as inevitable, the hated impost would have continued to be levied from the indentured Indians until this day, to the eternal shame of the Indians in South Africa and of the whole of India.

(Translated from *N ajivan* by M. D.)

## Narayan Hemchandra*

Just about this time Narayan Hemchandra came to England. I had heard of him as a writer. We met at the house of Miss Manning of the National Indian Association. Miss Manning knew that I could not make myself comfortable. When I went to her place, I used to sit tongue-tied, never speaking except when spoken to. She introduced me to Narayan Hemchandra. He did not know English. His dress was queer—a clumsy pair of trousers, a wrinkled, dirty, brown coat, after the Parsi fashion, no necktie or collar, and a tasseled woolen cap. He grew a long beard.

He was lightly built and short of stature. His round face was scarred with smallpox, and had a nose which was neither pointed nor blunt. With his hand he was constantly turning over his beard.

Such a queer-looking and queerly dressed person was bound to be singled out in fashionable society.

'I have heard a good deal about you,' I said to him. 'I have also read some of your writings. I should be very pleased if you were kind enough to come to my place.'

Narayan Hemchandra had a rather hoarse voice. With a smile on his face he replied:

'Yes; where do you stay?'

'In Store Street.'

'Then we are neighbours. I want to learn English. Will you teach me?'

'I shall be happy to teach you anything I can, and will try my best. If you like, I will go to your place.'

'Oh, no. I shall come to you. I shall also bring with me a Translation Exercise Book.' So we made an appointment. Soon we were close friends.

Narayan Hemchandra was innocent of grammar. 'Horse' was a verb and 'run' a noun. I remember many such funny instances. But he was not to be baffled by his ignorance. My little knowledge of grammar could make no impression on him. Certainly he never regarded his ignorance of grammar as a matter for shame.

With perfect nonchalance he said: "I have never been to school like you. I have never felt the need of grammar in expressing my thoughts. Well, do you know Bengali? I know it. I have travelled in Bengal. It is I who have given Maharshi Dwarkanath Tagore's works to the Gujarati-speaking world. And I wish to translate into Gujarati the treasures of many other languages. And you know I am never literal in my translations. I always content myself with bringing out the spirit. Others, with their better knowledge, may be able to do more in future. But I am quite satisfied with what I have achieved without the help of grammar. I know Marathi, Hindi, Bengali, and now I have begun to know English. What I want is a copious vocabulary. And do you think my ambition ends here? No fear. I want to go to France and learn French. I am told that language has an extensive literature. I shall go to Germany also, if possible, and there learn German." And thus he would talk on incessantly. He had a boundless ambition for learning languages and for foreign travel.

"Then you will go to America also?"

"Certainly. How can I return to India without having seen the New World?"

"But where will you find the money?"

"What do I need money for? I am not a fashionable fellow like you. The minimum amount of food and the minimum amount of clothing suffice for me. And for that, what little I get out of my books and from my friends is enough. I always travel third class. While going to America also I shall travel in deck."

Narayan Hemchandra's simplicity was all his own, and his frankness was on a par with it. Of pride he had not the slightest trace, excepting, of course, a rather undue regard for his own capacity as a writer.

We met daily. There was a considerable amount of similarity between our thoughts and actions. Both of us were vegetarians. We would often have our lunch together. This was the time when I lived on 17s a week and cooked for myself. Sometimes I would go to his room, and sometimes he would come to mine. I cooked in the English style. Nothing but Indian style would satisfy him. He could not do without *dal*. I would make soup of carrots etc., and he would pity me for my taste. Once he somehow heated out *masala*,* cooked it and brought it to my place. I ate it with delight. This led on to a regular system of exchange between us. I would take my delicacies to him and he would bring his to me.

Cardinal Manning's name was then on every lip. The Dock labourers' strike had come to an early termination owing to the efforts of John Burns and Cardinal Manning. I told Narayan Hemchandra of Disraeli's tribute to the Cardinal's simplicity. "Then I must see the sage" said he.

"He is a big man. How do you expect to meet him?"

"Why? I know how. I must get you to write to him in my name. Tell him I am an author and that I want to congratulate him personally on his harmonizing work, and also say that I shall have to take you as interpreter as I do not know English."

* This is one of the two chapters newly added to the 'Story of My Experiments with Truth.' Part I. It will follow Chapter XXI, Part I.

* An Indian pulse.

I wrote a letter to that effect. In two or three days came Cardinal Mercier's card in reply giving us an appointment. So we both called on the Cardinal. I put on the usual visiting suit. Narayan Hemchandra was the same as ever—in the same coat and the same trousers. I tried to make fun of this, but he laughed our out and said:

"You civilised fellows are all cowards. Great men never look at a person's exterior. They think of his heart."

We entered the Cardinal's mansion. As soon as we were seated, a tall, tall, old gentleman made his appearance, and shook hands with us. Narayan Hemchandra thus gave his greeting:

"I do not want to take up your time. I had heard a lot about you and I felt I should come and thank you for the good work you have done for the strikers. It has been my custom to visit the sages of the world and that is why I have put you to this trouble."

This was of course my translation of what he spoke in Gujarati.

"I am glad you have come. I hope your stay in London will agree with you and that you will get in touch with people here. God bless you."

With these words the Cardinal stood up and said good bye.

Once Narayan Hemchandra came to my place in a shirt and *dhoti*. The good landlady opened the door and came running to us in a fright (this was a new landlady who did not know Narayan Hemchandra) and said: 'A sort of a madcap wants to see you'. I went to the door and to my surprise found Narayan Hemchandra. I was shocked. His face, however, showed nothing but his usual smile.

"But did not the children in the street rag you?"

"Well they ran after me, but I did not mind them and they were quiet."

Narayan Hemchandra went to Paris after a few months' stay in London. He began studying French and also translating French books. I knew enough French to revise his translation, so he gave it to me to read. It was not a translation, it was a substance.

Finally he fulfilled his determination to visit America. It was with great difficulty that he succeeded in securing a deck ticket. While in the United States he was prosecuted for 'being indecently dressed,' as he once went out in a shirt and *dhoti*. I have a recollection that he was discharged.

(Translated from *Navajivan* by M. D.)

## How to Make Durable Khadi

A correspondent sends me the following rules for Khadi workers to impose upon weavers under their control:

1. Warp should always be made of selected yarn that is strong and even.

2. Weaving should be close, the closer the better. This may mean higher weaving wage. It is cheaper to the end.

3. Every thread that breaks whilst weaving must be mended.

4. For borders on either side for half an inch there should be double thread to every space and not alternately as in often does to the lower and the upper layer of the warp.

5. At two inches from either end for half an inch there should be double thread in the woof. M. K. G.

## Vegetarianism

(*By M. K. Gandhi*)

A correspondent is born in a meat-eating family. He has seen only received the pressure from his parents to return to the flesh pot. 'But', he says, 'in a book I have before me, I read the opinion of Swami Vivekananda on the subject and feel a good deal shaken in my belief. The Swami holds that for Indians in their present state flesh-diet is a necessity and he advises his friends to eat flesh freely. He even goes so far as to say "If you incur any sin thereby throw it upon me; I will bear it." I am now in a fix whether to eat flesh or not.'

This blind worship of authority is a sign of weakness of mind. If the correspondent has such a deep-seated conviction that flesh eating is not right, why should he be moved by the opinion to the contrary of the whole world? One needs to be slow to form convictions, but once formed they must be defended against the heaviest odds.

As for the opinion of the great Swami, I have not seen the actual writing but I fear the correspondent has correctly quoted him. My opinion is well known. I do not regard flesh-food as necessary for us at any stage and under any climes in which it is possible for human beings ordinarily to live. I hold flesh-food to be unnatural to our species. We err in copying the lower animal world if we are superior to it. Experience teaches that animal food is unsuited to those who would curb their passions.

But it is wrong to over-estimate the importance of food in the formation of character or in subjugating the flesh. Diet is a powerful factor not to be neglected. But to sum up all religion in terms of diet, as is often done in India, is as wrong as it is to disregard all restraint in regard to diet and to give full reins to one's appetite. Vegetarianism is one of the priceless gifts of Hinduism. It may not be lightly given up. It is necessary therefore to correct the error that vegetarianism has made us weak in mind or body or passive or inert in action. The greatest Hindu reformers have been the strongest in their generation and they have invariably been vegetarians. Who could show greater activity than say Shankara or Dayanand in their times?

But my correspondent must not accept me as his authority. The choice of one's diet is not a thing to be based on faith. It is a matter for every one to reason out for himself. There has grown up especially in the West an amount of literature on vegetarianism which any seeker after truth may study with profit. Many eminent medical men have contributed to this literature. Here, in India, we have not needed any encouragement for vegetarianism. For it has been hitherto accepted as the most desirable and the most respectable thing. Those however who like the correspondent feel shaken, may study the growing movement towards vegetarianism in the West.

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The fresh remittances for subscribers intending to renew their subscription should reach here at least *four days* before the expiry date of which due intimation is given them. They otherwise run the risk of V. P.s from this office crossing their money orders.

Remittances through cheques will be credited only when the latter are cashed, and all commissions charged by the bank concerned will be deducted from the remittances before they are credited as subscription. *Manager Y. I.*

# Young India

## The Same Old Argument

( By *M. K. Gandhi* )

After reciting the evils from which we are suffering and after dealing with the improvements he would make in agriculture, a correspondent writes:

"I think all these cannot be effected if we can stand back and say modern civilization is a disease We have to face the disease boldly, and find out a remedy for eradicating the evils accruing therefrom We have come to a stage of development where we cannot get out of this modern or satanic civilisation In this century of easy communication no country can live in isolation from another Western influences are shaking the very fundamentals of our society in economic, social, religious and political matters In this struggle I think all the silly, superstitious and secondary elements have to meet their destruction making way for the solid and essential things to remain. . . . We cannot any longer be content with our bullock carts or old earthen lamps. We cannot escape the steamship, railways, motor cars, printing presses, the ideas of democracy, of love and world brotherhood. Nobody thought that Japan would become such a powerful nation in the East. If she had shirked to take up modern methods of production, she would have been exactly where for instance China is at present asking for sympathy of other nations. Our aim must be to see to the healthy growth of India This cannot be done by magic We must have a larger income The national income is pitifully low English economists complain that a decent cultured life is not possible with a less than *per capita* income of £50; then what about India? Unless we start industries able to withstand foreign competition, is it possible to increase the national dividend? We must have a favourable balance of trade for India and then and then only can the Indian peasant be made to think of sanitation, education, decency etc . . . India is living yet for she has hitherto adapted herself to changing conditions. This cannot be done without the introduction of machinery and large scale production."

This is the old argument restated. The correspondent forgets that to make India like England and America is to find some other races and places of the earth for exploitation. So far it appears that the Western nations have divided all the known races outside Europe for exploitation and that there are no new worlds to discover. Among the exploited, India is the greatest victim. Japan is taking the share of the spoils no doubt. But if India and China refuse to be exploited what will happen to the exploiters? And if the Western nations plus Japan are likely to come to grief, in the event of India and China refusing to be exploited, what can be the fate of India trying to ape the West? Indeed the West has had a surfeit of industrialism and exploitation. If they who are suffering from the disease are unable to find a remedy to correct the evils, how shall we, mere novices, be able to avoid them? The fact is that this industrial civilisation is a disease because it is *all* evil Let us not be deceived by catchwords and phrases. I have no quarrel with steamships or telegraphs. They may stay, if they can, without the support of industrialism and all it connotes They are not an end We must not suffer exploitation for the sake of steamships and telegraphs. They are in no way indispensable for the permanent welfare of the human race Now that we know the use of steam and electricity, we should be able to use them on due occasion and after we have learnt to avoid industrialism. Our concern is therefore to destroy industrialism at any cost.

The correspondent has suggested the remedy without knowing it himself. For he admits that India has lived till now when other nations have perished because 'she has adapted herself to changing conditions' Adaptability is not imitation It means power of resistance and assimilation. India has withstood the onslaughts of other civilisations because she has stood firm on her own ground. Not that she has not made changes. But the changes she has made have promoted her growth. To change to industrialism is to court disaster The present distress is undoubtedly insufferable Pauperism must go. But industrialism is no remedy. The evil does not lie in the use of bullock carts. It lies in our selfishness and want of consideration for our neighbours. If we have no love for our neighbours, no change however revolutionary can do us any good. And if we love our neighbours, the paupers of India, for their sakes, we shall use what they make for us, for their sakes, we who should know, shall not engage in an immoral traffic with the West in the shape of buying the foreign fineries and taking them to the villages.

If we would but think seriously and persistently, we shall discover that before we make any other changes, the one great change to make is to discard foreign cloth and resuscitate the ancient cottage industry of handspinning We must thus restore our ancient and health-giving industry if we would resist industrialism

I do not fight shy of capital I fight capitalism. The West teaches one to avoid concentration of capital, to avoid a racial war in another and deadlier form. Capital and labour need not be antagonistic to each other. I cannot picture to myself a time when no man shall be richer than another But I do picture to myself a time when the rich will spare to earth themselves at the expense of the poor and the poor will cease to envy the rich. Even in a most perfect world, we shall fail to avoid inequalities, but we can and must avoid strife and bitterness. There are numerous examples extant of the rich and the poor living in perfect friendliness We have but to multiply such instances.

India's destiny lies not along the bloody way of the West, of which she shows signs of tiredness, but along the bloodless way of peace that comes from a simple and godly life. India is in danger of losing her soul. She cannot lose it and live She must not therefore lazily and helplessly say, 'I cannot escape the curmah from the West.' She must be strong enough to resist it for her own sake and that of the world.

## Sorrows of Girl-Wives

(By M. K. Gandhi)

"A Hindu lady from Bengal" writes:

"I don't know how to thank you for your speaking on behalf of the poor girl-wives of our Hindu society. The M. case is not a singular one. One year ago a similar incident took place in Calcutta. The girl was only 10 years old. After living two nights with her husband, she refused to go to him at all. One day however, she was sent by her mother to give some *pan* to the man. Perhaps the poor girl thought that she could return as soon as she had handed it over to the husband. But the man shut the door and she could not get out of the room. After a while a pitiable groaning was heard. The girl's mother ran up to the room. When the door was opened, the girl was found dead,—so cruelly was she struck on the head by the 'husband'.

"The case was tried in the court,—and was sentenced to death.

"Who knows how many unreported cases of that type take place in our society? I personally know such cases in which the girl-wives, until they were grown up, tried to be away from their husbands.

"But who will speak on behalf of them? Our women always bear their burden of sorrow in silence, with meekness. They have no power left in them to fight against any evil whatever. And our men, with their unlimited power, always think of their own comfort and never think of the poor women.

"A Brahmin lady of my acquaintance was married at 10. She would not go to her husband. So the husband married another—a grown up one. The poor lady,—now in the prime of youth,—stays at her father's house.

"I hear from a lady that in the villages amongst the lower classes, the husbands often beat their girl-wives because they try to be away from them and cannot be easily pushed into the husband's room at night.

"Where the sufferers have no voice and opportunity to speak for themselves, it is very easy to defend the monstrous customs."

Whether the picture drawn here is true to life or overdrawn the substance is surely true. I do not need to search for evidence in support. I know a medical man enjoying a large practice having married and taken to himself, an elderly widower, a girl who was young enough to be his daughter. They were living together as 'husband and wife'. Another, a sixty-year-old educationist, a widower, married a girl of nine years. Though everybody knew of the scandal and recognised it as such he remained respector outwardly, respected both by the Government and the public. It is possible for me to recall more such instances from my memory and that of friends.

The fair correspondent is correct in saying that 'there is no power of resistance left' in the women of India 'to fight against any evil whatever'. No doubt man is primarily responsible for this state of things. But may women always throw the blame on men and salve their conscience? Do the enlightened among them not owe it to their sex as also to men whose mothers they are to take up the burden of reform? What is all the education worth that they are receiving if on marriage they are to become mere dolls for their husbands and prematurely engaged in the task of rearing would be mankind? They may fight, if they like, for votes for women. It costs neither time nor trouble. It provides them with innocent recreation. But where are the brave women who work among the girl-wives and girl widows, and who would take no rest and leave none for men, till girl marriages become an impossibility, and till every girl feels in herself strength enough to refuse to be married except when she is of full age and to the person about whom she is given the final choice?

## Wants Satisfaction

(By M. K. Gandhi)

Here is eloquence which I have not abridged except for the removal of a fling or two at the 'magnates of wealth' with their 'cesspools to the bed of monsoonic streams':

"I read your article 'Students' Duty' of the 16th September. You refuse to guide the cowdhing. Acquitted as you stand, what of those that spin and toil for the country? Eliminating untouchability and Hindu Muslim unity which form no work but only a culture of the mind, spinning is all that remains. All along I have been minding the wheel. With your beginning of systematizing Khaddar work, my work at the wheel too began to be systematic. Against my name you will not find a single default. Spinning franchise I look to as the harbinger of Ramo Raj, dreamedly attempted by Lenin. The thought of the coming millennium makes it a pleasure to spin.

"Meanwhile, your forces fret under famine rations and laziness imposed upon them.

"Spinning for creating the Charkha atmosphere does not occupy all the time, it is a fact that is often reiterated that it is good as a supplementary industry. Work for the limbs and bread for the stomach are as essential for the health of the Nonkooperator as for every other. Anti-national institutions all standing tabooed, how is he to feed and clothe himself? I have a friend that shares with me the last pie. But I must not be a hanger-on always. Moreover the idle hours depress my spirits. Drifting aimless, now trying a hand at shoe-making, and now at weaving, I clutched at a Head-master's post in a Taluq Board School, reconciling myself to it with the thought that I may reinstate the wheels consigned to the lumber room. It is a matter of time. During sixteen days of this trial, spinning on the *takli* is making headway. But even though I am sounding "the wheels that grind slow but sure" I do not feel at ease. The thought that I am a renegade haunts my mind. High-priest of Democracy as you are, I am sure none will not have to rot for want of work and bread in your scheme of Swaraj. Working as we do on your terms, we have a right to ask for satisfaction. I expect it to the outcome of *Young India* early, as weariness of life grows every minute."

The correspondent seems to possess a fine sense of humour and therefore does not need much satisfaction from me. But for the enlightenment of those nonchangers, who may be in the same position as he is, but who do not possess the same sense of humour, I may

| Name of Centre | GINNING | | CARDING | | SPINNING | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No of Gin | Each Ginner's daily earning | No of Card | Each Carder's monthly average | Spinners | | | | Payment | | Total yarn by cotton in lbs | Total monthly payment in Rs |
| | | | | | No | Sex | Age | Religion | R per lb. | Monthly average | | |
| Virasa Kumpur | | | | | 456 | F | All ages | M. 24 H 432 | | Rs 2-8-0 | 1000 | |
| A. I. S. A Branch Tuni | Spinners gin | 18 | | Rs. 6-1-0 | 190 | F | All age | H. & M | As. 4 to 0-8-0 | Rs.1 10-0 | 750 | 199 |
| Vidyashram, Kulaura (Sylhet) | Spinners gin | | Spinners card | | 600 | F | All ages | M. | As 4 to as 7 | 0-12 0 to 1-2 0 | 700 to 800 | 104-4-0 |
| Kodala, Ganjam District | | 6 | Rs. 3-0-0 | 262 | M and F | All ages | 257 H 2 M. | | Rs. 0-2-0 | Rs. 1-3-0 | 588 | |
| Pittal, Ganjam District | | 6 | Rs. 3-0-0 | 111 | F | All ages | H. | | Rs 0-2-9 | Rs. 1-2-0 | 786 | |
| Belgarh, Pari District | | | | | 500 | F | All ages | H. | | Rs. 1-3-0 | 668 | |
| Padampur, Ganjam District | | | | | | | | | | | | |

state that having taken the post of school master in a Talim Board School, I should stick to it and spread the gospel of Khaddar and only leave the post when I get a job more after the heart of a Nationalist, and then too if it can be left without putting the employers in inconvenience. A conscientious worker will never leave his employer in the lurch or use an existing job as a mere stalking-horse. The correspondent could however have finished his course of weaving. A good pattern weaver may earn one rupee per day. If he had become an accomplished shoe-maker, he could also have made as much. One who has caught the spirit of the spinning movement need never feel idle. Has the correspondent mastered the science of spinning? Does he know ginning and carding? He can then earn from eight annas to a rupee per day from ginning and carding. But presently there will be the Khadi service. One who is poor but willing can sustain oneself even whilst qualifying for the Service. There is illimitable scope for those honest men and women who do not mind toiling with their bodies and would be satisfied with a simple sustenance wage and have no ambition for riches or fame.

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### To Subscribers

The journal will be commenced or resumed *only after the amount of the V. P. P. is realised at our office*, the usual time taken up in this after its acceptance by the subscriber being 10 days. No complaints should therefore be made in respect of non-receipt of the journal until after 2 weeks of the date of acceptance.

Inland complaints for non-receipt of any current issue must be made within two weeks of the date of issue, after which time they will not be attended to.

*Manager T. I.*

## The Potency of Yarn

My friend Pandit Bauhardas of the Gujarat Puratattva Mandir was kind enough to bring to my notice a pathetic story narrated in the commentaries on the Sutrakritanga Sutra of the Jains (Sruta-skandha II, Adhyayana 6). The following narrative has been constructed with the help of Shilankacharya's *Vivriti* and Hemavimalasuri's *Dipikar*.

A husband and wife in the city of Vasantapura in the country of Magadha simultaneously assumed the vows of a monk and nun respectively. But they could not get over their mutual attachment, and therefore rather than break their vow, ended their lives by a voluntary renunciation of all food (अनशनव्रतपालन). The husband in his next birth was born in Ardrapura and was named Ardrakakumara. The wife too was born as daughter to a merchant prince in Vasantapura, Ardrakakumara again desired to become a monk. His father did not like the idea and therefore always kept him surrounded and guarded by an escort of 500 Rajaputras. But Ardrakakumara escaped all the same on a swift horse when he was out for a ride. A guardian angel warned him that the time for his renunciation was not yet and he should not be in a hurry about it. But the haughty youth disregarded the warning and became a monk.

While moving about in this wise, he was seen and recognised by the girl in Vasantapura as her beloved in their previous birth. Eventually Ardrakakumara married the girl and became a householder. The wife bore him a son, and then he said to her:

साम्प्रतं ते पुत्रो द्वितीयोऽभूत्तिर्वाहक ।
अहं च स्वकार्यमनुतिष्ठामि ।

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472 " J. J. Gandhi "
473 Purushottam Hirabhai Mawad
474 Lakshmibai Khare Sabarmati
475 Kashiben C. Gandhi "
476 Jethalal Virji "
477 Pannalal B. Jhaveri "
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493 Prof. Narnarayan Acharya Ahmedabad

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177 Venkobo Rao Bellary Gadag
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### 15 Maharashtra (3457-3463)

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239 Soka Nago Chandhary Asoda
240 Shevitabai Chandhary "
241 Shankar N. Naik Dondaicha
242 Bamadi ar Parelot Gaur
243 Krishnaji D Mendaki Jalgaon
244 Bamshai Madane Dondaicha

### 18 Panjab (3464-3485)

33 Jaswantsingh Adampore
70 Lala Mukundlal Lah re

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154 Jaygopal Tandon "

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316 W Sundaramma Berhampore
317 K. Beasavyya Guntur

### Bengal (88)

318 Debendranath Maitra Berhampore
319 Jnanesh Ch. Roy Chaudhary "
320 Sudhindranarayan Bagchi "

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321 Durgabai Shaligram Amraoti

### C. P. Marathi (23)

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* Former name transferred to Juvenile Branch No. 12(89)

* Former name removed owing to repetition.

† Former name transferred to Class A of Gujarat No. 409

## Sayings of Lao Tze

*(Collected By C F Andrews)*

XXIX If you desire to gain the kingdom by force, I see you will not succeed

The kingdom is a divine chalice, it cannot be taken by force

He who would make it, mars it.

He who would grasp it, lets it go.

For in the course of Nature, if some advance, others are left behind, if some are made warm, others are made cold, if some are made strong, others are made weak, if some are made to move, others are made to be still.

LIX In the regulation of mankind and in the serving of Heaven, there is naught that surpasses Moderation.

In this economy of action is the secret of foresight

From the following of this foresight comes continual storing of the merits.

From this abundance of inner Grace comes the power which none can conquer

If the inner power cannot be conquered, then its limits are unknown.

To have the power which knows no limits is to gain a kingdom's rule.

He who, by moderation, has gained the root of sovereignty, will surely long endure.

This it is to be deep rooted and to have a firm foundation In the lasting life and vision of the Everlasting Tao.

LVII A man of justice may govern a nation

A man of strategy may lead an army

But to possess the kingdom he must dwell in the Inner life.

How do I know that this is so?

Because the greater the limitations and restrictions, the poorer become the people; the greater the efforts to enforce order, the more inordinate do the people become; the more crafty and skilful the people, the more artificial become their lives; the more the laws are promulgated, the more do they depart therefrom

That is why the Master says:

"I practice Wu Wei, and the people of themselves find Order,

I love in peace and silence, and the people of themselves find Rest,

I work from within, and the people of themselves find the fruits

I love the Inner Life, and the people of themselves find Simplicity.

LXXX, Were I ruler of a little state with sparse population, the people should not be taught to rely on force.

I would teach them how to regard death and not to go abroad to seek it.

Though they possessed the means to travel afar, they would not need to pursue them

Though they owned weapons and armour, they would not need to display them.

I would encourage them to return to their pristine habits.

Though their food were plain, it would be pleasing

Though the garments were simple they would have their beauty.

Their dwellings would be havens of peace,

Their happiness, in following Nature's ways.

Though neighbouring states should be within reach of sight and sound, yet they would grow old and die without coming into conflict

XXXI Weapons of strife, however beautiful, are emblems of ill-omen and incentives of ill feeling.

The servant of Tao doth not employ them.

He who walks in peace the path of the blessed doth honour

He who walks in strife, the path of the unblessed doth follow

Weapons of strife confer no blessings. The wise man prefers tranquillity and peace before them.

If he conquers, he rejoices not.

For joy in conquest is the joy of destruction, and such cannot hold the kingdom.

The blessed path to happiness leads

The unblessed path but sorrow brings

The servant follows the path of life

The warrior chief treads the path of death he dwells with those who mourn.

He who takes many lives should lament with much grief, and give full honour to the departed.

LXXVI Man at his birth is soft and tender; but is rigid and hard at his death

It is the same with everything

In growth, trees and plants are pliant and tender; but in death they are withered and tough.

Thus the hard and the strong have affinity with death, but the soft and the tender are companions of life.

Therefore, he who relies solely on strength will not conquer; a powerful tree invites the axe,

Thus, the place of great strength is below, but gentle softness dwells above.

The soft and the hard, the strong and the weak, as well as all such opposites are equally essential elements of duality. Both are good, but strength is made perfect in weakness, when man recognises his dependence on the Divine

---

### A Correction

In my article on 'Non-Resistance' in the issue of 23th September, I said the paper from which I have quoted was received from an American friend. This was a mistake. The sender who is an Indian and is living in India now draws my attention to the fact that it was he who received it in the first instance from his American friend and that therefore the sender to me was not an American friend. I apologise for the error which was unintentional I had put the paper among the '*Young India*' cutter file for attention and had forgotten that it was sent by an Indian friend.

### A Misprint

The same correspondent draws attention to a misprint in the issue of 16th September in the last line of the article headed 'Anti-Conscription'. The original reads: 'Each is afraid and trustful of his neighbour.' It should be 'distrustful.'

M K. G.

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All letters of inquiry must always be accompanied with postage for reply.

*Manager Y. I.*

*Printed and published by Swami Anand, at Navajivan Press, Sarkhejwara Vadi, Saraspur, Ahmedabad.*

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'Now you have a second supporter in this boy, and you must permit me to leave you and look to the welfare of my soul.' This proposal was not at all to the wife's taste. But how possibly could she make Ardrakakumara give up the idea which was continually running into his head? Love suggested a trick to her. She began to spin.

तया सुतस्युः पृष्टश्च कार्यार्थकर्तनमारब्धम् ।

The young boy asked her, 'Mother, what is it you are doing?'

किमम्बैतद् भवत्या प्रारब्धम् ।

She replied, 'Darling, your father wishes to leave us all. You are still too young to earn. And so I have begun to spin from an idea that I will be able honourably to support you as well as myself by this means'.

वत्स इव पिता प्रव्रजितुकाम । त्वं चाद्यापि किशुरसवर्षोऽर्थार्जने । ततोऽहमनन्याऽजिन्नेन विधिनाऽऽत्मानं भवन्तं च पालयिष्यामीत्यालोच्येदमारब्धमिति ।

The boy intuitively grasped the whole situation and in a moment thought out a wonderful way out of the difficulty. He imagined that his father could never go if he bound him up. He therefore tied him with the yarn spun by his mother, and said in the exquisite accents of a child's speech 'Now that I have fixed you up, go away if you dare.'

तेनापि बालकौतुकप्रकृतिमया तत्कर्तितसूत्रेणैव त्वमाबद्धो यास्यसीति मन्यमानायिगोपविष्ट एवासौ पिता परिवेष्टितः ।

The father, knew as he was upon renunciation, had not the heart to resist an appeal from such a quarter. He thought he would live with his family a little longer, say for as many years as the boy had gone round and round him with the yarn. He found there were twelve strands and therefore continued with them twelve years more. He then left the world and became a powerful teacher of Jainism.

तेनापि चिन्तितम् । यावन्तोऽस्मी बालकृतवेष्टनतन्तवस्तावन्त्येव वर्षाणि मया गृहे स्थातव्यमिति । निरूपितश्च तस्तवो यावद्वादश तावन्त्येव वर्षाण्यसौ गृहवासे व्यवस्थितः । पूर्वेषु द्वादशसु संवत्सरेषु गृहान्निर्गतः प्रव्रजितश्च । ततोऽसौ सुवार्थनियुतः ।

Once in the forest an elephant's chains snapped at the very site of Ardrakakumara

आर्द्रककुमारदर्शनादेव हस्ती बन्धाद्विमुक्तः ।

The king, who was astonished to hear this news, asked the sage, how this could happen, and observed that he was a wonderful man indeed.

राज्ञा च विदितवृत्तान्तेन महाकुतूहलापूरितहृदयेन पृष्टो भगवन् कथं त्वद्दर्शनतो हस्ती निर्गलः संवृत्त इति ।

The sage replied,

महान् भगवतः प्रभाव इत्येवमभिहितः अभ्रावकुमारोऽवदीद्धुरम् ।

ण दुक्करं वा णरपामोक्खं
गयस्स मत्तस्स वणम्मि रण्णे ।
एवं तु मज्झं वडिहाइ दुक्करं
बद्धस्स तंतावलिएण तंतुणा ॥
( न दुष्करं वा नरपामोक्षणम् ।
गजस्य मत्तस्य वने हि राजन् ।
एतत्तु मह्यं प्रतिभाति दुष्करम्
बद्धस्य तंतुकावलितेन तन्तुना ॥ )

'O King, it is no wonder if the chains rivetted upon an elephant by man should fall off in the forest, but it is a wonder indeed when a man should release himself from the bondage of strands spun and twisted with a spindle.'

V. G. D

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937 Vithalji M. Anjervala Karachi

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*930 Abbe Naidu Periyanaikanpalayam

938 N Ramswami ,,

939 T V. Vasudevan Madras

**U. P. (23)**

940 Hardeo Prasad Chunar

941 Dhandhe Giri Goswami Banr

**Utkal (16)**

942 Shiv Govind Tiwari Jhersagura

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39 Chandroday Bhattacharya Gunilla

**Berar**

40 P D. Male Amraoti

**Bombay**

41 Lakshmichand H Mehta Matunga

42 Diwali L. Mehta ,,

43 Hargovind L Mehta ,,

**Gujarat**

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78 Anandi ,,

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| 4 Behar | 249 | 92 | 13 | |
| 5 Bengal | 569 | 89 | 18 | |
| 6 Berar | 19 | 9 | 7 | |
| 7 Burma | 8 | 4 | 0 | |
| 8 C. P. Hindi | 47 | 165 | 1 | |
| 9 C P. Marathi | 68 | 93 | 14 | |
| 10 Bombay | 88 | 19 | 9 | |
| 11 Delhi | 25 | 3 | 0 | |
| 12 Gujarat | 493 | 191 | 92 | |
| 13 Karnatak | 130 | 53 | 1 | |
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|---|---|---|---|
| 1 Ajmer | 9 | 2 | 9 |
| 2 Andhra | 36 | 0 | 194 |
| 3 Assam | 9 | 0 | 1 |
| 4 Behar | 70 | 6 | 94 |
| 5 Bengal | 149 | 15 | 109 |
| 6 Berar | 9 | 1 | 12 |
| 7 Burma | 9 | 0 | 6 |
| 8 C. P. Hindi | 27 | 0 | 12 |
| 9 C. P. Marathi | 40 | 9 | 27 |
| 10 Bombay | 41 | 1 | 33 |
| 11 Delhi | 9 | 0 | 9 |
| 12 Gujarat | 280 | 37 | 173 |
| 13 Karnatak | 36 | 0 | 27 |
| 14 Kerala | 20 | 9 | 5 |
| 15 Maharashtra | 65 | 10 | 40 |
| 16 Punjab | 65 | 1 | 11 |
| 17 Sind | 20 | 0 | 3 |
| 18 Tamil Nad | 116 | 0 | 93 |
| 19 U. P | 38 | 1 | 33 |
| 20 Utkal | 12 | 0 | 19 |
| Total | 1077 | 106 | 798 |

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. VIII Ahmedabad: Thursday, October 14, 1926 No. 41

## The Story of My Experiments with Truth — Part II

*(By M. K. Gandhi)*

### Chapter XXII

#### Comparative Study of Religions

If I found myself entirely absorbed in the service of the community, the reason behind it was my desire for self-realisation. I had made the religion of service my own as I felt that God could be realised only through service. And service, for me, was the service of India, because it came to me without my seeking, because I had an aptitude for it. I had gone to South Africa for travel, for finding an escape from Kathiawar intrigues and for gaining my own livelihood. But, as I have said, I found myself in search of God and striving for self-realisation.

Christian friends had whetted my appetite for knowledge which had become almost insatiable, and they would not leave me in peace, even if I desired to be indifferent. In Durban Mr. Spencer Walton, the head of the South Africa General Mission, found me out. I became almost a member of his family. At the back of this acquaintance, was of course my contact with Christians in Pretoria. Mr. Walton had a manner all his own. I do not recollect his ever having invited me to embrace Christianity. But he placed his life as an open book before me and let me watch all his movements. Mrs. Walton was a very gentle and talented woman. I liked the attitude of this couple. We knew the fundamental difference between us. Any amount of discussion could not efface them. Yet even differences prove helpful where there is tolerance, charity and truth. I liked Mr. and Mrs. Walton's humility, perseverance and devotion to work, and we met very frequently.

This friendship kept alive my interest in religion. It was impossible now to get the leisure that I used to have in Pretoria for my religious studies. But what little time I could spare I turned to good account. My religious correspondence continued. Rajachandbhai was guiding me. Some friend sent me Narmadashankar's book '*Dharma Vichar*'. Its preface proved very helpful. I had heard about the Bohemian way in which the poet had lived, and a description, in the preface, of the revolution effected in his life by his religious studies captivated me. I came to like the book and read it from cover to cover with attention. I read with interest Max Muller's book *India—What can it teach us?* and the translation of the *Upanishads* published by the Theosophical Society. All this enhanced my regard for Hinduism and its beauties began to grow upon me. This, however did not prejudice me against other religions. I read Washington Irving's *Mahomet and His Followers* and Carlyle's panegyric on the Prophet. These books raised Mahomet in my estimate. I also read a book called the *Sayings of Zarathustra*.

Thus I gained some knowledge of the different religions. The study stimulated my self-introspection and fostered in me the habit of putting into practice whatever appealed to me in my studies. Thus I began some of the Yogic practices, as well as I could understand them from a reading of the Hindu books. But I could not get on very far and decided to follow them with the help of some expert when I returned to India. The desire has never been fulfilled.

I made too an intensive study of Tolstoy's books, '*The Gospels in Brief*,' '*What to Do?*' and other books made a deep impression on me. I began to realise more and more the infinite possibilities of universal love.

About the same time I came in contact with another Christian family. At their suggestion, I attended the Wesleyan church every Sunday. For three days I also had their standing invitation to dinner. The church did not make a favourable impression on me. The sermons seemed to be uninspiring. The congregation did not strike me as being particularly religious. They were not an assembly of devout souls, they appeared rather to be worldly minded people going to church for recreation and in conformity to custom. Here, at times, I would involuntarily doze. I was ashamed, but some of my neighbours who were in no better case lightened the shame. I could not go on long like this and soon gave up attending the services.

My association with the family I used to visit every Sunday was abruptly broken. In fact it may be said that I was warned to visit it no more. It happened thus. My hostess was a good and simple woman but somewhat narrow minded. We always discussed religious matters. I was then re-reading Arnold's *Light of Asia*. Once we began to compare the life of Jesus with that of Buddha. "Look at Gautama's compassion!" said I, "It was not confined to mankind, it was extended to all living beings. Does not once heart overflow with love to think of the lamb joyously perched on his shoulders? One feels to notice this love for all living beings in the life of Jesus." The comparison pained the

good lady. I could understand her feelings I set the matter short and we went to the dining room. Her son, a cherub aged scarcely five, was also with us. I am happiest when in the midst of children and this youngster and I had long been friends. I spoke derisively of the piece of meat in his plate and in high praise of the apple in mine. The innocent boy was carried away and joined in my praise of the fruit.

But the mother? She was dismayed.

I was warned. I checked myself and changed the subject. The following week I visited the family as usual but not without trepidation. I did not see that I should stop going there, I did not think it proper either But the good lady made my way easy

"Mr Gandhi", she said, "please don't take it ill if I feel obliged to tell you that my boy is none the better for your company Every day he hesitates to eat meat and asks for fruit, reminding me of your argument. This is too much. If he gives up meat he is bound to get weak, if not ill. How could I bear it? Your discussions should henceforth be only with os elders. They are sure to react badly on children."

"Mrs . ," I replied, "I am sorry. I can understand your feelings as a parent, for I, too, have children We are very easily said this unpleasant state of things What I eat and omit to eat is bound to have a greater effect on the child than what I say. The best way, therefore, is for me to stop these visits. That certainly need not affect our friendship."

"I thank you," she said with evident relief.

(Translated from *Navajivan* by M. D.)

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## Race Arrogance

A German correspondent who is interested in obliterating race distinctions sends me an article showing the wrong done by white Europe to the Abyssinians and the Riffs and the injustice that is being daily perpetrated against the Negro in the United States of America in the name of and for the sake of maintaining white superiority From the article I cull the following three instances:

There were Christian clergymen the other day voyaging to the 'Holy Land'. A clergyman from the Southern States announced himself. His white fellow clergymen would not let him travel with them. The passage was refunded and compensation was paid and thus they got rid of the 'coloured man'.

In South Carolina (U. S. A.) a white man stole a motor car He got four weeks. The same Court of Justice condemned a negro to three years' penal servitude for stealing a bicycle A Delaware (U. S. A.) 'coloured' man was sentenced to death for committing rape on a white girl. At Alabama (U. S. A.) two whites were fined $ 250 each for committing rape on coloured girls

If the white man is cursed with the pride of race we are cursed with the pride of birth Our treatment of the so-called untouchables is no better than that of coloured people by the white man I have cited the examples to show that the material achievements of the West have made no material difference in their morality — the final test of any civilisation

M. K. G.

# Correspondence

## A Catechism

To the Editor, *Young India*

Sir,

I have been following with keen interest your articles on social reforms amongst the Hindus. I have however not been able to follow the exact line of argument adopted by you on some points, and the conclusions arrived at to some cases here, in my opinion, some doubtful points which require further elucidation. I shall be glad if you will find space in *Young India* to give your views on these points which I briefly mention below:

1. *Concerning widows*

You have constantly been pleading widow remarriage but only for girls upto a limited age, probably 15. In *Young India* dated August 12th, you wrote "I have never advocated widow-remarriage on a wholesale scale The statistics by Sir Ganga Ram summarised in these pages deal with widows up to 15 years only" I take these from to mean that you advocate remarriage of widows upto 15 years of age? But what do you advocate about widows of slightly bigger age than 15, say 16, 17, 18, 20 and 22 years of age? If your limit be accepted as any test of fitness for remarriage, obviously the cases quoted shall have to be termed "undeserving," no matter even if the widow feels unhappy and miserable at her lot and is an object of persecution (as I painfully realise she is in an average Hindu family). Please do let us know clearly, if knowing all this you really advocate an age limit It were another thing if you were to advocate the limited reform with a view to prevailing upon Hindus, majority of whom are dead against widow remarriage. But my belief is that you do not hurt a good thing for fear of getting unpopular or the reform getting unpopular and thus not having a fair chance of success.

Whilst I think all reformers in the direction may have had in their minds mostly the innocent child widows, when advocating widow remarriage, they did not (in my opinion wisely) fix an age-limit for such remarriages, as that would have created a *really* awkward barrier in a good many deserving cases as well. Please do make clear what you have in your mind about such widows

Whilst replying to this, I hope you would not forget such a case as that of a girl marrying at an advanced age, say, 20 or 22 years and becoming a widow the next day or three months after marriage and the fact that such cases do occur. Would such girls lose the right of remarrying simply because they are above the age limit and can understand the sacrity of marital relations?

At the same time if no age-limit for widow remarriage is really felt to be necessary in the welfare of society, should it not be equally necessary to fix an age-limit for remarriage of widowers? Simply because man happens to be stronger than the female sex, let him not always frame laws that may not be just but suit his convenience Besides the practice of old man's marriages to young girls in their teens is as much a cause of increasing number of widows in society and as horrible a practice as that of child marriage Why should you not advocate man not being allowed to remarry beyond a certain age, say 30? Of course such limits should not be necessary in case no limit is fixed

for widow remarriage, for under such conditions an old widower can marry an old widow without causing much loss to society.

6 *Untouchability*

You have always written with force against that unnatural system. Yet so far as I remember you have also written that inter-dining and inter-marriage are not necessary accompaniments of this reform.

Please do make clear whether taking some food cooked by, or from the hands, of or in the close presence of, an untouchable (at least when so accompanied by chance if not intentionally) is included within the reform or not. If not it requires to be made clear why it should not be. Its not being included in the reform would be a sure indication of a sense of their inferiority as regards personal cleanliness and as long as they remain unclean, removal of untouchability cannot be termed a reform in the minds of even highly cultured people.

8. *Hindus*

You have always termed yourself a "Hindu". On the other hand you are not ready to accept the dictates of the Hindu Pandits or even their Shastras concerning child-marriage, widow-remarriage, untouchability, etc. You say in *Young India* dated August 26th: "The Smritis bristle with contradictions. Inspiring verses on self-restraint could not be written at the same time and by the same pen that wrote the verses encouraging the brute in man." The same, I submit, might be said of many Puranas of the Hindus. Denying the authority of these books, I do not understand how you can call yourself a "Hindu" (as understood at present) who has an implicit faith in the absurdities and immoralities (derogatory to common sense) preached by some of the Puranas. If you think it is not necessary for a Hindu to believe so, it would be in the service of truth if you were to define the Hindu Religion and clear the arguments for your being regarded a Hindu.

You would not say a man is a "Hindu" if he likes to call himself a Hindu, even though he does not follow the destructive *shastras* injunctions of the latter. Thus if I were to term myself a Christian and say that it is not necessary for a true Christian to have faith in the Bible or even Christ, I could only be termed a pretender.

Besides when you do disagree in the matter of Shastras from the Hindus, it requires to be explained why you should prefer to call yourself a Hindu (in spite of the evil associations connected with this word and in spite of the word not being found in any Shastra of the Hindus even) and not an "Arya" which is a better term even in itself. Besides your teachings as regards the interpretation of the Hindu Shastras have much in common with those of the Arya Samaj.

Here I am brought to one more point. You once considered Swami Dayanand and Arya Samaj intolerant. I admit you may not be far wrong in your opinion. Yet when writing so, you probably did not think that every reformer has to be intolerant and he would cease to be a reformer as soon as he is absolutely tolerant. Intolerance when applied to ignoble objects is a virtue and not an evil. If Hinduism be considered tolerant inasmuch as it does not forcibly criticise other religions or even its own defective sections, I think it does not add to its credit, but is an indication of its own weakness or indifference in following of any particular principles in actions. Otherwise your own articles "Defending child marriage," or "The hydra-headed monster" show clearly that you have become intolerant towards the Hindus or at least been considered so by them who believe differently from you. On the other hand the resentment expressed by the Hindus against such reforms and even against Swami Dayanand when he preached the very same reforms clearly shows their intolerance. If you were to say that none has used the abusive language that was used by Swami Dayanand towards the Hindu Pandits or other religions, it would not be supported by facts. Thus even you (being mainly a political reformer) have termed the Government as "Satanic" and thereby stated thus (though indirectly) in charge of the administration of the Government. It is very clear that Swami Dayanands also harboured no enmity or bad feelings towards any Hindu Pandits. He was, however, intolerant of the evils they were practising under the garb of religion and being bent on removing the cruel practices, he had to make clear to the people that their so called religious leaders were really only sheats. You are preaching much the same, but only that in the direction you find the field better prepared for yourself and do not require so much vehemence in your arguments. As a perfect argument about Swami Dayanand's power of tolerance, the end of his life is as transparent as anything. He did not bear any the least grudge even towards the man (his cook) who poisoned him, on the other hand he helped him with money to run away and escape punishment by law. Could such a man be really intolerant in the name of justice?

Yours etc.,

"Assistant Executive Engineer."

[I gladly publish this catechism. But I must not enter into a long reply even though I should fail to satisfy the able catechist.

1. What I have pleaded for is that parents who commit the sin of 'marrying' their daughters of tender age should expiate for the sin by remarrying these daughters, should they become widowed while they are yet in their teens. If the girls become widowed at a ripe age, it is their concern whether they would remarry or remain widowed. If I were called upon to state what the rule should be, I should say the same rule should apply to women as to men. If a fifty-year old widower may remarry with impunity, it should be open to the widow of that age to do likewise. That as my opinion both will be sinning by remarriage is quite another matter. I should any day subscribe to a reform in the Hindu Law making sinful the remarriage of a widow or a widower who voluntarily remarried after maturity.

2. All I have advocated is abolition of the fifth *varna*. The 'untouchables' should therefore merge in the fourth division. The reorganisation of the four divisions, the abolition of artificial inequalities and of subdivisions is a separate branch of reform. Interdining means doing off the same plate. If I eat a biscuit cooked by Vishnu, Solomon, Ismail and Company, I do not interdine.

3. I call myself a *sanatani* Hindu because I believe in the Vedas, Upanishads the Puranas and the writings left by the holy reformers. This belief does not require me to accept as authentic everything that passes as

Shastras. I reject everything that contradicts the fundamental principles of morality. I am not required to accept the *ipse dixit* or the interpretations of pandits. Above all I call myself a *sanatani* Hindu, so long as the Hindu society in general accepts me as such. In a concrete manner he is a Hindu who believes in God, immortality of the soul, transmigration, the law of Karma and *Moksha*, and who tries to practise truth and *Ahimsa* in daily life, and therefore practises cow-protection in its widest sense and understands cow-trade to act according to the law of *Varnashram*.

4. I must not be drawn into controversy about Swami Dayanand.

M. K. G.]

# Young India

## Tyranny of Words

*[By M. K. Gandhi]*

A correspondent thus writes on my article 'No Faith in Prayer' published in *Young India* dated September 2nd:

"In your article bearing the above caption you hardly do justice to the 'boy' or to your own position as a great thinker. It is true that the expressions used by the writer in his letter are not all happy but of his clarity of thought there is no doubt. It is also very evident that he is not a boy in the word as understood. I should be much surprised to find him under twenty. Even if he is young he seems to show sufficient intellectual development not to be treated in the manner of 'A boy may not argue'. The writer of the letter is a rationalist while you are a believer, two age-old types, with age-old conflict. The attitude of the one is, 'Let me be convinced and I shall believe'; that of the other is, 'Believe and conviction shall come.' The first appeals to reason the second appeals to authority. You seem to think that agnosticism is but a passing phase among all young people and that faith comes to them sooner or later. There is the well-known case of Swami Vivekananda to support your view. You therefore proceed to prescribe a compulsory dose of prayer to the 'boy' for his own good. Your reasons are twofold. *Firstly*, prayer for its own sake, as a recognition of one's own littleness, and mightiness and goodness of the supposed higher being; *Secondly* for its utility, for the solace it brings to those who want to be solaced. I shall dispose of the second argument first. Here it is recommended as a sort of stuff to the weak. Such are the trials of life, and such is their power to shatter the reason of men that great many people may need prayer and faith sometimes. They have a right to it and they are welcome to it. But there have been and there are always some true rationalists—few no doubt—who have never felt the necessity of either. There is also the class of people who while they are not aggressive doubters are indifferent to religion.

"As all people do not ultimately require the help of prayer and as those who feel its necessity are *free* to take to it and do take to it, when required, compulsion to prayer from the point of utility cannot be upheld. Compulsory physical exercise and education may be necessary for physical and mental development of a person, not at the belief in God and prayer for the moral side. Some of the world's greatest agnostics have been the most moral men. To these I suppose you would recommend prayer for its own sake, as an expression of humility, in fact your first argument. Too much has been made of this humility. So vast is knowledge that even the greatest scientists have felt humble sometimes, but their general trait has been that of *masterful* inquiry; their faith in their own powers has been as great as their conquests of nature. Had it not been so we should still be scratching earth with bare fingers for roots, nay, we should have been wiped out of the surface of the earth.

"During the Ice Age when human beings were dying of cold and when fire was first discovered, your prototype in that age must have taunted the discoverer with 'What is the use of your schemes, of what avail they are against the power and wrath of God?' The humble have been promised the Kingdom of God hereafter. We do not know whether they will get it, but here on this earth their portion is serfdom. To revert to the main point, your assertion about 'accept the belief and the faith shall come' is too true, terribly true. Much of the religious fanaticism of this world can be traced directly to this kind of teaching. Provided you catch them young enough, and keep at them repeatedly and long enough you can make a good majority of human beings believe in *anything*. That is how your orthodox Hindu or fanatical Mahomedan is manufactured. There are of course always a small few in either community who will outgrow these beliefs that have been forced upon them. Do you know that if the Hindus and the Mahomedans stopped studying their scriptures until they reached maturity, they would not be such fanatical believers in their dogmas and would cease to quarrel for their sake? Secular education is the remedy for the Hindu-Muslim riots but you will not be able to appreciate the solution, for you are not made that way.

"Great as our debt is to you for setting an unprecedented example in courage, action and sacrifice in this country, where people have been always *much* afraid, when the final judgment is passed on your work it will be said that your influence gave a great setback to intellectual progress in this country."

I do not know the meaning of boy 'in the word is ordinarily understood', if a 20 year old lad is not a boy. Indeed I would call all school-going persons boys and girls irrespective of their ages. But whether the doubting student may be called a boy or a man, my argument must stand. A student is like a soldier (and a soldier may be 40 years old) who may not argue about matters of discipline when he has put himself and chooses to remain under it. A soldier may not remain a unit in his regiment and have the option of doing or not doing things he is asked to do. Similarly a student, no matter how wise or old he is, surrenders

when he joins a school or a college the right of rejecting its discipline. Here there is no underrating or despising the intelligence of the student. It is an aid to his intelligence for him to come voluntarily under discipline. But my correspondent willingly bears the heavy yoke of the tyranny of words. He scorns 'compulsion' in every act that displeases the dear. But there is compulsion and compulsion. We call self-imposed compulsion self-restraint. We hug it and grow under it. But compulsion to be changed even at the cost of life is restraint superimposed upon us against our wills and often with the object of humiliating us and robbing us of our dignity as men and boys if you will. Social restraints generally are healthy and we reject them to our own undoing. Submission to crawling orders is unmanly and cowardly. Worse still is submission to the multitude of passions that crowd round us every moment of our lives ready to hold us their slaves.

But the correspondent has yet another word that holds him to its chains. It is the mighty word 'rationalism'. Well, I had a full dose of it. Experience has humbled me enough to let me realise the specific limitations of reason. Just as matter misplaced becomes dirt, reason misused becomes loonsy. If we would not render onto Caesar that which is Caesar's all would be well.

Rationalists are admirable beings, rationalism is a hideous monster when it claims for itself omnipotence. Attribution of omnipotence to reason is at bad a piece of idolatry as is worship of stock and stone believing it to be God.

Who has reasoned out the use of prayer? Its use is felt after practice. Such is the world's testimony. Cardinal Newman never surrendered his reason, but he yielded a better place to prayer when he humbly sang 'one step enough for me.' Shankara was a prince among reasoners. There is hardly anything in the world's literature to surpass Shankara's rationalism. But he yielded the first place to prayer and faith.

The correspondent has made a hasty generalisation from the fleeting and disturbing events that are happening before us. But everything on this earth lends itself to abuse. It seems to be a law governing everything pertaining to man. No doubt religion has to answer for some of the most terrible crimes in history. But that is the fault not of religion but of the ungovernable brute in man. He has not yet shed the effects of his brute ancestry.

I do not know a single rationalist who has never done anything in simple faith and has based every one of his acts on reason. But we all know millions of human beings living their more or less orderly lives because of their childlike faith in the Maker of us all. That very faith is a prayer. The 'boy' on whose letter I based my article belongs to that vast mass of humanity and the article was written to steady him and his fellow searchers, not to disturb the happiness of rationalists like the correspondent.

But he quarrels even with the hint that is given to the youth of the world by their elders and teachers. But that it seems, is an insuperable handicap (if it be one) of impressionable age. Purely secular education is also an attempt to mould the young mind after a fashion. The correspondent is good enough to grant that the body and the mind may be trained and directed. Of the soul which makes the body and the mind possible, he has no care, or perhaps he is in doubt as to its existence. But his doubtful cannot avail him. He cannot escape the consequence of his reasoning. For, why may not a believer argue as the correspondent's own ground and say he must influence the soul of boys and girls even as the others influence the body and the intelligence? The evils of religious instruction will vanish with the evolution of the true religious spirit. To give up religious instruction is like letting a field lie fallow and grow weeds for want of the tiller's knowledge of the proper use of the field.

The correspondent's excursion into the great discoveries of the ancients is really irrelevant to the subject under discussion. No one questions, I do not, the utility or the brilliance of those discoveries. They were generally a proper field for the use and exercise of reason. But they the ancients, did not delete from their lives the predominant function of faith and prayer. Works without faith and prayer are like an artificial flower that has no fragrance. I plead not for the suppression of reason, but for a due recognition of that in us which sanctifies reason itself.

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## The Great Exhibition*

There was a great Exhibition at Paris in 1890. I had read about its elaborate preparations, and I also had a keen desire to see Paris. So I thought I had better combine two things in one and go there at this juncture. A particular attraction of the Exhibition was the Eiffel Tower, entirely constructed of iron, and nearly 1000 feet high. There were of course many other things of interest but the Tower was the chief one, in as much as it had been supposed up to then that a structure of that height could not safely stand.

I had heard of a vegetarian restaurant in Paris. I engaged a room there and stayed seven days. I managed everything very economically—both the journey to Paris and the sightseeing there. This I did mostly on foot and with the help of a map of Paris as also a map of and guide to the Exhibition. There were enough to direct one to the main streets and chief places of interest.

I remember nothing of the Exhibition excepting its magnitude and variety. I have a fair recollection of the Eiffel Tower as I ascended it twice or thrice. There was a restaurant on the first platform, and just for the satisfaction of being able to say that I had had my lunch at a great height I threw away seven shillings on it.

The ancient churches of Paris are still in my memory. Their grandeur and their peacefulness are unforgettable. The wonderful construction of Notre Dame and the elaborate decoration of the interior with its beautiful sculptures cannot be forgotten. I felt then that those who expended millions on such divine cathedrals could not but have the love of God in their hearts.

I had read a lot about the fashions and frivolity of Paris. They were in evidence in every street, but the churches stood austerely apart from those scenes. A man would forget the outside noise and hustle as soon as he entered one of these churches. His manner would change, he would behave with dignity and reverence as he passed some one kneeling before the image of the

* This is the second of the two chapters newly added to the "Story of My Experiments with Truth." Part I. It will follow Chapter XXII.

virgin. The feeling I had then has since been growing on me that all this kneeling and prayer could not be mere superstition, the devout souls kneeling before the virgin could not be worshipping mere marble. They were fired with genuine devotion and they worshipped not stone but the divinity of which it was symbolic. I have an impression that I felt then that by the worship they were not detracting from, but increasing the glory of God.

I must say a word about the Eiffel Tower. I do not know what purpose it serves today. But I then heard it greatly disparaged as well as praised. I remember that Tolstoy was the chief among those who disparaged it. He said that the Eiffel Tower was a monument of man's folly, not of his wisdom. Tobacco, he argued, was the worst of all intoxicants, inasmuch as a man addicted to it was tempted to commit crimes which a drunkard never dared to do, liquor made a man mad, but tobacco clouded his intellect and made him build castles in the air. The Eiffel Tower was one of those creations of a man under such influence. There is no art about the Eiffel Tower. In no way can it be said to have contributed to the real beauty of the Exhibition. Men flocked to see it and ascended it as it was a novelty and of unique dimensions. It was the toy of the Exhibition. So long as we are children we are attracted by toys, and the Tower was a good demonstration of the fact that we are all children attracted by trinkets. That may be claimed to be the purpose served by the Eiffel Tower. (Translated from *Navajivan* by M. D.)

## Takli In Schools

I offer no apology for reproducing practically in full the following instructive report of *takli* spinning in the national school at Dondaicha (West Khandesh).

"It is nearly 3 months since I sent you a report of *takli* spinning (published in *Young India* 29th July) in the national school, Dondaicha. The following is the further progress:

| Month 1926 | Total working days | Total attendance | Average attendance per day | Total yarn in tenth per day of 4 hr. | Average count | Average ends |
|---|---|---|---|---|---|---|
| June | 16 | 413 | 23 | 7479 | 18 | 6 |
| July | 23 | 576 | 25 | 13843 | 24 | 7 5 |
| August | 20 | 481 | 24 | 12393 | 26* | 6 5 |
| Sept. | 20 | 419 | 21 | 9098 | 21 7† | 10 |

Spinning morning finding yarn is given ½ hour only.

As the report speaks for itself only a few remarks are necessary:

'The highest speed (½ hour) is 60 yards of 14 count yarn. The highest count is 29 at the speed of 30 yards (½ hour). The time for winding is included in all cases.

'Six students wearing pure Khadi are regularly sending their yarn to the A. I. S. A. We have not been able to test the yarn scientifically. Local weavers say that it is fairly good. It is yarn is now given to a weaver and we hope to get it woven within a fortnight.

* In August, column 6 appears high if we take into consideration. It is because says again more than 3000 lengths on the 1st of August (Lok Tilak day). If that be deducted, column 3 would read 22.5 and not 23.

† In September there is sudden decline both in columns 4 and 6. Elder and expert boys absented themselves in order to help their parents in their agricultural pursuits. The decline in both these columns. Moreover, there is much improvement both in count and quality.

It will be a practical test of the strength of yarn. Is there some easy method of testing the strength and weakness of yarn?

'Out of 6 seers (of 80 tolas) and 65 tolas of slivers 4 seers and 30 tolas of yarn are spoc. 49 tolas of slivers are spared and only 66 tolas is the waste. Most of it was incurred during the first month by beginners. It is now decreasing.

The following are the accounts of the *takli* class from 9th of June 1926 (beginning) to the 30th of September 1926:

| Assets | Rs. | A. | P. |
|---|---|---|---|
| Yarn 1½ sr (sent to A. I. S. A. by boys at Rs 1-12-0 per seer | 2 | 3 | 0 |
| Yarn in stock 1½ sr at 1-8-0 | 2 | 0 | 6 |
| 1½ seer at Rs. 1-8-0 | 2 | 4 | 0 |
| Yarn on *falkas* 30 tolas at Rs 1-10-0 | 0 | 2 | 3 |
| Slivers 33 tolas returned to school (for teachers) | 0 | 9 | 0 |
| Slivers in stock 10 tolas | 0 | 2 | 6 |
| Total | 7 | 13 | 6 |

| Liabilities | Rs. | A. | P. |
|---|---|---|---|
| Cotton inferior 1½ sr at As. 8 a seer | 0 | 10 | 0 |
| Carding charges at As. 6 per sr | 0 | 7 | 6 |
| Slivers (fair) ½ seer at Rs. 1 a seer | 0 | 8 | 0 |
| Slivers (good) 4½ seers at Rs 1-4-0 a sr | 5 | 6 | 0 |
| Total | 6 | 14 | 6 |
| Profit or surplus of the class | 0 | 16 | 0 |
| Total | 7 | 13 | 6 |

Prices of yarn given above are graded according to quality and are determined by the manager of the local Khadi centre (Malpur). They tally with his prices. Slivers of inferior quality were used for bag seats.

Carding will be taken in hand after one month, when agricultural pursuits of boys are over. The earnings of the class will then increase.

Students purchased their own *takliss* (at two annas per *takli*). The cost is not therefore entered above. They make their own *falkas* which are nothing more than a long chip of bamboo and two pins (stick) fastened at two ends at a distance of two feet. The yarn wound round these pins gives the circumference of four feet. They cost nothing.'

There should be no delay about introducing carding in the school. No boy or girl can be regarded a full spinner unless he or she can card and make slivers. There is no reason why the school masters should not card for their pupils till the latter have learnt it themselves. National school teachers may not regard themselves as mere paid employees. They are trustees for the moral and mental and physical welfare of the pupils as well as for national finances.

M. K. G.

### August figures

Here are the figures for August for sale and production of Khadi:

| Province | Production | Sale |
|---|---|---|
| Ajmer | 4,442 | 5 103 |
| Andhra | 20 419 | 26,623 |
| Bihar | 26,333 | 13,288 |
| Bengal | 34,445 | 20,948 |
| Burma | | 1,773 |

| | | |
|---|---|---|
| Delhi | 1,007 | 905 |
| Gujerat | 3,737 | 3,455 |
| Karnatak | 4 481 | 4 484 |
| Kerala | 128 | 1 338 |
| S. Maharashtra | | 176 |
| C. " | | 2 524 |
| N " | 1,808 | 6 169 |
| Punjab | 11,124 | 6 713 |
| Tamil Nadu | 57 197 | 39 852 |
| U. P. | 6 000 | 7 024 |
| Utkal | 1,897 | 2,833 |
| Total | 1,76,110 | 1 60 226 |
| Total for July | 1,94 278 | 3,36,694 |

M K G

## A Jain Pontiff in Khadi

In the whole history of Jaieism there have not been many who could claim to be superior or even equal to encyclopaedic learning to the great Acharya Hemachandra who was born in Dhandhuka (Kathiawad) now over eight hundred years ago (on Kartika Purnima Samvat 1145) took order in 1150, was ordained as Suri in 1166 when hardly out of his teens and died at the ripe age of 84 in Anahilaveda Patan, the capital of Gujerat, in 1229. There is scarcely a branch of learning which did not receive his attention. He wrote Sanskrit and Prakrit grammars (सिद्धहैमशब्दानुशासन) and dictionaries (अभिधानचिन्तामणि, अनेकार्थकोश, देशीनाममाला), a work on politics (अर्हन्नीति), manuals of poetics and metrics (काव्यानुशासन, छन्दोऽनुशासन), an exposition of Yoga (योगशास्त्र), a treatise on philosophy (प्रमाणमीमांसा), etc. He further composed a long Sanskrit epic dealing with the lives of Jaio heroes (त्रिषष्टिशलाकापुरुषचरित्र) as well as Sanskrit and Prakrit poems (काव्य) illustrating the theoretical rules in his own grammars. But deep as was his scholarship, his love of mankind was deeper still, as witness the following story about him related by Betamandiraguni in his *Upadeshatarangini* (उपदेश तरंगिणी पृ. ). The Acharya once went to Shakambhari (modern Sambhar) and there received from a layman a brand-new piece of rough Khadi woven out of the coarse yarn spun by his wife for his own use.

हेमसूरयश्चैका शाकम्भरी पाद्मवदनुस्तत्र निर्धनेनेदृशेनैव स्वप्रावरणार्थं सार्वत्रितस्थूलसूत्रनिष्पन्नकौरकासारं निर्धारितम् ।

On his return to Patan, Maharaja Kumarapala and other members of his congregation came forth out of the city to do him honour, and when they met him, he had covered himself with the same Khadi.

पत्तनप्रवेशे श्रीकुमारपालादि७२८ग्रेहिलकानुचेरदानादि१८सङ्घस्व्यवहारिणीं स्वस्वकक्षया संमुखागते स एव खाडाकल्पकण्टकिकौशुम्भिं प्रावृत ।

Said the King: 'Your Holiness is my Guru, and I am therefore ashamed of myself to find you using such rough and coarse clothing!'

भगवताऽवादि मदीया गुरवः । एवंविधे कस्मै प्रावृतोऽहमार्क्त्रया स्यात् ।

The Acharya replied: 'Should you not rather be ashamed of yourself to find that under your rule your co-religionists are thus poverty-stricken and find it so difficult to earn even their daily bread? As for

त्वयि राज्यं कुर्वति तव सार्वभौमा ईदृशा दारिद्र्यपीडिताः कष्टेन निर्वाहं कुर्वाणाः सन्ति । तत्र भवतां कस्मान्न त्रपा स्यात् । अस्माकं तु साधन्यवेषे गुरुत्वेन वर्ततेऽस्माकमाचारत्वात् । अतः

स्वाकस्त्रो ओर्णवाला मलकिलप्रकलेवर ।
नमन् बाहुरी वृत्ति मुनिवर्ती सदा अमेह ॥

myself from matters but little to an ascetic who have renounced all ties, who do not mind tattered clothing, who do not care for the toilette of the body, and who move about in the world supporting our existence even like bees which live upon nims collected from a multitude of flowers so as not to be burdensome to any one of them.'

तदनु सन्तप्तचेताश्चालनेन भक्तकर्मकीडारणे सहस्राहाकार्यणं मया कर्तव्यमित्यभिमतं जगाह । एवमेकस्मिन् वर्षे सार्वजनिकेभ्यः कोटिदीनारान्दम् । एवं चतुर्दशवर्षेषु चतुर्दशकोटयः सुवर्णस्य दत्ताः ।

Impressed by the Acharya's exhortation, the King resolved to relieve Shravaks in distress and every year devoted a crore of gold to this purpose.

If Hemchandra Acharya thought it proper to put on coarse Khadi in order to identify himself with the poor eight hundred years ago, when we were very much better off as a nation than we are now, the necessity for using Khadi is all the greater today. For there is a huge wrong involved in affecting force go or mill made fabrics. We are cruel to our poorer neighbours who starve for want of work and food. We put temptations in the way of the capitalist who though he does not know it is injured by his litigation gains. And we demoralise the proletariat which sweats for him.

V. G. Desai

## The Cows of Gujerat

Devavimalasuri, in the first canto of his Sanskrit poem 'Hiravijayasuri' dealing with the life of Hiravijayasuri, the great Gujerati Jaio monk who most ably represented Jaieism at Akbar's court and persuaded the emperor to abolish pilgrim taxes and pass a number of humanitarian measures, has described the cows of Gujerat in three verses which have been quoted and translated below.

कुत्रापि क्वचिदेकुतस्तनभरा वत्सैरनाथा वलिता दयानाः ।
यद्गोचरे होगवुक्षान्तिः सुतौ समाप्ता इव मध्यलग्नः ॥ ६२ ॥

'In the pastures of Gujerat are grazing cows which give a *Drona* (64 pounds) of milk, which are followed by their grown up calves, and which owing to their whiteness appear to be the friends of the Ganges and the embodiments of the country's glory.'

याः क्वचिद् लोकिते सुधामुक्तकन्दः लवन्तः प्रतिभाग्यं वत्सान् ।
यद्गोचरा निर्मिता आर्यदेशावतीर्णा भुवि देवगाः ॥ ६३ ॥

'The cows at the sight of their young ones yield milk vastly superior in taste to nectar itself and make one imagine that the cows in Heaven grown jealous of Gujerat have been born in that most delectable of all lands.'

ब्रह्माण्डमाण्डोदरभित्तिलग्नशृङ्गाग्रयोर्द्वन्द्वपदस्तिलाभः ।
यातं चरन्त्यः क्षितुरेत्य भाण्डं स्वर्गेगवो यत्र विशन्ति गाम ॥६४॥

'The cows appear as if they were heavenly cows tired of walking with their feet planted on the upper surface of the sphere of the universe and with their heads dangling downwards and hence come down to earth where their movements are most comfortable.'

What a great thing it would be if attempts are made to improve the breed of present day cows so that with every succeeding generation they make a nearer and nearer approach to their prototypes depicted above?

V. G. D.

## Khadi Exhibitions

Bihar seems to be specialising in Khadi exhibitions. Here is the latest report about an exhibition at Jamshedpur being the fourteenth of the season:

"The Fourteenth exhibition of the Bihar Provincial Khadi Department was held in the Tilak Pustakalaya Hall at Jamshedpur. It extended from the 15th to 28rd Sep. 1926. Mr. F. C. Temple, the Chief Engineer and Administrator of the Tata Iron and Steel Works opened the exhibition before a representative gathering. Among the prominent men present at the meeting were Sjt. Shyam Sunder Chakravarti, Babu Rajendra Prasad, Mr. Ghose, Mr. and Mrs. K. S. Pandalay, Mr. and Mrs. Bose, Rai Bahadur Dr. S. Chakravarti, Mr. and Mrs. Jones, Rev. Browne, and Babu Jogendranath De.

"In his opening speech Mr. Temple said that the Khadi movement appealed to him not so much as one producing a particular thing, but because it sought to utilise the odd bits of uneconomic spare time that every agriculturist had in India. In a factory town like Jamshedpur, where man had work up to the limit of their capacity, Charkha would probably not make much of a hit, although he felt that there would be some who might spend part of their recreation in spinning. One of the greatest defects of the present Indian agriculturist was, he added, that when crops were plentiful they preferred to do nothing for the rest of the season and that had goes a great way to retard economic progress. If the Charkha could stimulate them to a better standard of living, enabling them to profitably use their spare time now spent in idleness, the Khadi movement would have something to its credit.

"The visitors to the exhibition numbered about ten thousand including many ladies. There was a sale of Rs. 4542-13-0 and the number of purchasers was 1157.

"The enthusiasm created was so catching that another exhibition was held by Rev. Browne, of the Baptist Mission in the Christ Church on the 20th and 21st September. It was opened by Mrs. Alexander, the wife of the General Manager of the Tata Company. The visitors were mainly Europeans.

"The Khadi Pratishtan of Calcutta had also sent its exhibits and Sjt. Durga Bhattacharji gave lantern lectures on slides illustrating the causes that led to the economic and educational downfall of India as well as the ways and means for its revival and uplift. Babu Rajendra Prasad addressed large gatherings in various parts of the town. Mr. B. F. Bhurmalu hawked Khadi in the streets of Jamshedpur.

"This exhibition was held at a time when the employees of the Tata Company had spent almost all their pay, and in response to the persistent request of many friends, it has been decided to hold another exhibition at Jamshedpur in the first week of October."

Ahmednagar in Maharashtra has also had a successful exhibition. This was held between 11th and 13th September. The report before me states that it was attended by Seth Jamnalal Bajaj and Messrs. B. G. Horniman, Khadilkar, Jamnadas Mehta, V. V. Dastane, C. V. Vaidya, Shanker Rao Lavate, Vasudeo Joshi, and Dr. Sathe among others. The attendance was nearly ten thousand and included all classes. The cash sales amounted to over Rs. 4,000.

M. K. G.

## Improvised Method of Testing

The headmaster of Doodhicha school inquires whether there is an improvised method of testing the strength and the count of yarn. Here is a recipe:

Take from the yarn at random 4 yards and make a reel two feet in circumference. This will be one foot in length and hang it stretched to a peg so as not to get untwisted. Hang at the other end regulated weights. You are ready to measure the test when the strand snaps by the weight.

Weigh the broken strand in a fine scale. Now one tola=100 *ratis*. If the reel weighs approximately 18½ *ratis* the yarn is count 1. If the reel weighs less the fraction of 18 *ratis* will be the count of yarn. Thus if the 4 yards weigh 8 *ratis*, since 3 *ratis* is 1/6th of 18, the count is 6. In the absence of fine scales and very small weights, the strands may be more yards, where a waste of yarn is not of much consequence. (Broken yarn may be used for making wicks etc.) The convenient length is 21 yards and its multiples 42, 84. The following table should be memorised:

7000 grains=1 lb=38 8/9 Tolas.
180 grains=1 tola
840 yards yarn=1 lease

Therefore:

$$\frac{7000 \text{ grains}}{\text{Weight of hank of 840 yards (in grains)}} = \text{Count}$$

Or

$$\frac{38\ 8/9 \text{ tolas}}{\text{Weight of hank in tolas}} = \text{Count}$$

Or

$$\frac{\text{Yards} \times 10}{\text{tolas} \times 315} = \text{Count}$$

To arrive at the test remember:

$$\frac{315 \text{ tolas} \times \text{length}}{\text{Count}} = 100 \text{ test}$$

One round=2 lengths

To find the unevenness of a given quantity of yarn made up into strands:

Find the counts of six strands selected anyhow from your hank.

Total the counts and divide by six. You have the average count.

Take the difference between the highest and the lowest counts.

Then

$$\frac{\text{The difference} \times 100}{\text{the average}} = \text{unevenness p. c.}$$

Deduct the unevenness percentage from 100 and you have the percentage of evenness.

Thus if six strands show respectively 18, 18, 15, 20, 22 and 17 counts, the total is 108, $\frac{108}{6}=18$.

Now the lowest count is 15 and the highest is 22. The difference is 7.

$$\text{Therefore } \frac{7 \times 100}{18} = 39 \text{ nearly unevenness.}$$

Therefore 100 — 39=61 evenness.

M. K. G.

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# Young India

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## Is this Humanity?

*(By M. K. Gandhi)*

The Ahmedabad Humanitarian League has addressed me a letter from which I take the relevant portions:

"The talk of the whole city of Ahmedabad is the destruction of 60 dogs on his mill premises at the instance of Seth.....Many a humanitarian heart is considerably agitated over the incident. When Hinduism forbids the taking of the life of any living being, when it declares it to be a sin, do you think it right to kill rabid dogs for the reason that they would bite human beings and by biting other dogs make them also rabid? Are not the men who actually destroyed the dogs as also the man at whose instance he does so both sinners?

"A deputation of three gentlemen from our Society waited on the Seth on the 28th ultimo. He confessed in the course of the interview, that he had to take the course in question to save human life. He also said: "I myself had no sleep on the night I took that decision. I met Mahatmaji the next morning and ascertained his view in the matter. He said, 'What else could be done?'" Is that a fact? And if so, what does it mean?

We hope you will express your views in the matter and set the whole controversy at rest and prevent humanitarianism from being endangered by the shocks given to it by distinguished men like the Seth. The Ahmedabad Municipality, we have heard, is soon going to have before it a resolution for the castration of stray dogs. Is it proper? Does religion sanction the castration of an animal? We should be thankful if you would give your opinion in this matter also."

Ahmedabad knows the name of the mill-owner, but as *Navajivan* is being read outside Ahmedabad also, I have omitted to mention his name in accordance with my practice to avoid personalities whilst discussing a principle. The question raised by the Humanitarian Society is an intimate one. I had been thinking of discussing the question ever since and even before the incident, but on second thought dropped the idea. But the letter of the Society now compels me, makes it my duty, to enter into a public discussion of the question.

I must say that my relations with the mill-owner have been sweet, and, if I may say so, friendly. He came to me and expressed his distress in having had to order destruction of the dogs, and asked my opinion about it. He also said: "When the Government, the Municipality and the Mahajan all alike failed to guide me I was driven to this course." I gave him the reply that the Society's letter attributes to me.

I have since thought over the matter and feel that my reply was quite proper.

Imperfect, erring, mortals as we are, there is no course open to us but the destruction of rabid dogs. At times we may be faced with the unavoidable duty of killing a man who is found in the act of killing people.

If we persist in keeping stray dogs undisturbed, we shall soon be faced with the duty of either castrating them or killing them. A third alternative is that of having a special *panjrapols* for dogs. But it is out of the question. When we cannot cope with all the stray cattle in the city, the very proposal of having a *panjrapols* for dogs seems to me to be chimerical.

There can be no two opinions on the fact that Hinduism regards killing a living being as sinful. I think all religions are agreed on the principle. There is generally no difficulty in determining a principle. The difficulty comes in when one proceeds to put it into practice. A principle is the expression of a perfection, and as imperfect beings like us cannot practise perfection, we devise every moment limits of its compromise in practice. So Hinduism has laid down that killing for sacrifice is no *himsa* (violence). This is only a half-truth. Violence will be violence for all time, and all violence is sinful. But what is inevitable is not *regarded* as a sin so much so that the science of daily practice has not only declared the inevitable violence involved in killing for sacrifice as permissible but even regarded it as meritorious.

But unavoidable violence cannot be defined. For it changes with time, place, and person. What is regarded as excusable at one time may be inexcusable at another. The violence involved in burning fuel or coal in the depth of winter to keep the body warm may be unavoidable and therefore a duty, for a weak-bodied man, but fire unnecessarily lit in midsummer is clearly violence.

We recognise the duty of killing microbes by the use of disinfectants. It is violence and yet a duty. But why go even as far as that? The air in a dark closed room is full of little microbes, and the introduction of light and air into it by opening it is destruction indeed. But it is ever a duty to use that finest of disinfectants — pure air.

These instances can be multiplied. The principle that applies in the instances cited applies to the matter

of killing rabid dogs. To destroy a rabid dog is to commit the maximum amount of violence. A recluse, who is living in a forest and is compassion incarnate, may not destroy a rabid dog. For in his compassion he has the virtue of making it whole. But a city dweller who is responsible for the protection of lives under his care and who does not possess the virtues of the recluse, but is capable of destroying a rabid dog, is faced with a conflict of duties. If he kills the dog he commits a sin. If he does not kill it, he commits a graver sin. So he prefers to commit the lesser one and save himself from the graver.

I believe myself to be saturated with *ahimsa*—Non-Violence. *Ahimsa* and Truth are as my two lungs. I cannot live without them. But I see every moment with more and more clearness, the immense power of *ahimsa* and the littleness of man. Even the forest-dweller cannot be entirely free from violence, in spite of his limitless compassion. With every breath he commits a certain amount of violence. The body itself is a house of slaughter, and therefore *Moksha* and Eternal Bliss cannot be perfect deliverance from the body, and the above all pleasure, save the joy of *Moksha*, is evanescent, imperfect.

That being the case, we have to drink, in daily life, many a bitter draught of violence.

It is therefore a thousand pities that the question of stray dogs, etc. assumes such a monstrous proportion in this sacred land of *ahimsa*. It is my firm conviction that we are propagating *himsa* in the name of *ahimsa* owing to our deep ignorance of the great principle. It may be a sin to destroy rabid dogs and such others as are liable to catch rabies. But we are responsible, the Mahajan is responsible, for this state of things. The Mahajan may not allow the dogs to stray. It is a sin, it should be a sin, to feed stray dogs, and we should save numerous dogs if we had legislation making every stray dog liable to be shot. Even if those who feed stray dogs consented to pay a penalty for their misdirected compassion we should be free from the curse of stray dogs.

Humanity is a noble attribute of the soul. It is not ashamed with saving a few fish or a few dogs. Such saving may even be sinful. If I have a swarm of ants in my house the man who proceeds to feed them will be guilty of a sin. For God has provided their grain for the ants, but the man who feeds them might destroy me and my family. The Mahajan may feel itself safe and believe that it has saved their lives by dumping dogs over my field, but it will have committed the greater sin of putting my life in danger. Harmlessness is impossible without thought, discrimination, charity, fearlessness, humility and clear vision. It is no easy thing to walk on the sharp sword-edge of *ahimsa* in this world which is so full of *himsa*. Wealth does not help; sages in the enemy of *ahimsa*; and pride is a monster that swallows it up. In this strait and narrow observance of this religion of *ahimsa* one has often to know so-called *himsa* as the truest form of *ahimsa*.

Things in this world are not what they seem and do not seem as they really are. Or if they are seen as they are, they so appear only to a few who have perfected themselves after ages of penance. But once has yet been able to describe the reality, and no one can.

(Translated from *Navajivan* by M. D.)

# Tough Question

(*By M. K. Gandhi*)

A fair friend who has some faith in my wisdom and sincerity asks some knotty questions which I would fain avoid for fear of raising an indignant controversy on the part of some husbands jealous of their rights. But jealous husbands would scarce me, for they know that I happen to be one myself having led a fairly happy married life for the past forty years in spite of one social jess.

The first question is apposite and timely. (The original is in Marathi. I have given a free rendering.)

Can a man or woman attain self realisation by mere recitation of *Ramanama* and without taking part in national service? I ask this question because some of my sisters say that they do not need to do anything beyond attending to family requirements and occasionally showing kindness to the poor.

This question has puzzled not only women but many men and has taxed me to the utmost. I know that there is a school of philosophy which teaches complete inaction and futility of all effort. I have not been able to appreciate that teaching, unless in order to secure verbal agreement. I were to put my own interpretation on it. In my humble opinion effort is necessary for one's own growth. It has to be irrespective of results. *Ramanama* or some equivalent is necessary not for the sake of repetition but for the sake of purification, as an aid to effort, for direct guidance from above. It is therefore never a substitute for effort. It is meant for intensifying and guiding it in proper channel. If all effort is vain, why family cares or an occasional help to the poor? In this very effort is contained the germ of national service. And national service, to me, means service of humanity, even as disinterested service of the family means the same thing. Disinterested service of the family necessarily leads one to national service. *Ramanama* gives one detachment and ballast and never throws one off one's balance at critical moments. Self-realisation I hold to be impossible without service of and identification with the poorest.

The second question is:

In Hindoism devotion of wife to her husband and her complete merger in him is the highest aim, never mind whether the husband is a fiend or an embodiment of love. If this be the correct conduct for a wife, may she in the teeth of opposition by her husband undertake national service? Or must she only go so far as the husband will permit her to go?

My ideal of a wife is Sita and of a husband Rama. But Sita was no slave of Rama. Or each was slave of the other. Rama is ever considerate to Sita. Where there is true love, the question asked does not occur. Where there is no true love the bond has never existed. But the Hindu household of today is a conundrum. Husbands and wives when they are married know nothing of one another. Religious sanction fortified by custom and the cross flow of the lives of the married people keep the peace in the vast majority of Hindu households. But when either wife or husband holds views out of the ordinary, there is danger of jars. In the case of the husband he has no scruples. He does not consider himself under any obligation to consult his

partner's wishes. He regards his wife as his property. And the poor wife who believes in the husband's claim often oppresses herself. I think there is a way out Mirabai has showed the way The wife has a perfect right to take her own course and meekly brave the consequences when she knows herself to be in the right and when her resistance is for a nobler purpose.

The third question is:

If a husband is, say, a meat-eater and the wife considers meat-eating as evil, may she follow her own bent? May she even try by all loving ways to wean her husband from meat-eating or the like? Or is she bound to cook meat for her husband or worse still, is she bound to eat it, if the husband requires her? If you say that the wife may take her own course, how can a joint household be run when the one accepts and the other rebels?

This question is partly answered in the answer to the second A wife is not bound to be an accomplice in her husband's crimes. And when she holds anything to be wrong she must dare to do the right But seeing that the wife's function is to manage the household and thus to cook, as the husband is to earn for the family, she is bound to cook meat for the family if both have been meat-eaters before If on the other hand, in a vegetarian family, the husband becomes a meat-eater and seeks to compel the wife to cook for him, the wife is in no way bound to cook what offends her sense of right. The peace of a household is a most desirable thing But it cannot be an end in itself For me, the married state is as much a state of discipline as any other Life is duty, a probation. Married life is intended to promote mutual good both here and hereafter. It is meant also to serve humanity. When one partner breaks the law of discipline, the right course to the other of breaking the bond The breach here is moral and not physical. It precludes divorce. The wife or the husband separates but to serve the end for which they had united. Hindus regards each as absolute equal of the other No doubt a different practice has grown up as one knows since when But as have many other evils crept into it This however I do know that Hinduism leaves the individual absolutely free to do what he or she likes for the sake of self-realisation for which and which alone he or she is born

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### Knotty problems of Non-violence

The destruction of certain dogs by a mill-owner when some of them were suffering from hydrophobia and when there was danger of the employees being bitten any moment has angered some members of the very influential Jain community of Ahmedabad Having many friends among them and being regarded by many as an authority in matters of *ahimsa* (non-violence), I have been helplessly and reluctantly drawn into the controversy. As the matter has gone beyond the mere Gujarati-speaking public of Ahmedabad, I am presenting the readers of *Young India* with a translation of the series of articles I am devoting to the subject covering as far as possible the whole wide field of *ahimsa*. I have no doubt that many readers of *Young India* who are interested in the theory and evolution of non-violence will welcome the translation of the series

M K G.

### Castrating Bullocks

There is a curious contradiction in our lives which is responsible to a very large extent for the present deplorable condition of the cow in the country People believe it to be a sin to castrate an ox dropped by their own cows, and yet have no compunction whatever in purchasing and using on their farms bullocks which have been castrated by professional cattle breeders Thus in as it is a meat-eater should say that he was not guilty of slaughter as he himself did not carry it out and purchased ready meat from the market Animals are slaughtered, because there is a demand for meat, chrome leather etc, and the slaughter would cease if the demand ceased to exist The largest share, therefore, of the sin attaching to slaughter is incurred by the consumers of meat, chrome leather, etc In the same way, breeders castrate bullocks because there is a demand for castrated stock, and castration would cease if the demand ceased. Therefore the sin in castration is chiefly incurred by the purchasers of castrated stock, even if they delude themselves with the idea that they have nothing to do with it.

A straightforward man will therefore take one or the other of two courses If he believes castration to be a sin and will not be party to it, he will use uncastrated stock on his farm. If he thinks that castration is no evil but a necessary evil, he will not entertain false scruples about castrating calves at his own place If the cow is in a bad way to day, it is largely due to these false scruples of the peasant class and others Cultivators will use castrated stock on their farms and will not castrate home-bred calves. The result is that instead of breeding their bullocks cheaply at their own places, they are obliged to purchase them at exorbitant prices They have become a very costly keeping, and in some parts of the country things have come to such a pass that as almost all the villagers keep bullocks, if one of them keeps a cow the village outward refuses to tend her, tending cows being more difficult than tending bullocks

But whether a man uses uncastrated or castrated stock he should breed them by keeping a cow at his own place. If he does not keep a cow, he has to keep a buffalo for milk and to purchase bullocks at high prices This involves a duplication of expenses as well as of sin. It is obvious that if a man keeps a cow at his own place, she will give him a pair of bullocks every four years, and thus he will have them extremely cheap On the other hand if he keeps a buffalo, he will incur the sin of doing away with its male progeny as well as the sin of not keeping a cow. For today he who is not for the cow is against the cow.

V. G. D.

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# Young India

## Stand for Non-Violence

*(By M. K. Gandhi)*

A friend sends me the following cutting from the New York *Nation*:

"Some time ago (either in the latter part of 1924, or early in 1925) a band of twenty-five American missionaries in China addressed the following appeal to the American Minister at Pekin:

"'The undersigned American missionaries are in China as messengers of the gospel of brotherhood and peace. Our task is to lead men and women into a new life in Christ, which promotes brotherhood and takes away all occasions of war. We, therefore, express our earnest desire that no force of military pressure, especially no foreign military force, be exerted to protect us or our property, and that in the event of our capture by lawless persons or our death at their hands, no money be paid for our release, no punitive expedition be sent out, and no indemnities be exacted. We take this stand believing that the way to establish righteousness and peace is through bringing the spirit of personal goodwill to bear on all persons under all circumstances, even through suffering wrong without retaliation.'

"The American Legation, however, replied that this petition was inconsistent with the necessity that exists for safeguarding Americans in China, and that therefore, no exception could or would be made in the procedure in case of emergencies with regard to the signers of the petition."

This is one of those instances in which two apparently contradictory positions are right at the same time. For the brave missionaries there was no other attitude possible though nowadays very few adopt it. Was it not about China that a missionary deputation some thirty years ago waited on the late Lord Salisbury and asked the protection of the British gunboats for carrying their message to the unwilling Chinese? Then the late noble Marquis had to tell the missionaries that if they sought the protection of the British arms, they must submit to international obligations and curb their missionary ardour. He reminded them that the Christians of old if they penetrated the remotest regions of the earth, they expected no protection save from God and put their lives in constant danger. In the case quoted by the New York *Nation*, the missionaries according to the report have reverted to the ancient practice.

The American Government, however, so long as it retains its present character, can only give the answer they are reported to have given. That the answer betrays the evil of the modern system is another matter. The American prestige depends not upon its moral strength but upon force. But why should the whole armed force of America be mobilised for the so-called vindication of its honour or name? What harm can accrue to the honour of America if twenty-five missionaries choose to go to China unarmed for the sake of delivering their message and get killed in the act? Probably it would be the best thing for their mission. The American Government by its interference could only interrupt the full working of the law of suffering. But self-restraint of America would mean a complete change of outlook. Today defence of citizenship is a defence of national commerce, i. e. exploitation. That exploitation presupposes the use of force for imposing commerce upon an unwilling people. Nations have in a sense therefore almost become gangs of robbers, whereas they should be a peaceful combination of men and women united for the common good of mankind. In the latter case, their strength will lie not in their skill in the use of gunpowder, but in the possession of superior moral fibre. The action of the twenty-five missionaries is a dim shadow of reconstructed society or even reconstructed nations. I do not know whether they carried out their principle into practice in every department of life. I need hardly point out that in spite of the threat of the American Government to protect them against themselves, they could maintain, indeed even frustrate, any effort at retaliation. But that means complete self-effacement. And if one is to combat the fetish of force, it will only be by means totally different from those in vogue among the pure worshippers of brute force.

It must not be forgotten that after all there is a philosophy behind the modern worship of brute force with a history to back it. The microscopic communistic minority has indeed nothing to fear from it, if only it has immovable faith behind it. But faith in the possibility of holding together society with a brute force seems somehow to be lacking. Yet if one person can put himself against the whole world, why cannot two or more do likewise together? I know the answer that has been given. Time alone can show the possibilities of the revolution that is silently creeping upon us. Speculation is waste of effort where action is already afoot. Those who have faith will join the initial effort in which demonstrable results cannot be shown.

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### Economics of Khaddar

At the instance of a friend, I had brief notes prepared on khaddar economics. The notes ran out into many sheets and involved a fair amount of labour. But they were too comprehensive for the purpose intended. They were therefore recast and condensed and almost rewritten. Thus two helpers have laboured at these notes. They present in a connected and readable form the economics of Khaddar and appeal to a wider public than the notes if only presented to a friend would reach. They are therefore being published in three instalments in these columns. The first appears this week. The readers of *Young India* may not find anything new in them but they will find the scattered arguments compressed in a series of connected chapters and within a small compass.

### Khadi Statistics

I hope the Khadi workers have been carefully following the digest of Khadi statistics I have been publishing from time to time. They are a valuable record and give us an indication of the progress and possibilities of Khadi that nothing else can. I do hope that those who have not yet sent them will kindly furnish the information at the earliest opportunity.

M. K. G.

# The Story of My Experiments with Truth — Part II

*(By M. K. Gandhi)*

## Chapter XXIII

### As a householder

To set up a household was no new experience for me. But the establishment to Natal was different from the ones that I had in Bombay and London. This time part of the expense was solely for the sake of prestige. I thought it necessary to have a household in keeping with my position as an Indian barrister in Natal and as a representative. So I took a nice little house in a prominent locality. It was also suitably furnished. Food was simple, but as I used to invite English friends and Indian co-workers the housekeeping bills were always fairly high.

A good servant is essential to every household. But I have never known how to keep any one as a servant.

I had a friend as companion and help, and a cook who had become a member of the family. I also had office clerks boarding and lodging with me.

I think I had a fair amount of success in this experiment but it was not without its moiety of the bitter experiences of life.

The companion was very clever and, I thought, faithful to me. But in this I was deceived. He became jealous of an office clerk who was staying with me, and wove such a tangled web that I suspected the clerk. Now this clerical friend had a temper of his own. Immediately he saw that he had been the object of my suspicion, he left both the house and the office. I was pained. I felt that perhaps I had been unjust to him, and my conscience always stung me.

In the meanwhile, the cook needed a few days leave as for some other cause I cannot remember, was away. It was necessary to procure another, during his absence. Of this man I learnt later that he was a perfect scamp. But for me he proved a godsend. Within two or three days of his arrival he discovered certain irregular things that were going on under my roof without my knowledge, and he made up his mind to warn me. I had the reputation for being a credulous but straight man. The discovery was to him therefore all the more shocking. Every day at one o'clock I used to go home from office for lunch. At about twelve o clock one day the cook came panting to the office and said, 'Please come home at once. There is a surprise for you.'

'Now, what is this?' I asked. 'You must tell me what it is. How can I leave the office at this hour to go and see it?'

'You will regret it, if you don't come. That is all I can say.'

I felt no appeal in his persistence. I went home accompanied by a clerk and the cook who walked ahead of us. He took me straight to the upper floor, pointed at my companion's room, and said, 'Open this door and see for yourself.'

I saw it all. I knocked at the door. No reply! I knocked heavily so as to make the very walls shake. The door was opened. I saw a prostitute inside. I asked her to leave the house, never to return.

To the companion I said, 'From this moment I cease to have anything to do with you. I have been thoroughly deceived and have made a fool of myself. That is how you have repaid my trust in you?'

Instead of coming to his senses, he threatened to expose me.

'I have nothing to conceal,' said I. 'Expose whatever I may have done. But you must leave me this moment.'

This made him worse. There was no help for it. So I said to the clerk standing downstairs, 'Please go and inform the Police Superintendent with my compliments, that a person living with me has misbehaved himself. I do not want to keep him in my house but he refuses to leave. I shall be much obliged if he can send me help.'

This showed him that I was in earnest. His guilt unnerved him. He apologized to me, entreated me not to inform the police and agreed to leave the house immediately, which he did.

The incident came as a timely warning in my life. Only now could I see clearly how thoroughly I had been beguiled by this evil genius. In harbouring him I had chosen a bad means for a good end. I had expected to 'gather figs of thistles'. I had known that the companion was a bad character, and yet I believed in his faithfulness to me. In the attempt to reform him I was near ruining myself. I had disregarded the warnings of kind friends. Infatuation had completely blinded me.

But for the new cook I should never have discovered the truth and being under influence of the companion, I should probably have been unable to lead the life of detachment that I then began. I should always have been wasting time on him. He had the power to keep me in the dark and to mislead me.

But God came to the rescue as before. My intentions were pure, and so I was saved in spite of my mistakes, and this early experience thoroughly forewarned me for the future.

The cook had been almost a messenger sent from Heaven. He did not know seeking and as a cook he could not have remained at my place. But no one else could have opened my eyes. This was not the first time, as I subsequently learnt, that the woman had been brought into my house. She had come often before, but no one had the courage of this cook. For every one knew how blindly I trusted the companion. The cook had, as it were, been sent to me just to do this service for he begged leave of me that very moment.

'I cannot stay in your house,' he said. 'You are so easily misled. This is no place for me.'

I let him go.

I now discovered that the man who had poisoned my ears against the clerk was no other than the companion. I tried very hard to make amends to the clerk for the injustice I had done him. It has however, been my eternal regret that I could never satisfy him fully. However you may repair it, a rift is a rift.

*(Translated from Navajivan by M. D.)*

# Charkha as the Only Cottage Industry

## I

In order to understand properly what the Charkha movement means, one must first have a clear idea of all that it does not mean. For instance handspinning does not,—it is not intended that it should,—compete with, in order to displace, any existing type of industry, it does not aim at withdrawing a single able bodied person, who can otherwise find a more remunerative occupation, from his work. To compare, therefore, the remuneration that handspinning offers with the earnings offered by any other occupation, to measure its economic value in terms of returns and dividends can only serve to mislead. In a word, handspinning does not claim to satisfy the economics of "getting rich". The sole claim advanced on its behalf is that it alone offers an immediate, practicable, and permanent solution of that problem of problems that confronts India, viz. the enforced idleness for nearly six months in the year of an overwhelming majority of India's population, owing to lack of a suitable supplementary occupation to agriculture and the chronic starvation of the masses that results therefrom. There would be no place for the spinning wheel in the national life of India, comparatively small as the remuneration that can be derived from it is, if these two factors were not there. A proper appraisement of the economic value of the Charkha would therefore involve a consideration of the almost unmatchable poverty of the Indian masses, and partly of its causes, inasmuch as the remedy is to be sought in the removal of the causes.

The gradual extinction of all of India's principal indigenous industries, without any new ones arising to take their place; the steadily growing rarefaction of the country, the deterioration of the existing stock of cattle; scarcities and famines following in quick succession — "one year's failure of rain producing an acute famine where three years of deficient rainfall were necessary to bring about a famine"*, the progressive pauperisation of the agriculturist, rendering him incapable of making any improvement in the little bits of his minutely subdivided holding which are in their turn unfit for the application of new implements and improved methods of agriculture; the control over agriculture of the money-lending agencies driving the agriculturist to concentrate on cotton and aggravating the evil of high prices of foodstuffs; all these and many other factors have combined to make poverty and unemployment the stupendous problem of to day. The middlemen of the town and city, dumping manufactured cloth from Lancashire into the villages deprived of their life-giving handicrafts, and the mills which the example of the West has taught us to erect on the ruin of the handicrafts have rendered the solution of that problem more acute by entangling it with the new one of excessively unequal distribution of wealth.

There are Dr. Buchanan's and Montgomery Martin's surveys of Northern India during the first quarter of the nineteenth century to bear eloquent testimony to the villages and towns teeming with plenty, to the vast voluntary organisation that was at work in every town and village, keeping millions of spinners, tens of thousands of weavers, and thousands of dyers, bleachers, carpenters, smiths and smaller handicraftsmen busy throughout the districts, all the year round, and bringing millions of rupees and distributing them equably in Bihar, Bengal, U. P. and Mysore. If official testimony were needed for the contrast the picture of the present day India bears to that of those days, enough is to be had in the Census Reports. Look at the average size of an agricultural holding in the various provinces:

*The average size of a holding in the various provinces.*

| Province | Size of a holding (in acres) | Province | Size of a holding (in acres) |
|---|---|---|---|
| Assam | 2.86 | C. P. and Berar | 5.48 |
| Bengal | 3.12 | Madras | 4.61 |
| Bihar & Orissa | 3.09 | N. W. F. Province | 11.22 |
| Bombay | 12.15 | Punjab | 9.18 |
| Burma | 5.55 | U. P. | 2.51 |

(*Census Report for 1921—Vol I*).

It is on these impoverished holdings that 72 per cent. of the population is supposed to subsist. Thus, says the Census Report, "unless to the full neither the energy of the worker nor the productivity of the soil." Mr. Thompson, the Census Commissioner for Bengal says: "The number of actual workers in cultivation . . . in British Bengal is 11,060,629. This means 2.215 acres per worker. It is in such figures as these that the explanation of the poverty of the cultivator lies. The cultivation of less than 2½ acres of land cannot employ a man for more than a comparatively small number of days in the year. The cultivator works fairly hard for a few days when he ploughs his land and puts down his crops and again when he harvests them, but for most of the year he has little or nothing to do." "The acreage per worker," says the same writer, "is very much larger in all the great wheat-producing countries of the world." Mr. Edye (U. P. Census) describes the agriculture of the Province as involving "very hard work for certain short periods . . . and almost complete inactivity for the rest of the year . . . These periods of inactivity are spent in idleness." Thus Mr. Houghton (C. P. Census): "The Kharif crop which is raised at the end of the rains is the only crop of importance that is grown, and when this crop is gathered there is a scarcity of employment until shortly before the break of the next monsoon." Mr Calvert, in his book *The Wealth and Welfare of the Punjab*, estimates "that the work done by the average cultivator in the Punjab does not represent more than about 150 days' full labour for 12 months." When this is the state of things in a Province where the average size of a holding is comparatively very large (9.18 acres), and where the percentage of irrigated area (which keeps the agriculturist better employed than dry areas) is the second highest in India, the state of other provinces can well be imagined.

It is thus clear that all these officials are unanimous on the point that the whole of the agricultural population remains without work for at least half of the year, and one or two have made pointed reference to that fact as the sole cause of the poverty of the agriculturist. When even in Lancashire with an acreage of 21 per peasant it is thought that "it would be a great boon if in bad weather and winter the agriculturists had something to do in their homes of a remunerative character as in days past",* and in Italy with an important textile

* Digby

* Green—*Rural Industries of England*

trade of its own, "the peasant women of almost every district where mulberry trees can be grown are fully occupied with spinning"; the importance of a subsidiary cottage industry associated with agriculture in a country of the vast magnitude of India should need no argument.

But what exactly that subsidiary industry should be has been the subject of much argument—ever since, and only since, the inception of the Charkha movement, so let us hope even the critics of the Charkha will recognise. Let us hope that they will recognise that it was the Charkha that first set them attacking. Once they recognise it, one might humbly submit to them the fact that the Charkha is no new invention like *e. g.*, Ford's motor-car; it is a re-discovery, like the discovery of its own mother by a strayed child. The critics must not forget that the child here is a vast multitude of people, the most conservative in the world, and scattered over a continent nineteen hundred miles long and fifteen hundred miles broad, and the mother the handicraft that gave them all warmth and sustenance.

Once this fact is understood, no one will seriously press the claims of any other industry. Industries there are enough and to spare. Why not try dairying? Well, India is not Denmark which easily possesses 40 % of the butter trade of England. In 1900 Denmark received 2 million pounds from England for butter and 3 million for bacon, the raising of pigs being an important adjunct of the dairy industry. But India cannot find a bigger India to export its dairy products. And no one will ask the India of Hindus and Mussalmans to engage in the bacon-curing industry. Poultry-rearing and bee-keeping may also be dismissed on the same score, if not on the ground of their novelty and their necessitating technical skill. India cannot today develop her agriculture and increase the one acre per inhabitant that it has to day, for India is not Ireland which has its wonderful Department of Agriculture organising numerous colleges and placing numerous experts at the disposal of County Councils. Nor will any one suggest that the vast mass of people can take up sock-knitting, or cane-work, or basket-making. These do not and cannot command the ready and permanent market that yarn always does. Even today in parts of Bengal and Madras the old tradition of yarn markets continues. Why not have a jute-mill in the jute areas of Bengal, suggests a Bengal Civilian, with uncommon humour. Possibly he is wondering why none of his brother Civilians has suggested the establishment of more cotton mills in cotton areas. He forgets the jute mills employ today not more than 200 000 labourers, impoverish the jute grower and fatten a few capitalists and middlemen. After 70 years of cotton industry and having some 50 crores of capital the cotton magnates* claim to have given their daily bread only to nearly 1½ million souls representing the families of 370,000 millhands employed by them, and a handful of clerks and superior staff.

But, it is objected, spinning affords only a miserable pittance and is thus an uneconomic waste. It is forgotten that spinning has never been put forward as a principal occupation. It is offered to those who would otherwise waste their time in idleness. Whether ten annas per day, or let us say an anna per day, or Rs 24 yearly is a miserable pittance, is a matter that can be judged by one who has seen the 'chill penury' of the masses with his own eyes. This is no place to discuss the income per head in India. The Indian Economic Enquiry Committee cited estimates of as low than 15 authorities taken at different times. Ever since Dadabhai Naoroji started the chase of that golden hind a number of others have panted it, no one yet being recognised as having captured it. But assuming even what appears to be an estimate farthest wide of the mark as the correct one, viz., that of Rs. 116 by Mr. Findlay Shirras, one may like to know if Rs 24 is not a substantial addition to that income!

Whereas handlooming presents the following special features which render it pre-eminently suitable as a remedy for India's present economic distress:

1 It is immediately practicable, because

(a) It does not require any capital or costly implements to put it into operation. Both the raw material and the implements for working it can be cheaply and locally obtained.

(b) It does not require any higher degree of skill or intelligence than the ignorant and poverty-stricken masses of India possess.

(c) It requires so little physical exertion that even little children and old men can practise it and so contribute their mite to the family fund.

(d) It does not require the ground to be prepared for its introduction afresh as the spinning tradition is still alive among the people.

2 It is universal and permanent, as next to food yarn alone can be sure of *always* commanding an unlimited and ready market at the very doorsteps of the worker, and thus ensures a steady regular income to the impoverished agriculturist.

3 It is independent of seasonal conditions and so can be carried on even during famine times.

4 It is not opposed to the religious or social susceptibilities of the people.

5 It provides a most perfect ready means of fighting famine, as we shall see in Section 2.

6 It is the cottage work to the very cottage of the peasant and thus prevents the disintegration of the family under economic distress.

7 It alone can restore some of the benefits of the village communities of India now ruthlessly ruined.

8 It is the backbone as much of the hand—*weaver* as of the agriculturist, as it alone can provide a permanent and stable base for the hand-loom industry which at present is supporting from 8 to 10 million people and supplies about one-third of the clothing requirements of India.

9. Its revival would give a fillip to a host of cognate and allied village occupations and thus rescue the villages from the state of decay into which they have fallen.

10 It alone can insure the equitable distribution of wealth among the millions of inhabitants of India.

11 It alone effectively solves the problem of unemployment, not only the partial unemployment of the agriculturist, but of the educated youth aimlessly wandering in search of occupation. The very magnitude of the task requires the marshalling of all the intellectual forces of the country to guide and direct the movement.

What it has actually achieved and promises to achieve must be considered in a separate section.

*Bombay Mill-owners' statement to the Tariff Board.

# Notes

### The Indian Delegation

I have already expressed my opinion about Sir Mahomed Habibulla's deputation. It is a carefully made choice. I am glad to find that it has been blessed by the public. The question of the status of Indians overseas is perhaps the one question on which all parties are united. Hindus, Mussulmans, Christians, Parsis etc, speak with one voice. European opinion coincides with the Indian. The Government backs public opinion. All this unity is needed if the cause of justice is to be vindicated. This remarkable unanimity of opinion cannot but react upon South African opinion.

But this unity need not be confined to the question of the status of Indians abroad. Is it too much to wish to extend it to other equally natural and pure causes? Or is unity possible only on questions remote in space from the actors? True unity comes of itself. No attempt had to be made for achieving unity of opinion on the South African question. All instinctively thought alike. Unity on other matters will also come instinctively, when its time has come. I am optimistic enough to think that it is coming sooner than many of us suspect or imagine.

But let us return to the deputation. The settlers in South Africa have in Mr. C. F. Andrews a link between the deputation and themselves as also between the Union Government and themselves. Let them make the most of the opportunity that has presented itself to them. They must unite all their forces. The best workers among them should collect all the material and place it at Mr. Andrews' disposal. They should understand the limits of the deputation and they must be as firm in their presentation of their claim as one expects them to be moderate. Moderation, firmness and unity combined with absolute adherence to truth should make victory easily possible.

### Congress Exhibition

Exhibitions used formerly to be a feature of the National Congress. They had then ceased to be. The fashion was revived in Ahmedabad and has been since continued with progressive improvement. The central feature of these exhibitions has been Khaddar with all the hand-processes through which cotton passes before it comes out as Khaddar. The feature of these exhibitions has been the inclusion of only those things which have been manufactured in India from start to finish. They have therefore excluded so-called Swadeshi matches or harmoniums whose every part was imported from outside. They have also excluded all mill-spun yarn and mill-woven cloth. These exhibitions are meant for the encouragement of those things which are neglected and which deserve encouragement. No one will hold an exhibition for showing faggots of wood which every one knows and sees. But there would be an exhibition of wood that possessed extraordinary virtue which needed to be brought to the notice of the people. Faggots of ordinary wood would be excluded not out of any jealousy of those but because attention would be divided between extraordinary wood needing advertisement and protection and the wood that had no such need. I was therefore surprised when a correspondent drew my attention to the Assam Exhibition Committee having included in the exhibits cotton fabrics woven on power-looms and out of mill-spun yarn. The description of the items does not exclude even foreign cloth or yarn. I telegraphed to the Committee. The reader will be glad to know that the Committee promptly replied to the effect that the inclusion of mill-spun yarn etc. was due to a mistake and that it was being immediately corrected. I congratulate the Committee upon its admission and readiness to correct the error. I may state that the description of other goods too is so loose and wide as to include almost every conceivable thing. If these Congress exhibitions are to be an education to the people, as encouragement to struggling home industries and a demonstration of the possibilities of Khaddar, the limits that the previous exhibitions have observed should be rigidly adhered to.

M. K. G.

### Spinning and Salvation

The association of the ideas of spinning and salvation is only of yesterday's date, as it has arisen from Gandhiji's assertion that he hopes to attain salvation by spinning himself and getting others to spin likewise. The writer was therefore agreeably surprised to find from a Gujarati book on Jainism (सिद्धान्तसार published at Khambhat, page 61) that yarn is one of the fourteen objects which a person about to reach *Moksha* may see in his dream!

चौदे स्वप्ने पंचरंगी सूतर जोवेतो थको जागे तो ते ज भवे मोक्षे जाय।

That is to say, One, who imagines himself in a dream to be opening yarn of any of the five colours and wakes up while so doing, achieves salvation that very birth! Other dreams, as many well be expected, have grand subjects such as riding horses and elephants, mounting heaps of rubies and pearls and precious stones, carrying pots of *Ghee* and honey on the head, entering a lake full of lotuses, swimming in the ocean, boarding a celestial ship, etc. The fact, that yarn figures in such a goodly company, shows what a spacious part the spinning wheel played in ancient times in our national economy.

The writer requested his friend Pandit Beharidas to hunt up the Prakrit original of the above, which he was good enough to do. The following is from the very ancient *Bhagvati Sutra* of the Jains (शतक १६, उद्देश ६, स्वप्नाधिकार, सूत्र ५८०):

हत्थी वा पुरिसे वा सुविणंते एगं महं किण्हसुत्तगं वा जाव सुक्किलसुत्तगं वा पासमाणे पासति उग्गोवेमाणे उग्गोवेइ उग्गोवितमिति अप्पाणं मन्नति तक्खणमेव बुज्झति तेणेव भवग्गहणेण सिज्झति जाव सव्वदुक्खाणमंतं करेति।

(जो वा पुरुषो वा स्वप्नान्ते एकं महद् कृष्णसूत्रकं वा यावत् शुक्लसूत्रकं वा पश्यन् पश्यति उद्गोपयन् उद्गोपयितमिति आत्मानं मन्यते तत्क्षणमेव बुध्यते तेनैव भवग्रहणेन सिध्यति यावत् सर्वदुःखानामन्तं करोति।)

V. G. Desai

### To Subscribers

The journal will be commenced or renewed *only after the amount of the V. P. P. is realised at our office*, the usual time taken up in this after its acceptance by the subscriber being 10 days. No complaints should therefore be made in respect of non receipt of the journal until after 2 weeks of the date of acceptance. *Manager, Y. I.*

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# Young India

A Weekly Journal Edited by M. K. Gandhi

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## Is this Humanity?

*(By M. K. Gandhi)*

### II

When I wrote the article on this subject I knew that I was adding one more to my already heavy burden of troubles But it could not be helped.

Angry letters are now pouring in. At an hour when after a hard day's work I was about to retire to bed, three friends invaded me, infringed the religion of *ahimsa* in the name of humanity, and engaged me in a discussion on it. They had come in the name of humanity How could I refuse to see them?

So I met them One of them I saw, betrayed anger, bitterness and arrogance He did not seem to me to have come with a view to getting his doubts solved. He had come rather to correct me, Everyone has a right to do so, but whoever undertakes such a mission must know my position This friend had taken no trouble to understand my position But he was not to blame for it. This impatience which is but a symptom of violence is to be found everywhere. The violence in this case was painful to me as it was betrayed by an advocate of non-violence.

He claimed to be a Jain. I have made a fair study of Jainism This visitor's *ahimsa* was a distortion of the reality as I have known it in Jainism But the Jains have no monopoly of *ahimsa* It is not the exclusive peculiarity of any religion Every religion is based on *ahimsa*, its application is different in different religions.

I do not think that the Jains of today practise *ahimsa* in any better way than others. I can say this, because of my acquaintance with Jains, which is so old that many take me to be a Jain. Mahavir was an incarnation of compassion, of *ahimsa*. How I wish his votaries were votaries also of his *ahimsa*

Protection of little creatures is indeed an essential part of *ahimsa*, but it does not exhaust itself with it. *Ahimsa* begins with it Besides protection may not always mean mere refraining from killing Torture or participation, direct or indirect, in the unnecessary multiplication of those that must die, is *himsa*

The multiplication of dogs is unnecessary. A roving dog without an owner is a danger to society and a source of them is a menace to its very existence.

If we want to keep dogs in towns or villages in a decent manner, no dog should be suffered to wander There should be no stray dogs even as we have no stray cattle. Humanitarian societies should find a religious solution of such questions.

But can we take individual charge of these roving dogs? And if we cannot, can we have a *panjrapol* for them? If both these things are impossible, there seems to me to be no alternative except to kill them.

Connivance or putting up with the *status quo* is no *ahimsa*, there is no thought or discrimination in it. Dogs will be killed whoever they are a menace to society I regard this as unavoidable in the life of a householder To wait until they get rabid is not to be merciful to them. We can imagine what the dogs would wish if a meeting could be called of them, from what we would wish under the same circumstances We will not choose to live anyhow. That many of us do so is no credit to us A meeting of wise men will never resolve that men may treat one another as they treat rabid or stray dogs What shall we expect of them if there were to be some beings lording it over us as we do over dogs? Would we not rather prefer to be killed than to be treated as dogs? We offend against dogs as a class by suffering them to stray and live on crumbs or leavings from our plates that we throw at them, and we injure our neighbours also by doing so

I admit that there is the duty of suffering dogs to live even at the cost of one's life But that religion is not for the householder who desires to live, who procreates, who would protect society The householder can but practise the middle path of taking care of a few dogs

Our domestics of today are the wild animals of yesterday The buffalo is a domestic only in India It is a sin to domesticate wild animals inasmuch as man does so for his selfish purposes. That he has domesticated the cow and the buffalo is not out of mercy for them, it is for his own use He therefore does not allow a cow or a buffalo to stray The same duty is incumbent regarding dogs. I am therefore strongly of opinion that if we would practise the religion of humanity, we should have a law making it obligatory on towns who would have dogs, to keep them under guard, and not allow them to stray, and making all the stray dogs liable to be destroyed after a certain date.

If the Mahajan has really any mercy for the dogs, it should take possession of all the stray dogs and distribute them to those who want to keep them It seems to me to be impossible to protect dogs as we can protect the cows.

But there is a regular science of dog-keeping which the people in the West have formulated and perfected. We should learn it from them and devise measures for the solution of our own problem The work cannot be done without patience, wisdom and perseverance.

So much about dogs. But with *ahimsa* in its comprehensive aspect I propose to deal on another occasion

(Translated from Navajivan by M D )

# Notes

## To Journalist friends

Appreciations for articles for journals and magazines in and out of India are daily pouring in upon me. Things have come to such a pass that I must either leave *Young India* and *Navajivan* editing or respectfully refuse to write for other papers. Since I must not, so long as there are enough subscribers and I have energy, give up *Young India* or *Navajivan*, I have been forced to stop writing for other papers. The fact is I have not the ability to write as well on any and every subject. My field is very limited and even on the subjects I am familiar with, I cannot always be original. I have no false notions about the efficacy of my writings. On the contrary I know that often the unwritten word is more forcible and truer than the written or the spoken word. Let the sum of our acts speak. The continuous multiplication of ephemeral literature is growing into a terrible nuisance which I must not assist to increase even if I cannot do anything to stop or regulate it.

## A Warning

Of late many young men have been coming to the Satyagrahashram, without warning and without permission, either to stay for a short time or to be admitted as candidates for membership. Much as the management would like to find room for all who choose to come, who have no visitors or candidate members it is physically impossible even to make the attempt. The Ashram is at present taxed to its utmost capacity and the management has been obliged to put off even friends who had sought previous permission and intended to find their own expenses. It is improper for young men to come without notice and permission. During the past fortnight four such young men have come. And what was more grievous still was that they did not even bring enough to pay their way back. The last was an M. A. who said he came with a view of joining the Ashram, but on the way altered his decision and thought he would stay for a few days and study the Ashram life. He had brought with him no credentials and had not enough money on his person to buy a return ticket. I had to harden my heart and tell him that he could not stay at the Ashram without having obtained previous permission. It is incomprehensible to me that well-educated young man should not know the ordinary courtesies of life and the laws of hospitality. I know that there is an evil reputation about the Ashram. Visitors who have come without notice have sometimes told me that they thought that the Ashram was the one place in India where people could go without permission and find a warm welcome. It is therefore as well for young men to realise that the Ashram cannot live up to any such expectations and that it is but an ordinary human institution striving to reach its ideals and ever failing to do so. The members would be satisfied if it could be ever of them that they had tried their best to realise the ideals they had subscribed to.

## About Fasting

'A Pessimist' writes:

"As a devoted and zealot filer as I am of your paper, I have to draw your attention to the following dictum in its issue of 30-9-26 — 'Fasting can be resorted to only against one's nearest and dearest, and that for his or her good'

"From your previous writings, however, it would appear that there is one important exception to this. Fasting or hunger-striking to prison against humiliating treatment, as in case food is offered in an insulting manner, is also true Satyagraha. I wish you had not lost sight of this while writing to an enquirer on the ethics of 'Satyagraha—True and False'."

If the instance quoted by 'A Pessimist' is an exception I could quote many others. A man may fast for penance, purification and for counteraction of physical health. Mere such instances can perhaps be given. But in the first case, I have pointed out the limits of Satyagraha fasting i. e., when you *seek* to influence people by fasting. The so-called exception is a dissimilar case. There the priest was against the felt humiliation in 'Satyagraha—True and False', emphasis was put on the evil of fasting against a person to make him pay what the fasting person considered was his due and the opponent considered not to be due.

## Hindu and Hinduism

A serious minded man who is a patient and diligent reader of *Young India* writes:

"Replying to the objection of 'An Assistant Executive Engineer' in your issue of 14-10-26 you say,' In a concrete manner he is a *Hindu who believes in God*, immortality of the soul," etc.

"On reading this I am tempted to confront you with your own writing of merely two years ago. In *Young India* of April 24, 1924, P. 136, you wrote: 'If I were asked to define the Hindu creed I should simply say: Search after Truth through non-violent means. *A man may not believe in God and still call himself a Hindu.* Hinduism is a relentless pursuit after Truth.'

The italics in both quotations are mine."

I am surprised that the correspondent does not see the distinction between the two statements. One refers to a Hindu in a concrete manner. Denial of the existence of God is not a characteristic of Hinduism. Millions of Hindus do believe in God. Therefore one may say 'there are Hindus who believe in God etc.' But 'a man may not believe in God and still call himself a Hindu'. In the second case I have attempted an exhaustive definition. In the first case, I have given a fairly general illustration. I therefore see no conflict between the two positions.

## Customs Exactions

A passenger who has recently returned from South Africa asked me if it was not possible to undo the evil of extortions that regularly take place in the Customs Department. Although his luggage contained nothing taxable, he said he had to give a bribe in order to get the clearance in time. I asked him if he would give enough time and trouble to the matter and fine an inquiry. He said he could not do so. This attitude is normal and explains the existence of the extortions which are not only to be found in the customs but also on railways. Whilst it is true that the public must be prepared to suffer temporary inconvenience, if they want redress, it is on to the authorities to prevent as far as it is humanly possible extortions which poor people have to suffer. It will not be a bad thing for some public-spirited young men to submit themselves to these extortions and then report them to the proper quarters. A few such cases will lessen the evil. The only way to the eradication of the evil is no doubt an incorruptible public. So long as there are people who would evade customs duty, so long will there be customs officials who will want their price.

M. K. G.

# The Story of My Experiments with Truth — Part II

(*By M. K. Gandhi*)

## Chapter XXIV

### Homeward

By now I had been three years in South Africa. I had got to know the people and they had got to know me. In 1896 I asked permission to go home for six months, for I saw that I was in for a long stay there. I had established a fairly good practice, and could see that people felt the need of my presence. So I made up my mind to go home, fetch my wife and children, and then return and settle out there. I also saw that if I went home I might be able to do there some public work by educating popular opinion and creating more interest in the Indians in South Africa. The £3 tax was an open sore. There could be no peace until it was abolished.

But who was to take charge of the Congress work and Education Society in my absence? I could think of two men—Adamji Miyakhan and Parsi Rustomji. There were many workers now available from the common civil class. But the foremost among those who could fulfil the duties of the secretary by regular work and who also commanded the regard of the Indian community were these two. The secretary certainly needed a working knowledge of English. I recommended the late Adamji Miyakhan's name to the Congress and it approved of his appointment as a secretary. Experience showed that the choice had been a very happy one. Adamji Miyakhan satisfied all with his perseverance, liberality, amiability and courtesy and proved to every one that the secretary's work did not require a man with a barrister's degree or high English education.

About the middle of 1896 I sailed for home in the *S. S. Pongola* which was bound for Calcutta.

There were very few passengers on board. Among them were two English officers with whom I came in close contact. With one of them I used to play chess for an hour daily. The ship's doctor gave me a Tamil Self Teacher which I began to study. My experience in Natal had shown me that I should require a knowledge of Urdu to get into closer contact with the Mussalmans and of Tamil to get into closer touch with the Madras Indians.

At the request of the English friend who read Urdu with me I found out a good Urdu Munshi from amongst the deck passengers, and our studies progressed famously. The officer had a better memory than I. He would never forget a letter after it had once been explained to him; I often forgot them and found it difficult to decipher Urdu words. I brought more perseverance to bear but could never overtake the officer.

With Tamil I made *four* progress. There was no help available, but the *Tamil Self Teacher* was a well-written book and I did not feel in need of much outside help.

I had hoped to continue these studies even after reaching India, but it was impossible. Most of my reading since 1893 has been done in jail. I did make some progress in Tamil and Urdu, in jails — Tamil in South Africa jails and Urdu in Yerwada Jail. But I never learnt to speak Tamil and the little that I could do by way of reading is now rusting away for want of practice.

I still feel what a handicap this ignorance of Tamil or Telugu has been. The affection that the Dravidians in South Africa showed me has remained with me as a cherished memory. Whenever I see a Tamil or Telugu friend I cannot but recall the faith, perseverance and selfless sacrifice of many of them in South Africa. And they were mostly illiterate, the men no less than the women. The fight in South Africa was for such and it was fought by illiterate soldiers; it was for the poor, and the poor took their full share in it. Ignorance of their vernacular, however, was never a handicap to me in sharing the hearts of these simple and good countrymen. They spoke broken Hindustani or broken English, and we found no difficulty in getting on with our work. But I wished to require their attention by learning Tamil and Telugu in Tamil, as I have said, I made some little progress, but in Telugu, which I tried to learn in India, I did not get beyond the alphabet. I fear now I can never learn these languages and am thereby keeping that the Dravidians will learn Hindustani. The non-English-speaking among them in South Africa do speak Hindi or Hindustani, however inelegantly. It is only the English-speaking ones who will not learn it, as though a knowledge of English were an obstacle to learning our vernaculars!

But I have digressed. Let me finish the narrative of my voyage. I have to introduce to my readers the captain of the *S. S. Pongola*. We had become friends. The good captain was a Plymouth Brother. Our talks were more about spiritual subjects than material. He drew a line between morality and faith. The teaching of the Bible was, to him, child's play. Its beauty lay in its simplicity. Let all, men, women and children, he would say, have faith in Jesus and his sacrifice, and their sins were sure to be redeemed. This friend revived my memory of the Plymouth Brother of Pretoria. The religion that imposed any moral restrictions was, to him, no good. My vegetarian food had been the occasion of the whole of this discussion. Why should I not eat meat, or for that matter, beef? Had not God created all the lower animals for the enjoyment of mankind, as for instance, He had created the vegetable kingdom? These questions inevitably drew us into religious discussion.

We could not convince one another. I was confirmed in my opinion that religion and morality were synonymous. The captain had no doubt about the correctness of his opposite conviction.

At the end of twenty-four days the pleasant voyage came to a close and admiring the beauty of the Hooghly, I landed at Calcutta. The same day I took the train for Bombay.

(Translated from *Navajivan* by M. D.)

# Young India

## A Boon to Cultivators

*(By M. K. Gandhi)*

Some months ago Sjt. Ramachandran of Madras, an agricultural graduate, wrote to me to recommend his wall lift for use in the Ashram. He claimed for it great saving of labour to the animals used in the ordinary contrivances and also saving in cost. The invention attracted me and I wrote to the inventor telling him that if he came himself and successfully installed the lift, the lift would be bought. He promptly responded and his invention has been at work at the Ashram for over a month. Every one who knows anything of agriculture at the Ashram is thoroughly satisfied with the working of the lift. To make assurance doubly sure, I had it examined by an engineer who too considered the invention to be quite sound and extremely ingenious. This is what the inventor has to say for his invention:

"I am convinced that rapid extension of well-irrigation for our dry lands which favor 80 per cent of the arable lands in India is the real solution for the agricultural problem of India. The income from dry land does not exceed Rs. 30 an acre while the same land when irrigated from a well produces crops worth Rs. 200 to 1000 per acre providing ample work for a number of families all the year round. The chief difficulty in the way is that costly pairs of bullocks are necessary, they often suffer from yoke galls, badly deteriorate in health and that their efficiency is very low. With a view to solve this difficulty, nearly 14 years ago, I began my experiments and trials, and placed before the market this humble contrivance and now working on the Ashram well. The new contrivance is only the ordinary *Kos* known also as *charas*, *mhote* or *kamlai* with reduced friction in the ramp or the inclined plane by the use of a trolley on a railed incline for generating power by the mere weight of an animal. Just as a bicycle helps a man to go 12 miles an hour while he can walk only 3 miles an hour this trolley helps the animal to do 4 times as much work as the same animal would do in the ordinary way. This great reduction in friction has enabled only one animal instead of two to lift each time almost the same quantity of water as in the ordinary way, without any waste of energy in pulling. This single animal being relieved from pulling, lifts double the number of buckets per hour. So the quantity of water lifted in the R. Lift should not be judged by the mere shape and size of the bucket or by the effort and number of animals used, but by the actual capacity of the bucket multiplied by the number of buckets lifted per hour.

"It has been tested and recorded all over India by experts that a good pair of bulls worth Rs 300 to 400 lift only 1600 gallons per hour from a depth of 20 feet. I have been demonstrating in the Ashram as I have been doing elsewhere how a male buffalo (purchased by the Ashram for Rs. 31) has been lifting 2000 gallons per hour (60 buckets of 32 gallons each per hour) from a depth of 34 feet whereas two costly bullocks in our time-honoured lift can draw a little over 1000 gallons per hour (30 buckets of 35 gallons each per hour). I have demonstrated and convinced more than 20 officers of the Madras Agricultural and Industrial Departments in vain at an enormous cost to me during the last 11 years. Dr Clouston during my demonstration of this lift at Nagpur admitted and highly appreciated the simplicity of the mechanism, high efficiency and the humane mode of applying animal power."

The cost of the whole appliance is Rs. 275 for a depth of 50 feet, but Sjt. Ramachandran says that if the lift became popular, the price could be further reduced. For the depth of 30 ft it costs only Rs 230. With a suitable organisation the lift could be made available to any cultivator in India for Rs 150. I have also suggested that if the patent rights are given up or if the parts that can be locally had are so made or purchased, there might be still further reduction. Add to the present cost of the R. lift the cost of a male buffalo, say Rs. 50. The whole lift would cost no more than Rs. 305. The cost of a pair of bullocks would range from Rs. 300 to 400. The greatest saving is however effected in the monthly expenditure. The upkeep of a pair of bullocks would be Rs 50 to 60, whereas that of a male buffalo would be Rs 20 to 25. The greatest use of the invention lies in the immense saving of labour to animals, and a still greater lies in the work that can be taken from the male buffalo who for want of use is in the vast majority of cases cruelly left to perish where he is not actually butchered.

The wonder therefore is that this invention has not attracted the attention of the Government. Sjt. Ramachandran has many bitter complaints to make about the indifference of authorities whom he approached. But I have preferred not to make any but a passing reference to his complaints. Let those who wish visit the Ashram and see the lift at work at the Ashram every morning. As much water is not required at the present moment the lift is not kept at work the whole day. But it will be working between 6 to 10 A. M. always, and will be in charge of the inventor himself who will gladly explain all about it.

A friend writing to me about the Agricultural Exhibition in Poona says, "I saw here piles of machinery and tools most of which we can never use. I miss the thing which is a boon to man and animal in India. I mean the Ramchandra lift." I do not know enough of agriculture, as the friend does, to warrant his enthusiasm, but I know enough to be able to say that this lift requires examination by every one who is at all interested in the agricultural problems of India.

### Condolences

I join my respectful condolences to those already conveyed to the staff and family of the late Editor of *The Hindu*—S Rangaswami Iyengar. This death closely following Mr S. Kasturiranga Iyengar's is a heavy blow to Indian journalism.

The reader will be grieved to learn that Mr H. S. L. Polak has just lost his eldest son Waldo. Early in the week a cable was received from Mr Polak telling one of Waldo's serious illness. It was followed only two days later by another conveying the sudden death. The parents' grief, I know, will be shared by many who have known Mr and Mrs Polak as friends of India.

M. K. G.

# Charkha as the Only Cottage Industry

## II

### Work Achieved

In this section we shall consider how far the claims advanced in the first section on behalf of the Charkha have been realised. This involves a history of the Charkha movement since its inception in 1920, but we shall attempt no such thing. The salient features may be noticed;

1. Organisation;
2. Work;
3. What Charkha has done in individual cases and in famine areas.

1. *Organisation*. Instead of the scattered efforts of the beginning we have a regular organisation with branches in every province and with something like a capital of 15 lakhs, collecting alms and distributing loans, publishing reports of production and sales in the various provinces month by month, collecting and publishing all valuable data, making experiments in improving the Charkha, the carding bow and the handgin, and popularising them, receiving yarn from voluntary spinners, accurately testing its quality and directing as far as is possible the various producing centres in the matter of improving the yarn and cloth, training workers in all the technical processes from the picking of cotton to the final weaving and dyeing of cloth and making it ready for the market, and organising a Khadi Service.

2. *Work*—the concrete work of the All India Spinners Association may be noticed under several heads:

(i.) Production and sales, effective marketing of the products by hawking and exhibitions (ii.) Improvement in the quality of yarn and cloth, (iii.) Reduction in the cost and price.

i. The figures of production cover only that done under the supervision of the board. They do not represent such production as has been traditionally in existence in parts of Assam, Rajputana, Panjab, and Andhra, independent of the Charkha movement.

The figures for production for the year 1924–25 total Rs. 1,903,034 as against 444,348 in 1923–24 *i. e.*, more than double. It is not necessary to give the figures for sales as they represent those for production, practically every yard of Khaddar that is produced being sold. Rs. 1,403,034 worth of cloth means 3,606,008 yards of cloth (the average price of a yard being as 4) which in its turn represents nearly 1,522,427 2 lb. of yarn. Taking 5 yards as the average daily production of a weaver (in view of the temporary inferiority of the handspun yarn in the beginning) and 300 as the number of his active working days in the year, 3,606,064 yards production comes the labour of nearly 2537 weaver families. Now taking 25 lb. as the average yearly production of yarn of a spinner, (spinning three hours and giving an hour to ginning and carding) 1,522,427 2 lb means the labour of nearly 60,897 spinners. This is nothing in proportion to the millions for whom we have to find work but it must be remembered that it is the fruit of only five years' effort, or rather two years' concentrated effort.

These figures, however, are for 1924–25. *The current year* has shown a great advance on the previous year as will appear from the following comparative figures of work in three principal centres.

TAMIL NADU—MADRAS

(October to February)

| | 1923-24 Rs. | 1924-25 Rs. | 1925-26 Rs. |
|---|---|---|---|
| Production | 1,54,000 | 1,93,000 | 4,10,000 |
| Sales | 1,41,000 | 2,15,000 | 3,40,000 |

KHADI PRATISHTHAN

| | 6 months July to Dec. '24 | 4 months Jany to April '25 | 6 months July to Dec 25 | 4 months Jan to April 26 |
|---|---|---|---|---|
| Production | 30,000 | 4 ,000 | 1,80,000 | 90,000 |
| Sales | 10 000 | 40 000 | 30,000 | 40,000 |

COMILLA—ABHAY ASHRAM

| | 1921 | 1925 |
|---|---|---|
| Production | 21,013 | 80 000 |
| Sales | 41,222 | 74 640 |

PUNJAB

| | 24—25 | 25—26 |
|---|---|---|
| Production | 23 654 | 51 437 |
| Sales | 29,531 | 46 060 |

The detailed Khadi statistics being published in *Young India* every other week during the last two or three months are eloquent of the work of the spinning wheel. To take only the important centres the Khadi Pratishthan (Bengal) regularly gives work to 10 000 spinners and 700 weavers, serving scores of villages, the Ashram at Tirushengodu (South India) finds work for 2,341 spinners and about 150 weavers, serving 115 villages, the Kathiawar Khadi Depots employ 2313 spinners and 120 weavers serving 121 villages, the Abhay Ashram Comilla, serves 10,000 spinners and 150 weavers, and about 20 groups of villages. Figures for Behar and Andhra are not yet available, but the number of spinners can be imagined from the amount of about Rs. 60,000 distributed by the Behar Branch (A. I. S. A.) and Malkhadhak Kutir to them, and in the Ongole Taluka alone of the Guntur District (Andhra) there were, in 1925, 9200 spinners who earned an average daily wage of as 2, having worked during their spare hours.

(ii) *Improvement in the quality of yarn and cloth and* (iii) *Decrease in the cost and price* may be considered together.

Whereas five years ago yarn of high counts was a rarity, not only Andhra but Behar and Bengal both produce it now. The quality of ordinary yarn is being daily more and more standardised — 15 to 20 counts being the usual quality spun everywhere except in Gujarat. Not that we have yet been able to completely perfect the yarn, but the defective yarn may be regarded as a passing phase as is evidenced by the rapid improvement shown as a result of 10 weeks' intensive effort at Satyagrah ashram, Sabarmati. In the first week only 36 spinners out of 100 spun passable yarn of over 50% test, only 3 of these spinning over 70%. The fourth week showed 64 spinners securing over 50 per cent test, 23 of them over 60%, 2 over 70%, and 1 over 80%; the ninth week showed 104 (out of 111 spinners) securing over 50%, 36 of these over 60%, 23 over 70%, 17 over 80%, 4 over 90%, and 2 over 100%. It should be noted that corresponding yarn of 2s of Calico Mills (Ahmedabad) was of 40% test, Shahpur Mills (Ahmedabad) 85% test and Commercial Mill 84%.

This is not a solitary instance. All Khadder Depots are now testing the yarn they receive and have practically decided cut to accept yarn under a standard test.

Now as to the prices. Effective decentralisation and integration of processes is the keynote of the economics of handspinning, just as centralisation and the division of processes is the law in large-scale production. Thus in Gujarat where ginning, carding and spinning are done by different persons, the cost of production of yarn was 0-5-4½ per lb; in Gurgar where the spinner cards for himself the cost was 0-6-10½; in parts of Bengal ginning and carding are both done by the spinner bringing down the cost to 0-5-6.

The result of efforts in this direction has been a remarkable decrease in the cost of production in all provinces except perhaps in Gujarat. The cost and price in Tamil Nadu, in Andhra and in the Panjab show today a 50% reduction over what they were in 1920, 20% over what they were in 1922 in Bengal, the Khadi Pratishthan prices still rule high, though they are lower than they were three years ago but the Ahmedabad Ashram, Comilla has achieved a record reduction. A pair of shorts (8×44") which cost Rs 7-8-0 in 1921, cost Rs 6 in 1912, Rs 5 in 1925 and Rs 3-12-0 in January 1926, so much so that the Ashram bids fare now to quote prices lower than the Bangalore Cotton Mills. It may be remarked in this connection that the reduction of the price to the extent of 50 % is really to the extent of 100 % inasmuch as the quality of cloth is certainly 50 % better than it was 5 years ago, though we recognize that the reduction is partly due to a fall in the price of cotton during the last two years.

One more thing may be noted. A final stage in the development of the economics of handspinning is reached when the spinner not only performs all the preliminary processes, but begins to stock his own cotton. This was done with wonderful results in Kathiawar last year. They not only had good cotton, but saved a lot of waste, and spun better quality of yarn. At the present time, the whole cotton crop is controlled by middlemen or agents of the mill-owners who take away the cream of the harvest leaving only indifferent cotton behind, which is mostly the cotton used by the handspinners, and which partly explains the inferior quality of yarn. When the handspinning agriculturist understands his own interest better, as soon he must, he would automatically stock his own cotton, and spin for personal use — not for wages.

2. What Charkha has done in individual cases and in famine areas.

i) *Individual cases* — Treatment of the Charkha from a purely economic point of view precludes one from describing the moral revolution it has brought about in many an individual case. But the temperance and freedom from indebtedness that have come in the wake of the Charkha are as much economic as moral results. This has happened everywhere, but the results have been on an extensive scale in parts of Gujarat. *Young India* for August 26 describes in an article entitled "A successful experiment" the reforming influence of the Charkha in Kalipurej areas in Surat District and mentions no less than 26 agriculturist families who had holdings of 3 to 24 acres and who were therefore engaged in agricultural operations for a large part of their time, found time to spin during the year 20 to 60 lbs. of yarn. That, by the way, is an indication of the potentialities of the Charkha.

ii) *In Famine Areas* — It is difficult to indicate in brief the way in which Charkha came to be adopted as a relief measure in famine areas. Famines, some might say, ceased in the days of the Charkha too. Indeed they did, but with nothing like the frequency that they have ceased since 1864. The famine of 1777 was more a scourge of God than a famine, not for years after there was no famine. Ever since there have been Commissions or Commissions which have only emphasized the essential difficulty of State relief. There is reluctance of those unaccustomed to famine to seek relief, there is eagerness of those accustomed to famine to accept relief; there is demoralisation that follows when families are broken up and half-starved masses become a roving multitude. "The maintenance of the village systems is the only means of saving life by preserving order" said Sir Edward Caird. By nothing could this be maintained so well as by taking the means to earn relief to the very door of the famine-stricken we, the Charkha. That is the only work which can be done by young and old, decrepit and infirm, day and night, and without any strain.

Dr. Ray first tried paddy husking and other forms of relief to the flood and famine areas of West Bengal in 1925-21, found that they were to no avail, and tried the Charkha which worked to perfection. The amount given as spinning, weaving, and gaming charges in the four centres was, Talore, Champaran, Dargapur and Tilakpur was Rs 38 000. But that is nothing. What can be called a signal achievement is that the Charkha has now made a permanent home in those areas, enabling the people to supplement their slender means and to resist crop failures and floods more effectively than ever before.

But before proceeding to speak of the potentialities of the movement, we may briefly deal with what is represented to be a great obstacle to its progress.

## III

### Is Machine-made cloth an obstacle?

So far we have considered the actual work achieved. That work in itself should contain the promise of its future possibilities. But, it is said, we are not reckoning with the competition of the machine-made cloth. Is it, however fair to say that there is a competition between the home-made and the machine-made cloth? There can be competition between mills and mills, say, foreign mills and indigenous mills, mills driven by steam-power and those driven by electric power. But how can there be, or rather why should there be, any competition between one which is an essentially rural industry and another which is not? We shall make our meaning clear. Among the most crying needs of the day is relief from the economic distress of the millions of the peasantry—removal of the partial unemployment of the agricultural classes. We have seen in the foregoing chapters that the spinning wheel is the only industry that can give such relief and such employment. We have seen that the fifty crores of capital that the mills have sunk can give their daily bread to only 1½ million souls representing the families of 3,70,000 mill hands who are largely drawn from the

agricultural classes. Now supposing that the mill industry expands to the extent of the total cloth consumption of India, will the matter be any the better so far as the starving millions who are badly in need of a subsidiary industry are concerned? Let us see. One cloth consumption today is 4,661 million yards (1769 mill production plus 1769 imports plus 1103 hand-loom production.* To produce 4,661 million yards about 1,165 million pounds of yarn would be needed according to Coubrough's calculation. Now in the year 1922-23, 259 mills with a spindle equipment of 7,245,119 produced 705 million lb. of yarn with the labour of about 350,000 operatives. Therefore to have 1165 million pounds of yarn it would be necessary to have about 11 million spindles, and to convert the yarn into cloth a corresponding number of looms i. e., 215,655 looms. To work these 11 million spindles and 215,655 looms, the number of operatives will at an outside estimate be 5,00,000. This means that 2,500,000 men at the most can find their living from the industry. And these men are largely lost to the soil. Therefore the mill industry at best can tear from their homes so many agriculturists. It can not give a single one of them a supplementary industry. The mills and the spinning wheel are therefore dissimilars admitting of no comparison.

Let us now see how many souls the same amount of cloth produced by our home-mills can find employment for. 4,661 million yards of cloth means 1,165 million lb. of yarn. Adopting the same computation as the one we have done in the second section production of 1,165 million lb of yarn would require at least 46,600,000 wheels producing 25 lb. a year. This means that 46,600,000 spinners would supplement their income by spinning. Add to these 46,600,000, thousands of ginners, carders, sizers, dyers, carpenters, smiths, and educated organisers and 3,107,033 weavers necessary for the maintenance of the industry. This means about half of the adult agricultural population of India, deducting 61.4 million children under 10 from the total 224 million agricultural people.

And whereas the mills would need an extra 40 to 50 crores of capital very little would be required in the present case i. e., only the money needed for stocking cotton where it is not grown, and for the remuneration of workers occupied in organising the industry. The reasons are obvious. There are already lakhs and lakhs of wheels in the country lying idle which simply need a little dusting and brushing up. The census Report for 1921 has an incomplete list of the number of handlooms in each province. But the total which does not include the looms in U. P., Bombay, C. P. and Mysore is 1,938,068. The actual number is therefore likely to be no great or, if not greater than, that needed for our total consumption.

Now we have seen in the second section that so far as the consumer is concerned, it has been possible to secure his response to this vital industry and it has been possible for the industry to meet his wants in increasing proportion, for a progressive improvement in quality and cheapness has been steadily maintained. The industry is vital because its conception is based as we have seen on economics founded upon life. 'Nature', says a writer, 'must have an economy that enables them to live'. Here is an industry which will enable the nation not only to live, but to live as a nation, to live as a native producing wealth which is real and equitably distributed, not wealth which to Ruskin's picturesque language "may in variety be only the gilded index of far reaching ruin; a wrecker's handful of coin gleaned from the beach to which he has beguiled an argosy".

Is it too much to expect the State to protect such a life-giving industry? Is it too much to expect them to extend it their exclusive protection even as it is extended to a vital service like, for instance, the Postal service? It is quite usual in some countries to protect the "market rights" of municipalities. And in protecting our "market rights" in respect of Khaddar, Government will but expiate for the sins of their predecessors who strangled the one vital industry of the land.

But assuming that the Government continues to maintain so laid-back attitude, and the home industry has to fight its way under the so-called free trade conditions, and the buyer is called upon to choose between Khaddar and mill-cloth, let us see how far Khaddar has to compete with mill-cloth. Let us compare the cost of manufacture of a lb of cloth by a cotton mill and by the home organisation.

| *Cost of manufacture of a lb. of mill-cloth. | Pies | Cost of manufacture of a lb. of hand-made cloth. | |
|---|---|---|---|
| Coal | 10·02 | Carder's wage | 0-1-0 |
| Stores | 14 45 | Spinner's " | 0-3-0 |
| Labour | 69 68 | Weaver's " | 0-7-6 |
| Office & supervision. | 5 41 | Depreciation in materials | 0-0-6 |
| Fire Insurance | 1 67 | | |
| Municipal and other taxes. | 1 57 | | |
| Interest | 5 66 | | |
| Commission on cloth | 4 60 | | |
| Agents Commission | 0 83 | | |
| Income tax & Super tax | 1 94 | | |
| | 96·92 | | |
| i. e. | 2-7-0 | | 0-12-0 |
| Difference | | As 5. | |
| Difference per yard | | As 2. | |

We see from the above that though we save to the extent of 4 as. by the elimination of charges for fuel, stores, commission and taxes etc, we lose 6 as. extra on the operatives' wages. Thus the consumer who is a pure consumer i. e., who does not card his cotton or spin his yarn has to pay an extra as. 2 for a yard of cloth. As soon, however, as the consumer becomes his own carder and spinner, he saves four annas and the price of a yard of homespun and a yard of mill cloth are nearly equalised. A final stage in the development of the economics of handspinning is reached when the spinner not only goes and cards for himself but stocks his own cotton as he once used to do, and as during the last two years a number of agriculturists were induced to do. We have nearly ten million agriculturists growing cotton.

*Figures of mill production and imports are for 1924-25 and hand-loom production are for 1922-23

if we only take the percentage of the cotton area to the total area under cultivation If these agriculturists themselves stock their own cotton as is the objective sought to be attained in the near future, they will have the cloth not only for the weaver's wage, but even cheaper as a, cheaper than the mill cloth, as they will not have to pay any charges for transport as well as the charges for "breaking" and "opening up" bales of cotton when it arrives in the mills, and the middlemen's profits on the purchase of cotton. Nay more For to an agriculturist growing cotton, the price of a few lb. usually picked for home consumption before the harvest is marketed will be of no consequence, and he will therefore have this cloth just for the weaver's wage This has actually happened in many individual cases

There are other factors, besides which, as the industry progresses, will count in the economies of hand-spinning.

i. The cost of manufacture of mill-cloth is always bound to fluctuate inasmuch as the industry is not on a philanthropic but on a commercial basis. Thus for instance, in 1924 the cost was double that in 1914 It is likely to increase in the near future, if only because the mill-owners will expect to cover the excessive losses during the past three years. Whilst so far as the hand-weaver is concerned his wage is bound to remain stable if not to decrease, as it is not unlike'y For take the case of Tadpatri (South India) where the following reductions in the rates for weaving have been made

| | | | | | | |
|---|---|---|---|---|---|---|
| 16s | from | 0 3 0 | per yard to | | 0 3 3 |
| 12s | " | 0 3 0 | " " | to | 0 2 3 |
| 10s | " | 0 2 0 | " " | to | 0 1 3 |

ii Another factor is the improvement to the quality of cotton by the release of the agriculturist from the control of the exporter's agent who at present takes away the pick of the harvest.

iii A third factor is the control on his yarn of the spinner who can go on improving the count and economise the raw material.

iv The spinner can spin up to 40s and 50s from indigenous varieties of cotton like *roseum*, while the mills cannot spin that count from the variety and will have to fall back on foreign cotton which is dearer.

v. A handloom weaver can introduce special patterns each time he prepares a new warp, for his warp is only about 10 to 30 yards long whereas the mill-warp has to be at least 500 yards and no order for a special pattern can be undertaken unless for hundreds of such pieces.

vi. The handloom weaver can easily introduce various new and variegated weft designs in the end or the border of the cloth, which it is not easy to do in the case of a power loom

Whilst we are speaking of handloons it may be well to dispel a doubt that is often expressed ' You may not count on handloons. They must and they will prefer to depend on the mills for their yarn.' That the bulk of the handloons depend today on mill yarn is true, for we have not yet reached the perfection in the production of yarn that can easily attract a handweaver But to argue with Marshall, as a Census Commissioner has done, that textile materials are especially adopted for machine treatment, is to fly in the face of the history of the old Indian textile industry We have of course yet to reach the "fineness and utility" of the Dacca yarn that was declared by a special Commission in 1864 to be superior to mill-yarn in every respect * But as indicated in the preceding section improvement has been rapid in the direction and still continues.

However that may be, the handloons must remain partially idle and the weavers must starve if hand spinning does not come to their aid. In 1923, 1,103 million yards of cloth was the yield of 19,38,072 handloons which gives an average of only a third of its productive capacity or an income of less than Rs. 6 for the weaver taking 2 annas as the rate of each yard woven. If instead of depending on the limited supply of mill yarn they had a sufficient supply of handspun yarn, such as it is, so that they could increase their average output to even 4 yards a day, they would easily get Rs. 15 per mensem.

But the interesting fact to note is that the handloom weaver is being driven day by day to the handspinner For the mill is "also a rival weaver of cloth and well aware of it." It cannot afford to supply him with yarn to an unlimited extent "During the war," said the Bombay Millowners' Secretary's letter to Sir Charles Innes, dated September 15th 1925, "there was no increase in spindles, but new looms have been installed at the rate of 5,000 a year The average annual output per loom has also been increased . . *The result is that the industry which in the early years of the century was largely a spinning one, is now very largely a weaving industry*" It does not require much argument to see that any system of production that depends for its supplies on a rival system can continue its existence only on the latter's sufferance As handloom weaving becomes more and more popular and universal, the present competition is bound to become fierce and deadly, and all who insist on encouraging the growth of handloom industry in India, without making provision for the supply of yarn to them from spinning wheels, should beware, They might drive the handloom weavers headlong to ruin and expose themselves to the charge of dishonesty. Handloom weaving presupposes for its existence that of handspinning They stand or fall together. A Charkha in every home and a loom in every village should be the formula of the new dispensation.

However in the transition stage, a lot of adscitive propaganda will have to be done We have to stimulate clean and healthy motives amongst the people, we have to awaken them to a livelier consciousness of the fact that cloth made out of yarn spun by the hands of the daughters and sons of the land can never be too dear for them. So long as the mills continue to produce cheaper cloth by exacting a subsidy from the nation in the shape of "drawing on its capital stock by deteriorating the physique, intelligence and character of the operatives," the patriotic citizen must continue to pay the generous subsidy of a restraint in his tastes, of his patriotism, and willingness to pay a higher price

* Sidney Webb

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

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## The Story of My Experiments with Truth — Part II

*[By M. K. Gandhi]*

### Chapter XXV

#### In India

*En route* for Bombay the train stopped at Allahabad for forty-five minutes. I decided to utilise the interval to a drive through the town. I also had to purchase some medicine at a chemist's shop. The chemist was half-asleep and took an unreasonable time in dispensing the medicine, with the result that when I reached the station the train had just started. The Station Master had kindly detained the train one minute for my sake, but when he did not see one coming he carefully ordered my luggage to be taken out of the train.

I took a room at Kellner's and decided to start work then and there. I had heard a good deal about the *Pioneer* published from Allahabad and I had understood it to be an opponent of Indian aspirations. I have an impression that Mr. Chesney, Jr. was the editor at that time. I wanted to secure the help of every party, so I wrote a note to Mr Chesney telling him how I had missed the train and asking for an appointment at which would enable me to leave the next day. He immediately offered me one, for which I was very happy, especially when I found that he gave me a patient hearing. He promised to notice in his paper anything that I might write, but added that he could not promise to endorse all the Indian demands, inasmuch as he was bound to understand and give due weight to the view-point of the Colonists as well.

'It is enough,' I said, 'that you should study the question and discuss it in your paper. I ask and desire nothing but the bare justice that is due to us.'

The rest of the day was spent in having a look round and admiring the magnificent confluence of the three rivers—the Triveni—and planning the work before me.

This unexpected interview with the Editor of the *Pioneer* laid the foundation of the series of incidents which ultimately led to my being lynched in Natal.

I went straight to Rajkot without halting at Bombay and began to make preparations for writing a pamphlet on the situation in South Africa. The writing and publication of the pamphlet took about a month. It had a green cover and hence came to be known afterwards as the Green Pamphlet. In it I drew a purposely subdued picture of the condition of Indians in South Africa. The language I used was more moderate than that of the two pamphlets which I have referred to before, as I knew that things heard of from a distance appear bigger than they are.

Ten thousand copies were printed and they were sent to all the papers and leaders of every party in India. The *Pioneer* was the first to notice it editorially. A summary of the article was cabled by Reuter to England, and a summary of that summary was cabled to Natal by Reuter's London office. This cable was not longer than three lines in print. It was a miniature, but exaggerated, edition of the picture I had drawn of the treatment accorded to the Indians in Natal, and it will not in my *words*. We shall see later on the effect this had in Natal. In the meanwhile every paper of note commented at length on the question.

To get these pamphlets ready for posting was no small matter and an expensive one too, if I should employ paid help for preparing wrappers etc. But I hit upon a much simpler plan. I gathered together all the children in my locality and asked them to devote two or three hours' labour of a morning when they had no school. This they willingly agreed to do. I promised to bless them and to give them, as a reward, used postage stamps which I had collected. They got through the work in no time. That was my first experiment having little children as volunteers. Two of those little friends are my co-workers today.

Plague broke out in Bombay about this time and there was panic all around. There was fear of an outbreak in Rajkot. As I felt that I could be of some help in the sanitation department I offered my services to the State. They were accepted, and I was put on the Committee which was appointed to look into the question. I laid especial emphasis on the cleanliness of latrines and the Committee decided to inspect them in every a ward. The poor people had no objection to their latrines being inspected, and, what is more, they carried out the improvements suggested to them. But when we went to inspect the houses of the upper ten, some of them even refused us admission, not to talk of agreeing to our improvements. It was our common experience that the latrines of the rich were more foulsome. They were dark and stinking and reeking with filth and worms, in a word, veritable hells. The improvements we had suggested were quite

simple, *e. g.*, to have buckets for excrement instead of allowing it to drop on the ground, to see that urine also was collected in buckets, instead of allowing it to soak into the ground, and to demolish the partitions between the outer walls and the latrines, so as to give the latrines more light and air and to enable the scavenger to clean them properly. The upper classes raised numerous objections to this last improvement and in most cases it was not carried out.

The Committee had to inspect the "untouchables'" quarters also. Only one member of the Committee was ready to accompany me there. To the rest it was something preposterous to visit those quarters, still more so to inspect their latrines. But for me those quarters were an agreeable surprise. That was the first visit in my life to such a locality. The men and women there were surprised to see me. I asked them to let me inspect their latrines.

"Latrines for us!" they exclaimed in astonishment. "We go and perform our functions out in the open. Latrines are for you big people".

"Well, then, you won't mind if we inspect your houses?" I asked.

"You are perfectly welcome, sir. You may see every nook and corner of our houses. Ours are no houses, they are holes."

I went in and was delighted to see that the inside were as clean as the outside. The entrances were well swept, the floors were beautifully smeared with cowdung, and the few pots and pans were clean and shining. There was no fear of an outbreak in those quarters.

In the upper class quarters we came across a latrine which I cannot help describing in some detail. Every room had its gutter which was used both for water and urine, which meant that the whole house would stink. But one of the houses had a storeyed bedroom with a gutter which was being used both as a urinal and a latrine. The gutter had a pipe descending to the ground floor. It was not possible to stand the foul smell in this room. How the occupants could sleep there I leave the readers to imagine.

The Committee also visited the *Haveli* (the chief Vaishnava temple). The priest in charge of the *Haveli* was very friendly with my family. So he agreed to let us inspect everything and suggest whatever improvements we liked. There was a part of the *Haveli* premises that he himself had never seen. It was the place where refuse and leaves used as dinner-plates, used to be thrown over the wall. It was the haunt of crows and kites. The latrines were of course dirty. I was not long enough in Rajkot to see how many of our suggestions the priest carried out.

I was pained to see so much uncleanliness about a place of worship. One would expect a careful observance of the rules of sanitation and hygiene in a place which is regarded as holy. The sage authors of the Smritis, as I know even than, have laid the greatest emphasis on cleanliness both inward and outward.

(Translated from Navajivan by **M. D.**)

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With reference to our remarks on the possibility of reduction in prices and that achieved by Khadi Pratishthan and Ahmad Ashram, in the second section of our article on 'Charkha as the only Cottage Industry,' we have received from the former a correction by wire too late to be taken in this issue. We hope to insert it in the next.

# Correspondence

## Returned Emigrants

To, The Editor, *Young India*

Sir,

I must confess that I was rather mistaken in being too sure about the knowledge of Hindustani possessed by the Colonial-born Indians. During the days when I worked among the returned emigrants in Calcutta there was a preponderance of those who came back from Fiji as five steamers had arrived from that Colony within a short period of time. Now Indian emigration to Fiji began so late as 1879. Our language has not yet been forgotten by the emigrants there, but the case of the West Indies is quite different. The sons and daughters of the first emigrants know something of our language but the grand-children know almost nothing of it. Their knowledge of 'Kitabna Hindustani', as you have called it, does not help them much in settling again in India.

As regards the Fiji Indians being sent to British Guiana, I remain convinced that the experiment will lead to another disappointment to the Fiji people. In 1921, when Natal Indians were sent to British Guiana and their life in that Colony was very unhappy on account of its trying climate and many wrote to me about it.

I remind you that in 1920 you made the mistake of recommending an experimental shipment of 500 labourers to British Guiana and confessed it when it was pointed out to you by Mr. Polak and others? I am afraid that you are repeating your mistake. To use the words of a former Colonial Secretary of British Guiana 'the history of immigration into British Guiana is a calamitous history' and out of every thousand East Indians sent to that colony only 572 have survived. I am sure that the Fiji returned emigrants, accustomed as they are to one of the finest tropical climates, will find their life miserable in that malaria-ridden mainland of British Guiana. Moreover, that Colony is at present passing through a period of long drought and the new emigrants will only add to the list of the unemployed. On account of these reasons I am entirely opposed to the idea of Fiji Indians being sent to British Guiana. My main argument against the experiment recommended by you rests on higher grounds of humanness. What right have we to make an experiment which may prove disastrous to many lives if it fails, until and unless we are perfectly sure of our facts? I beseech you to reconsider the whole thing again and thus prevent another disappointment and disaster to the life of those who were domiciled in Fiji.

Yours etc.

BANARASIDAS CHATURVEDI

[The foregoing letter was received some time ago. But I was anxious to verify for myself the 'confession' imputed to me. Pandit Banarsidas Chaturvedi has kindly sent me a cutting containing an interview which I gave some years ago regarding an experimental shipment. I have seen the 'confession.' In my opinion it has no relevance to the present opinion. My opinion is concerned only with those who are now living in a disgraceful state in Calcutta, who cannot and will and go to the villages, and for whom any other state will be probably better than the present. These may, in my opinion, go to British Guiana, if they choose. They cannot lose much. Their going is not even to be used as a preliminary

to the shipment of others. The remedy I have suggested is an emergency measure dealing with only a few hundreds at the outset. It should be remembered that my recommendation is for sending Fiji Indians to British Guiana only if any other remedy fails, and even then it is subject to the final consent of the people themselves. I am therefore sorry that I cannot reconsider the opinion I have given. A permanent remedy no doubt lies in considering and dealing adequately with the whole question of emigration. M K G ]

## Notes

### Subscribers to A I S A

The subscriptions for the new year of the All India Spinner's Association are coming in but not as fast as they might be. It is hoped that the subscribers this year will make it a point to improve the quality of their yarn in strength, evenness and fineness. They should aim at a standard count so as to make it possible to weave their yarn into one good piece. Indeed this sacrificial yarn should be far superior to the yarn spun for hire.

But a correspondent says,

"You write about improving the quality of yarn, you refer to testing machines. Then is it not necessary to advise the spinning member of the defects in his spinning, so that he may try to improve it?"

Attempts are being made to have all yarn tested at the A. I. S. A. office but only a limited number of packets can be tested per day. Whenever the yarn is tested, the result is sent to the spinner. But I suggest to those who are anxious to make quick progress to improvise their own testing contrivance which they can do without any difficulty or expense. The improvised contrivance has already been described in these pages. It is well for the members to remember that the A. I. S. A represents the poor man's movement and therefore cannot afford to spend much at the central office. Decentralisation and distribution have to keep pace with centralisation and concentration.

### From England

A lady from Bristol sends the following:

"Herewith £ 1 towards the spinning wheels, would it were £ 100 I expect you do not realise how much help you get from spirits in England who realise the awful weight that lies upon you and try to help you, sending forth their spirits to you."

The virtue of letters like this lies not in the value of the monetary contribution but in appreciation of the fundamental fact underlying the spinning wheel viz, that it is an attempt to replace the spirit of killing competition that threatens to turn man into beast, by the spirit of co-ordinated effort that lifts the whole humanity with the lifting of one's own self. This movement can only succeed if the purest forces in the world combine to work towards the consummation. But the momentum must first come from within India's borders. And if I had no faith in God, in India and the cause, 'the awful weight' would certainly kill me. As it is, I bear the weight over to God's broad shoulders. M. K. G.

## Precarious Condition In South Africa

The latest mail from South Africa has brought me a batch of papers which show the precarious condition of the Indian settlers in that sub-continent. Trade licenses are an eternal problem. The administrative reins are being daily tightened. Hitherto in Natal it has been a fairly recognised rule not to touch old licenses under the wide discretionary powers given to licensing officers except for cases of grave insubordination or breach of conditions imposed by the officers. But that sound rule is gradually being disregarded and even renewals are being arbitrarily refused. The case sent to me is pathetic and refers to an old lady Mrs. Sophia Bhayla. The Secretary of the S. A. Congress in introducing the case says: 'This poor lady with five children has been ruined through the caprice of the licensing officer and to avoid being put in jail by her creditors, it is highly likely that she will have to seek the protection of the law of insolvency.' The judges of the appellate courts showed their sympathy for the poor woman but declared themselves powerless being bound under the statute not to interfere with the discretion vested by the legislature in the licensing officers, except when they can be proved to have been bribed or incapable of exercising the powers vested in them. Here is what the principal judgment says.

'The Licensing Officer refused her license after she had held it for many years and it would appear that the refusal is based on the ground that this lady had not paid the dues which it is said she should have paid to the Town Council of Estcourt. At first sight it would appear that that was somewhat harsh for the licensing officer who happens to be Town Clerk and Town Treasurer and holds other offices as well, that because of the knowledge that he had as Town Treasurer and Town Clerk he should say to licensing officer, 'Well, you had trouble with my employers the Town Council, and you have not paid your rates or the dues which are payable and therefore I will not grant you a renewal of this license.' That does appear to one's mind to be inequitable. If this lady had committed an offence against the bye laws there was a ready remedy for that by prosecuting him or by proceeding against her according to the law if she had broken any contract."

Thus the judges though willing were unable to redress a manifest wrong. When a law is bad, a judge is helpless unless he resigns. Such heroic action is not to be expected in these days.

But the Government is not powerless. Town Councils composed as they are of rival traders are not to be expected to do justice. They will generally use the powers given to them for crushing their rivals but the central administration can certainly render aid to such glaring cases. The Round Table Conference will be a mockery, if even cases of manifest hardship remain unredressed. The Cape Areas Bill may be shelved for ever but if the spirit animating it survives, the position of the settlers will in no wise be better than if the Bill had been passed. An empty victory will be worse than a proper defeat. For in the case of it, the cry of the anguish of the sufferers may be hushed and they may be denied even the solace of sympathy. M. K. G

# Young India

## A Plea for Purity

*(By M. K. Gandhi)*

It is no longer possible for me to suppress the voluminous correspondence that is pouring in upon me in connection with the elections and incidentally with canvassing for Congress membership. A candidate for legislature membership writes:

'When I embarked upon this business I had no notion of what I was to be in for. My agents play false. They attribute to me virtues which I do not recognise in myself. My opponents condemn me in vice I have never been guilty of. Therefore if I am elected it won't be I with the virtues and vices that I know to be in me, but some strange being with what virtues and vices the electors may be made to believe him to possess. If I dispense with all agency, I feel that I would not be doing justice to the electors, to myself or to my party. I want a clean and a fair fight. I have nothing personally against my opponent. I have pitted myself against him, because he represents a policy diametrically opposed to mine and naturally, therefore, I am interested in being elected. Can you show a way out or will you simply say that Council-going is wrong and I must retire? You may say so, if you like but that would be cold comfort to me. I want to know whether you can discover a method whereby I may avoid the difficulties I have put before you. I do wish that that I had not gone into this business at all. But that is a closed book. As a practical man I have to deal with things as they are and do the best I can in the circumstances.'

Another correspondent writes:

'Can you not or you prevent the frauds that are being perpetrated in the name of the Congress, and shall I say even in your name? For, though you have retired, it is not as if your name is not being used by both Congressmen and Non-Congressmen. You will say you have no power to prevent these frauds and that they were perpetrated even whilst you were actively guiding and shaping the Congress policy. That may be so. All the same you did not cease to guide. How can you remain silent now when these frauds can be proved to exist? I can give you proofs if you want them.

'Here in my province parties who are interested in packing the Congress — I can use no other word—are degrading the Congress name and with it the name of Khaddar till both stink in one's nostrils. Men are practically picked up in the streets, their subscriptions are paid for them and pieces of Khaddar are wrapped round them in order to fulfil the letter of the law of the Congress. Surely you can raise your voice against this debasing practice. If they do not believe in Khaddar or if they cannot get members who will wear Khaddar honestly, if they cannot get members who will gladly pay four annas what is the use of getting mere figure heads, what is the use of getting their names registered and getting them to register their votes and then possibly allowing them to disappear altogether from the Congress platform or at any rate till another year comes upon them? Will these men or their representatives unable us to get Swaraj? Retirement or no retirement, we expect you at least to use your pen against these practices.'

A third correspondent writes:

'Do you know that in my province shameful practices are being resorted to in order to register members? A man of loose character has got hold of women of ill fame — I personally know at least one — and is using them or her for the work of canvassing members. She goes from door to door, appeals to the lowest passions of mankind and gets members. Is this legal? Is this moral? What is the Congress worth when members are registered by these means?'

'I wrote to you some time ago asking you if it was right for respectable amateur dramatic associations to take in a man of evil repute as actresses and you had sent me an emphatic 'no'. Are you prepared to justify the canvassing of Congress members by such women? And, if not, will you not say so publicly?'

A fourth correspondent sends me cuttings which show that candidates and their supporters appeal to communal passions. He says:

"Hindu and Muslim divisions we have, but now we have an appeal to provincial and caste jealousies and passions, that is to say, voters are asked to vote for men belonging to their own province or to their own castes, and trades, and not for their intrinsic worth. It does not matter that A is infinitely superior to B in ability, industry, patriotism and all the virtues that go to make a man a fit citizen. Voters are asked to see whether a candidate belongs to their caste, their province or not."

A fifth correspondent sends me cuttings containing speeches which I cannot reproduce, which almost beat Billings-gate.

A sixth tells me that money is being freely used which can only be described as bribery. Men who were never worth much are today getting handsome salaries merely because they can speak and because they are supposed to wield some influence in their own districts. They have no opinions of their own. Some of them are brazen-faced enough to own that they are only acting as agents and that they would champion any policy, as a lawyer champions for money any cause that he gets, irrespective of morals.

I have been told that all these things are inevitable when a nation is rising from stupor. No doubt there is some truth in this. When people were thoroughly apathetic and only a few men were interested in running elections and running associations, impurities remained under ground. Now that a large body of people are taking part in these public matters the impurities which were hidden are coming to the surface. Unfortunately if all my correspondents are right there is not anything better left under the surface, in other words, impurities are not superficial but they are in the whole body itself. I should hope that things are not so bad and that the body is sound and that the statements made above are true only in isolated cases.

I do not know. I confess that I am not following the news-papers. Nor am I otherwise in touch with

what is going on and it was for that reason that I have hitherto refrained from noticing the voluminous correspondence before me. But some of the correspondents are known to me. All of them have given me their names and addresses and some of them have offered to supply me with further particulars. Some of them have sent me newspaper cuttings in corroboration. I felt in the circumstances that I should be wrong if I did not even give a gist of this correspondence. I have digested it for what it is worth and present it for the serious consideration of workers all over India who are taking part in the elections, no matter to what party they belong. I draw the particular attention of all Congress workers to the painful allegations made. The latter must remember that the Congress creed is still unassailed. The creed requires them to work for the attainment of Swaraj by peaceful and legitimate means. The resolutions require the absolute use of pure Khadar on all Congress occasions. Let the Congress workers then not belie their creed or their resolutions. And if I have no creed for non-congressmen to draw attention to, I wish they would realise that without purity of public life, Swaraj is an impossibility.

## Is This Humanity?

*(By M. K. Gandhi)*

### III

Whilst I admit the possibility of having made a mistake in giving the opinion that the destruction by Mr. Ambalal's order of these sixty dogs was unavoidable, I do not regret having expressed that opinion. The result so far is all to the good. We shall perhaps now understand more clearly our duty to such animals. Much wrong has been done partly out of ignorance, partly from hypocrisy and partly for fear of public opinion. All that should now cease.

But if the good is to be maintained, a clear understanding is necessary between the readers and myself. I have received quite a pile of letters on the subject, some friendly, some sharp and some bitter. They do not seem to have understood my attitude on the destruction of dogs by Mr. Ambalal. I have often had the misfortune to be misunderstood. In South Africa my life was in peril over an action which was quite consistent with my avowed principles but which, as was proved later, was rashly regarded as contrary to them. The so-called 'Himalayan blunder' of Bardoli is a recent memory. Bombay Government very kindly imprisoned me at Yeravada and saved me the trouble of much writing by way of explaining and clearing my position. The Bardoli decision, I still hold, was not wrong. It was, on the contrary, an act of purest *ahimsa* and of invaluable service to the country. I feel just as clear about my opinion regarding the present question. I hold that the opinion is perfectly in accord with my conception of *ahimsa*.

The critics, whether friendly or hostile, should bear with me. Some of the hostile critics have transgressed the limits of decorum. They have made no attempt to understand my position. It seems they cannot for a moment tolerate my opinion. Now they must be one of two things. They are either my teachers or they regard me as one. In the latter case, they should be generous and patient and should have faith in me and ponder over what I write. In the former case, they should be indulgent to me and try to reason with me as lovingly and patiently as they can. I teach the children under my care not by being angry with them but I teach them, if at all, by loving them, by allowing for their ignorance, and by playing with them. I expect the same love, the same consideration and the same sportsmanlike spirit from my angry teachers. I have given my opinion with regard to the dogs with the best of motives and as a matter of duty. If I am mistaken, let the critics who would teach me reason with me patiently and logically. Angry and irrelevant argument will not convince me.

A gentleman called on me the other evening at a late hour. He knew that my time was completely occupied. He engaged me in a discussion, used hard and bitter language, and poured vials of wrath on me. I answered his questions in good humour and politely. He has published the interview in a leaflet which he is selling. It is before me. It has crossed the limits of truth, obviously of decorum. He had neither obtained my permission to publish the interview nor showed it to me before publication. Does he seek to teach me in this manner? He who trifles with truth cuts at the root of *ahimsa*. He who is angry is guilty of *ahimsa*. How can such a man teach me *ahimsa*?

Even so the hostile critics are doing me a service. They teach me to examine myself. They afford me an opportunity to see if I am free from the reaction of anger. And when I go to the root of their anger, I find nothing but love. They have attributed to me *ahimsa* as they understand it. Now they find me acting in a contrary manner and are angry with me. They once regarded me as a *mahatma*, they were glad that my influence on the people was according to their liking. Now I am an *alpatma* (a little soul) in their opinion; my influence on the people they now regard as an unwholesome and they are pained by the discovery and as they cannot control themselves, they turn the feeling of pain into one of anger.

I do not mind this outburst of anger, as I appreciate the motive behind it. I must try to reason with them patiently, and if they would help me in my attempt, I request them to calm their anger. I am a votary of truth and a seeker after it. If I am convinced that I am mistaken I shall admit my mistake (as I always have to do), and shall promptly mend it. It is the word of the Scriptures that the mistakes of a votary of truth never harm anybody. That is the glorious secret of truth.

Just a word to friendly critics. I have preserved your letters. I usually reply to my correspondents individually. But the number of letters I have received this time and have been still getting is so large and they are so inordinately long that I cannot possibly reply to them individually. I cannot, I fear, make time even to acknowledge them. Some of the correspondents ask me to publish their letters in *Navajivan*. I hope they will not press the request. I shall try to answer all the arguments that are relevant as well as I can and hope that, that will satisfy them.

I bespeak the indulgence of the reader for this

necessary preface. I shall now take up some of the letters before me.

A friend says

"You ask us not to feed stray dogs But we do not invite them They simply come How can they be turned back? It will be time enough when there is a plethora of them. But is there any doubt that feeding dogs cultivates the impulse of compassion and turning them away hardens our hearts? We are all sinners. Why should we not practise what little kindness we can?

It is from this false feeling of compassion that we encourage *himsa* in the name of *ahimsa*. But as ignorance is no excuse before man-made law, even so it is no excuse before the divine law.

But let us analyse the argument We cast a morsel at the beggar come to our door, and feel that we have earned some merit, but we really thereby add to the number of beggars, aggravate the evil of beggary, encourage idleness and consequently promote irreligion. This does not mean that we should starve the really deserving beggars. It is the duty of society to support the blind and the infirm, but every one may not take the task upon himself. The head of the society i. e., the Mahajan or the State whose it is well organised, should undertake the task, and the philanthropically inclined should subscribe funds to such an institution If the Mahajan is pure-minded and wise it will carefully investigate the condition of beggars and protect the deserving ones When this does not happen, i. e., when relief is indiscriminate, scoundrels disguised as beggars get the benefit of it and the poverty of the land increases

If it is thus a sin on the part of an individual to undertake feeding beggars, it is no less a sin for him to feed stray dogs It is a false sense of compassion. It is an insult to the starving dog to throw a crumb at him. Roving dogs do not indicate the civilisation or compassion of the society, they betray on the contrary the ignorance and lethargy of its members The lower animals are our brethren. I include among them the lion and the tiger. We do not know how to live with these carnivorous beasts and poisonous reptiles because of our ignorance When man knows himself better he will learn to befriend even these Today he does not even know how to befriend a man of a different religion or from a foreign country

The dog is a faithful companion. There are numerous instances of the faithfulness of dogs and horses But that means that we should keep them and treat them with respect as we do our companions and not allow them to roam about By aggravating the evil of stray dogs we shall not be acquitting ourselves of our duty to them. But if we regard the existence of stray dogs as a shame to us, and therefore refuse to feed them, we shall be doing the dogs as a class a real service and make them happy.

What then can a humane man do for stray dogs? He should set apart a portion of his income and send it on to a society for the protection of these animals if there be one If such a society is impossible—and I know it is very difficult even if it is not impossible—he should try to own one or more dogs If he cannot do so, he should give up worrying about the question of dogs and direct his humanity towards the service of other animals.

'But you are asking us to destroy them?' is the question angrily or lovingly asked by others Now, I have not suggested the extirpation of dogs as an absolute duty. I have suggested the killing of some dogs as a 'duty in distress' and under certain circumstances. When the State does not care for stray dogs, nor does the Mahajan, and when one is not prepared to take care of them oneself, then, and if one regards them as a danger to society, he should kill them and relieve them from a lingering death This is a bitter dose, I agree. But it is my innermost conviction that true love and compassion consist in taking it

The dogs in India are today in as bad a plight as the decrepit animals and men in the land It is my firm conviction that this sorry plight is due to our misconception of *ahimsa*, is due to our want of *ahimsa*. Practise of *ahimsa* cannot have as its result impotence, impoverishment and famine If this is a sacred land we should not see impoverishment stalking it. From this state of things some rash and impatient souls have drawn the conclusion that *ahimsa* is irreligious. But I know that it is not *ahimsa* that is wrong, it is its votaries that are wrong

*Ahimsa* is the religion of a Kshatriya Mahavira was a Kshatriya, Buddha was a Kshatriya, Rama and Krishna were Kshatriyas and all of them were votaries of *ahimsa*. We want to propagate *ahimsa* in their name. But today *ahimsa* has become the monopoly of timid Vaishnavas and that is why it has been besmirched. *Ahimsa* is the extreme limit of forgiveness But forgiveness is the quality of the brave *Ahimsa* is impossible without fearlessness.

Cows we cannot protect, dogs we kick about and belabour with sticks, their ribs are seen sticking out, and yet we are not ashamed of ourselves and raise a hue and cry when a stray dog is killed Which of the two is better—that five thousand dogs should wander about in semi-starvation, living on dirt and excreta and drag on a miserable existence, or that fifty should die and keep the rest in a decent condition? It is admittedly sinful always to be spurning and kicking the dogs. But it is possible that the man who kills the dogs that he cannot bear to see tortured thus, may be doing a meritorious act. Merely taking life is not always *himsa*, one may even say that there is sometimes more *himsa*, in not taking life. We must examine this position in another article

## IV

Taking life may be a duty Let us consider this position

We do destroy as much life as we think is necessary for sustaining the body Thus for food we take life, vegetable and other, and for health we destroy mosquitoes and the like by the use of disinfectants etc. and we do not think that we are guilty of irreligion in doing so

This is as regards one's own self. But for the sake of others i. e., for the benefit of the species we kill carnivorous beasts When lions and tigers pester their villages, the villagers regard it a duty to kill them or have them killed

Even madness, or may be necessary in certain cases. Suppose a man runs amuck and goes furiously about sword in hand, and killing any one that comes his way, and no one dares to cap ure him alive. Any one who despatches this lunatic will earn the gratitude of the community and be regarded a benevolent man.

From the point of view of *ahimsa* it is the plain duty of every one to kill such a man. There is indeed one exception if it can be so called. The yogi who can subdue the fury of this dangerous man may not kill him. But we are not here dealing with beings who have almost reached perfection; we are considering the duty of the society, of the ordinary erring human beings.

There may be a difference of opinion as regards the appositeness of my illustrations. But if they are inadequate, others can be easily imagined. What they are meant to show is that refraining from taking life can in no circumstances be an absolute duty.

The fact is that *ahimsa* does not simply mean non-killing. *Himsa* means causing pain to or killing any life out of anger, or from a selfish purpose, or with the intention of injuring it. Refraining from so doing is *ahimsa*.

The physician who prescribes bitter medicine causes pain but does no *himsa*. If he fails to prescribe bitter medicine when it is necessary to do so, he fails in his duty of *ahimsa*. The surgeon who, from fear of causing pain to his patient, hesitates to amputate a rotten limb is guilty of *himsa*. He who refrains from killing a murderer who is about to kill his ward (when he cannot prevent him otherwise) commits no sin, but commits a sin, he practises no *ahimsa* but *himsa* out of a fatuous sense of *ahimsa*.

Let us now examine the root of *ahimsa*. It is utter-most selflessness. Selflessness means complete freedom from a regard for one's body. When some sage observed man killing membless creatures, big and small, out of a regard for his own body, he was shocked at his ignorance. He pitied him for thus forgetting the deathless soul, encased within the perishable body, and for thinking of the ephemeral physical pleasure in preference to the eternal bliss of the spirit. He therefrom deduced the duty of complete self-effacement. He saw that if man desired to realise himself *i. e.* Truth, he could do so only by being completely detached from the body *i. e.* by making all other beings feel safe from him. That is the way of *ahimsa*.

A realisation of this truth shows that the sin of *himsa* consists not in merely taking life, but in taking life for the sake of one's perishable body. All destruction therefore involved in the process of eating, drinking etc. is selfish and therefore *himsa*. But man regards it to be unavoidable and puts up with it. But the destruction of bodies of tortured creatures being for their own peace cannot be regarded as *himsa*, or the unavoidable destruction caused for the purpose of protecting one's wards cannot be regarded as *himsa*.

This line of reasoning is liable to be most mischievously used. But that is not because the reasoning is faulty but because of the inherent frailty of man to catch at whatever pretexts he can get to deceive himself to satisfy his selfishness or ignorance. But that danger may not arise one from defining the true nature of *ahimsa*. Thus we arrive at the following result from the foregoing:

(1) It is impossible to sustain one's body without the destruction of other bodies to some extent.

(2) All have to destroy some life

(a) for sustaining their own bodies,

(b) for protecting those under their care; or

(c) sometimes for the sake of those whose life is taken

3 (a) and (b) in (2) mean *himsa* to a greater or less extent (c) means no *himsa*, and is therefore *ahimsa*. *Himsa* in (a) and (b) is unavoidable

4 A progressive *ahimsa-vrat* will therefore commit the *himsa* contained in (a) and (b) as little as possible, only when it is unavoidable, and after full and mature deliberation and having exhausted all reasons to avoid it.

The destruction of dogs that I have suggested comes under (4) and can therefore be resorted to only when it is unavoidable, when there is no other remedy and after mature deliberation. But I have not the slightest doubt that refraining from that destruction when it is unavoidable is worse than destruction. And, therefore, although there can be no absolute duty to kill dogs etc., it becomes a necessary duty for certain people at certain times and under certain circumstances

I shall now try to take up one by one some of the questions that have been asked me. Some correspondents demand personal replies, and in case I fail to do so threaten to publish their views. It is impossible for me to reach every individual correspondent by a personal reply. Those that are necessary I shall deal with here. I have no right, nor desire, to stop people from carrying on the controversy in other papers. I may remind the correspondents, however, that threats and impatience have no place in a sober and religious discussion.

A correspondent asks:

"How did you hit upon the religion of destroying dogs at the old age of 57? If it had occurred to you earlier than this why were you silent so long?"

Man proclaims a truth only when he sees it and when it is necessary, no matter even if it be in his old age. I have long recognized the duty of killing such animals within the limits laid down above, and have acted up to it on occasions. In India the villagers have long recognized the duty of destroying ill-conditioned dogs. They keep dogs who scare away intruders and kill them if they do not escape with their lives. These watch-dogs are purposely maintained with a view to protecting the village from other dogs etc., as also from thieves and robbers whom they attack fearlessly. The dogs have become a nuisance only in cities, and the best remedy is to have a law against stray dogs. That will involve the least destruction of dogs and ensure the protection of citizens.

Another correspondent asks:

"Do you expect to convince people by logical argumentation a matter like that of *ahimsa*?"

The rebuke contained in this is not without some substance. But I wanted to convince no one. Being a student and practitioner of *ahimsa* I have had to give expression to my views when the occasion demanded it. I have an opinion based on experience that logic and reasoning have some place —no doubt very small—in a religious discussion. (Translated from *Navajivan* by M. D.)

## Literalism

*( By M. K. Gandhi )*

A correspondent writes thus passionately:

"I am afraid, there is a little fly in the ointment of your splendid reform (in *Young India* of September 23) of the practice of Divine prayer, especially congregational prayer. At the end of the article, referring to churches, temples and mosques you say, "These places of worship are not a mere idle superstition to be swept away at the first opportunity. They have survived all attacks up to now and are likely to persist to the end of time."

"On reading this I asked myself 'attacks by whom?' Surely those attacks were not made by atheists or scoffers or humbugs, to anything like the extent to which the opposing sects of God believers are known to have attacked the places of worship of one another. In fact most, if not all, of the attacks you speak of were perpetrated by 'godly' minds, *in the name and for the glory of each one's own God*. It would be insulting your knowledge of world history to cite instances.

"Secondly I asked myself: Is it true—is it strictly correct to say, that these places of worship have survived all attacks? Again the answer is, Surely not. Witness the site at Kashi (or Benares) where had stood the temple of Vishwanath for long centuries, given even before Lord Buddha's time—but where now stands dominating the 'Holy City' a mosque built out of the raze of the desecrated old temple by orders of no less a man than the 'Living Saint' (*Zinda Pir*), the 'Ascetic King' (*Sultan Auliya*), the 'Puritan Emperor'—Aurangzeb. Again, it is not the 'unbelieving' British, but the terrible believer, Ibn Saud, and his Wahabi hosts, that are responsible for the recent demolition and desecration of many places of worship in the Hedjaz (Muslim's 'Holy Land'), over which Mussalman Indians are just now so loudly lamenting, and which the Nizam of Hyderabad—alone of all Muslim rulers in the world—has vainly tried to restore with his money.'

"Do these facts mean nothing to you Mahatmaji?"

These facts do mean a great deal to me. They show undoubtedly man's barbarity. But they shamed me. They were me against becoming intolerant. And they make me tolerant even towards the intolerant. They show man's utter insignificance and thus drive him to pray, if he will see he fled to it. For does not history record instances of kindled pride bending the knee before the Almighty, washing His feet with tears of blood and asking to be reduced to dust under His heels? Verily 'the letter killeth, the spirit giveth life.'

The writer who is one of the most regular and painstaking readers of *Young India* should know by this time that places of worship to me are not merely brick and mortar. They are but a shadow of the reality. Against every church and every mosque and every temple destroyed, hundreds have risen in their places. It is wholly irrelevant to the argument about the necessity of prayer that the so-called believers have belied their belief and that many places renowned for their sacred character have been razed to the ground. I hold it to be enough, and it is enough for my argument, if I can prove that there have been men in the world, and there are men today in existence, for whom prayer is positively the bread of life. I recommend to the correspondent the practice of going unobserved to mosques, temples and churches, without any preconceived ideas, and he will discover as I have discovered that there is something in them which appeals to the heart and which transforms those who go there, not for show, not out of shame or fear, but out of simple devotion. It defies analysis. Nevertheless the fact stands that pure-minded people going to the present places of pilgrimage which have become hot-beds of error, superstition, and even immorality, return from them purer for the act of worship. Hence the significant assurance in the Bhagavad Gita: 'I make return according to the spirit in which men worship Me.'

What the correspondent has written undoubtedly shows our present limitations which we must try as early as possible to get rid of. It is a plea for purification of religious, broadening of the outlook. That much-needed reform is surely coming. There is a better world-consciousness, and may I say that even the reform we all hanker after needs intense prayer in order to achieve deeper purification of self? For without deeper purification of mankind in general, mutual tolerance and mutual good will are not possible.

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### Takali Spinning in the Jataka

There is a story in the Buddhist Jataka No 546 ( महाउम्मग्ग जातक ) which shows, that when it written such fine cotton was grown in the country that it could be spun directly without undergoing the process of carding. It is clear also that it was spun on the *Takli* as the woman is described as spinning while watching the field.

Here is the story as translated from Pali into English by Cowell and Rouse:

A certain woman who used to watch cotton fields was watching one day and she took some clean cotton and spun some fine thread and made it into a ball and placed it in her lap. As she went home, she thought to herself, 'I will bathe in the great sage's tank,' so she placed the ball on her dress and went down into the tank to bathe. Another woman saw it, and conceiving a longing for it took it up, saying, 'This is a beautiful ball of thread; pray, did you make it yourself?' So she lightly snapped her fingers and put it in her lap as if to examine it more closely, and walked off with it. (This is to be told as full as before.) The sage asked the thief, "When you made the ball what did you put inside to roll it round?" She replied, "A cotton seed." Then he asked the other, and she replied, "A timbaru seed." When the crowd had heard what each said, he untwisted the ball of cotton and found a timbaru seed inside and forced the thief to confess her guilt. The great multitude were highly pleased and shouted their applause at the way in which the case had been decided.

V. G. D.

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# Young India

**A Weekly Journal** **Edited by M. K. Gandhi**

Vol. VIII Ahmedabad: Thursday, November 11, 1926 No. 45

## Is This Humanity ?

*( By M. K. Gandhi )*

### V

A friend writes a long letter mentioning his difficulties and pointing out what Jahnavi has to say to him, a Shrewak, in the matter. One of his questions is:

> ' You say that if we can neither take individual charge of roving dogs nor have a *panjrapol* for them, the only alternative is to kill them. Does that mean that every roving dog should be killed, although it may not be rabid ? Don't you agree that we leave unmolested all harmful beasts birds and reptiles, so long as they do not actually harm us ? Why should the dogs be no exception ? Where is the humanity of shooting innocent dogs whenever they are found roving ? How can one making well to all living beings do this ? '

The writer has misunderstood my meaning. I would not suggest even the destruction of rabid dogs for the sake of it, much less that of innocent roving dogs. Nor have I said that these latter should be killed wherever they are found. I have only suggested legislation to that effect, so that as soon as the law is made humane people might wake up to the matter and devise measures for the better management of stray dogs. Some of these might be owned, some might be put in quarantine. The remedy, when it is taken, will be seen for all. Stray dogs do not drop down from heaven. They are a sign of the idleness, indifference and, ignorance of society. When they grow into a nuisance, it is due to our ignorance and want of compassion. A stray dog is bound to take to his basis if you do not feed him. The measure that I have suggested is actuated no less by a consideration of the welfare of the dogs than by that of society. It is the duty of a humanitarian to allow no living being aimlessly to roam about. In performance of that duty it may be his duty once in a way to kill some dogs.

Here is another question :

> " I agree that the dogs are sure to be killed by man whenever they become a menace to society. But you say, ' To wait until they get rabid is not to be merciful to them ' This means that every dog is potentially rabid and that therefore it should be killed as a matter of precaution. I met a friend from the Ashram who assured me that you did not mean this, and that you had suggested it only as a last resource when dogs had become a menace. This is not clear from your article. Will you make it clear ? "

My previous articles and my answer to the first question leave nothing to be cleared. I must explain what I mean when I say that you cannot wait on until the dog gets rabid. Every stray dog is harmful. The harm is confined to other dogs and it must stop. We do not wait until the serpent bites us. The rabies of the dog is concealed in its capacity to bite. A friend has sent me figures of cases of hydrophobia treated in the Civil Hospital, Ahmedabad.

| Period | Cases from the city | Cases from the District | Total |
|---|---|---|---|
| Jan. to Dec '25 | 194 | 923 | 1117 |
| Jan. to Sept 26 | 295 | 595 | 890 |

These figures must alarm every one who is interested in the welfare of the community, especially if he is a humanitarian. I admit that all the cases may not have been of hydrophobia. But it is difficult to say, whether a dog is or is not rabid and many run in fear to the hospital because most dogs are found to be rabid afterwards. There is only one remedy to relieve the of this fear and it is not to allow dogs to roam about.

I was in England 40 years ago when effective measures were taken to stamp out rabies. There were of course no stray dogs there. But even for the dogs which had regular owners, an order was passed that dogs found without collars with the name and address of the owner thereon and without muzzles would be killed. The measure was taken purely in the public interest. Practically the next day all the dogs in London were found to be with collars and muzzles. It was therefore necessary to kill only a very few. If any one thinks that the people in the West are innocent of humanity he is sadly mistaken. The ideal of humanity in the West is perhaps lower, but their practice of it is very much more thorough than ours. We rest content with a lofty ideal and are slow or lazy in its practice. We are wrapped in deep darkness, as is evident from our papers, cattle and other animals. They are eloquent of our irreligion rather than of religion.

Here is a third question.

> ' You have different definitions of religion for the individual and for society. But why should not religion in both cases be the same ? The ideal ought to be the same for both. That it may be impossible to carry it out is a different matter. For even in case of the individual only the occasion can show how far he has been able to carry out his ideal in practice. You yourself have said that your

ideal is to save even a cruel animal at the risk of your life, but you could not say what you would actually do when faced by such an animal. There is no reason why society should not similarly have a lofty ideal and leave the individuals free to practise it according to their capacity."

My definition of religion for the individual and for society is the same. The ideal must always be the same, but the practice I have conceived to be different in the case of the individual and the society. Truly speaking practice differs in case of every individual. I do not know of two men having the same extent of the practice of *ahimsa*, though their definition of *ahimsa* is the same. The extent of practice in case of society is the average of the different capacities of its members. Thus for instance where a section of the society is milk-vegan and the other fruitarian, the practice for the society extends to the use of milk and fruit.

The writer next sets out two Jain doctrines as follows:

"Jainism is based on the doctrine of *syadvada*—manysidedness of reality. As is aptly said: 'No absolute rule is correct, only the relative rule is the correct rule.' Which means that an act which may be described as *himsa* under certain circumstances may be *ahimsa* under other circumstances. Man should always use his discrimination in determining his conduct. There are two classes of Jains: *Sadhus* (the monks) and *Shrawaks* (the laity). Their code of conduct is thus defined. The *Sadhu* is always non-violent. He may not eat to save himself, may not cook for himself, may not walk even a step for his own purpose—all his activity is for the welfare of the community and it should be as harmless as possible. He has to avoid the 42 infringements laid down in the Shastras. The *Sadhu* is described as *nirgranthi*—free from bonds. So far as I know there is no *Sadhu* today who can satisfy the definition of a *Sadhu* given above.

The *Shrawak* may not kill or injure any living being, except when it is essential for himself. He is a worldly man and he cannot take his humanity further than this. So of 20 per cent compassion is expected of the *Sadhu*, 1.25 per cent is expected of the *Shrawak*. If the latter goes beyond the measure expected of him he approaches the state of a *Sadhu*, but *as a Shrawak* nothing more is expected of him."

I know the substance of this distinction. I am quite conscious that the Jain doctrine is not contrary to the opinion I have expressed in these articles. If the Jains accept the interpretation given above, the opinion expressed by me can be deduced from it. But whether they accept it or not, I humbly submit that my opinion is capable of being, and has been, independently justified.

(Translated from *Navajivan* by M. D.)

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**A Correctius**

In *Young India* of last week page 384, column 2, paragraph 3, line 6 in the article on 'Is this humanity?' (III) for 'Vaishnavas' read 'Vaishyas'.

M. K. G.

## Prostitution of Ideals

I extract the following from a letter on the remarriage of child widows:

In your reply to B. Agra, in the *Young India* of September 23, you say that child widows should be remarried by their parents. How can this be done by those parents who perform *kanyadan* i.e., who give their daughters in marriage according to Shastric injunctions? Surely, it is impossible for parents who have most solemnly and by religious rites renounced all claims on their daughter in favour of their son-in-law, to give her in marriage after his death to another person. She may of her own accord remarry if she will, but once she was given by her parents as a gift or donation (*dan*) to her husband, no one in the world after the death of her husband has any right to give her in marriage. And for the same reason she herself does not possess any right to remarry. She would, therefore, be faithless and traitress to her dead husband if she remarried without his express consent given at the time of his death. From a logical point of view, it is thus impossible for a widow—be the child, young or old—who was married according to *kanyadan* system which is prevalent amongst most *sanatanies*, to remarry unless her husband had given her permission to do so. A true *sanatani* husband cannot, however, brook the idea of giving such permission. He will rather fain agree to his wife's becoming *sati*, if she can, or at any rate will like her to spend the rest of her life in devotion to his memory or, which is the same thing, in devotion to God. In this he will solely be actuated by the desire or sense of duty to help the preservation of the high ideals of Hindu marriage and widowhood, which are complimentary to and not independent of each other."

I regard this kind of argument as prostitution of a high ideal. No doubt the correspondent means well but his over-anxiety about purity of women makes him lose sight of elementary justice. What is *kanyadan* in the case of little children? Has a father any rights of property over his children? He is their protector not owner. And he forfeits the privilege of protection when he abuses it by seeking to barter away the liberty of his ward. Again how can a donation be made to a child who is incapable of receiving a gift? There is no gift where the capacity to receive is lacking. Surely *kanyadan* is a mystic, religious rite with a spiritual significance. To use such terms in their literal sense, is an abuse of language and religion. One may as well take literally the mystic language of the Puranas and believe in the earth being a flat dish resting on the hood of a thousand headed snake and Divinity lying in soft ease on an ocean of milk for his bed.

The least that a parent, who has so abused his trust as to give in marriage an infant to an old man in his dotage or to a boy hardly out of his teens, can do, is to purge himself of his sin by remarrying the daughter when she becomes widowed. As I have said in a previous note such marriages should be declared null and void from the beginning.

M. K. G.

# The Story of My Experiments with Truth — Part II

(By M. K. Gandhi)

## Chapter XXVI

### Loyalty and Nursing

Hardly ever have I known anybody to cherish such loyalty as I did to the British constitution. I can see now that my love of truth was at the root of this loyalty. It has never been possible for me to simulate loyalty, or for that matter, any other virtue. 'God save the King' used to be sung at every meeting that I attended in Natal. I then felt that I must also join in the singing. Not that I was unaware of any defects in the British rule, but I thought that it was on the whole acceptable. In those days I believed that the British rule was on the whole beneficial to the ruled.

The colour prejudice that I saw in South Africa was I thought quite contrary to British traditions, and I believed that it was only temporary and local. I therefore vied with Englishmen in loyalty to the throne. With careful perseverance I learnt the tune of 'God save the king', and always joined in too singing whenever it was sung. Whenever there was an occasion for the expression of loyalty, without much fuss or ostentation I readily took part in it.

Never in my life did I exploit this loyalty, never did I seek to gain a selfish end by its means. It was for me more in the nature of an obligation and I rendered it without expecting a reward.

Preparations were going on for the celebration of Queen Victoria's Diamond Jubilee when I reached India. I was invited to join the Committee appointed for the purpose in Rajkot. I accepted the offer, but I had a suspicion that the celebrations would be largely a matter of show. I discovered a lot of hacking about them and was considerably pained. I began to ask myself whether I should remain on the Committee or not, but ultimately decided to rest content with having done my part of the business.

One of the proposals was to plant trees. I saw that many did it merely for show, and for pleasing the officials. I tried to plead with them that tree-planting was not compulsory, but merely a suggestion. It should be done seriously or not at all. I have an impression that they laughed at my ideas. I remember that I was in earnest when I planted the tree allotted to me, and that I carefully watered and tended it.

I likewise taught the children of my family 'God save the king'. I recollect having taught it to students of the local Training College, but I forget whether it was on the occasion of the Jubilee or of King Edward VII's Coronation as Emperor of India. Later on the text began to jar on me. As my conception of *ahimsa* went on maturing, I became more vigilant about my thought and speech. The lines in the anthem,

> "Scatter her enemies,
> And make them fall;
> Confound their politics,
> Frustrate their knavish tricks"

particularly jarred upon my sentiment of *ahimsa*. I shared my feelings with Dr Booth who agreed that it ill became a believer in *ahimsa* to sing those lines. How could we assume that the so-called 'enemies' were 'knavish'? And because they were enemies, were they bound to be in the wrong? From God we could only ask for justice. Dr. Booth entirely endorsed my sentiments and he composed a new anthem for his congregation. But of Dr Booth more later.

Like loyalty, an aptitude for nursing was also deeply rooted in my nature. I was fond of nursing people, whether friends or strangers.

Whilst busy in Rajkot with the pamphlet on South Africa, I had an occasion to pay a flying visit to Bombay. It was my intention to educate public opinion in views on this question by organising meetings there, and Bombay was the first city I chose. First of all I met Justice Ranade, who listened to me with attention, and advised me to meet Sir Pherozeshah Mehta. Justice Badruddin Tyebji whom I met next also gave the same advice. 'Justice Ranade and I can guide you but little,' he said. 'You know our position. We cannot take part in public affairs, but our sympathies are with you. The man who can effectively guide you is Sir Pherozeshah Mehta.'

I certainly wanted to see Sir Pherozeshah Mehta, but the fact that three senior men advised me to act according to his advice gave me a better idea of the immense influence that Sir Pherozeshah Mehta had on the public. In due course I met him. I was prepared to be awed by his presence. I had heard of the popular titles that he had earned, and I knew that I was to see the 'Lion of Bombay,' the 'Uncrowned king of the Presidency.' But the king did not overpower me. He met me as a loving father would meet his grown up son. Our meeting took place at his chamber. He was surrounded by a circle of friends and followers. Amongst these were Mr. D E Wacha and Mr Cama, to whom I was introduced. I had already heard of Mr Wacha. He was regarded as the righthand man of Sir Pherozeshah, and Mr Virchand Gandhi had described him to me as a great statistician. Mr. Wacha said, 'Gandhi, we must meet again.'

These introductions could scarcely have taken two minutes. Sir Pherozeshah carefully listened to me. I told him that I had seen Justices Ranade and Tyebji. 'Gandhi,' said he, 'I see that I must help you. I must call a public meeting here.' With this he turned to Mr. Munshi, the secretary, and told him to fix up the date of the meeting. The date was settled and he bade me goodbye, asking me to see him again on the day previous to the meeting. The interview removed my fears and I went home delighted.

During this stay in Bombay I called on my brother-in-law who was staying there and lying ill. He was not a man of means and my sister (his wife) was not equal to nursing him. The illness was serious and I offered to take him to Rajkot. He agreed, and so I returned home with my sister and her husband. The illness was much more prolonged than I had expected. I put my brother-in-law in my room and remained with him night and day. I used to have to keep awake part of the night, and had to get through some of my South African work whilst I was nursing him. Ultimately, however, the patient died, but it was a great consolation

to me that I had had an opportunity to nurse him during his last days

My aptitude for nursing gradually developed into a passion so much so that it often led me to neglect my work, and on occasions I engaged not only my wife but the whole household in such service.

Such service can have no meaning unless one takes pleasure in it. When it is done for show or for fear of public opinion, it steals the case and crushes his spirit. Service which is rendered without joy helps neither the servant nor the served. But all the pleasures and possessions pale into nothingness before service which is rendered in a spirit of joy.

(Translated from *Navajivan* by M. D.)

# Young India

## Handloom *vs.* Spinning Wheel

(*By M. K. Gandhi*)

It seems now to be generally recognised that India having more than 71 per cent of her population as agriculturists most of whom are idle for nearly six months in the year, needs a supplementary industry and that that industry to be universal can only be handspinning. But some contend that hand-weaving is better because it is more remunerative and therefore a better proposition

Now let us understand this argument in some detail. It is said that hand weaving gives about eight annas per day as against one anna from handspinning. Therefore if a person works for only two hours per day, he will earn from hand weaving two annas against one pice in the same time from handspinning. It is added that one pice would be no economic attraction to anybody and that if hand-weaving could be presented to the people, it would be wrong to ask them to do hand spinning *in stead*. The protagonists of the handloom contend further that there is no difficulty about getting as much mill-spun yarn as may be required for India's needs, and finally they say that even for the sake of keeping alive hand weaving, which has hitherto defied the competition of weaving-mills, it should be pushed with vigour and determination. Some of the protagonists of hand-weaving even go so far as to say that the handspinning movement is mischievous in that it turns people's attention away from the possible industry of hand weaving and misleads them into supporting an impossible industry which has died of its own inherent weakness.

Let us test this specious looking argument

In the first instance, hand weaving is not a practicable proposition as a supplementary industry, because it is not easy to teach, it has never been universal in India, it requires several hands to work it, it cannot be done during odd moments. It has been and can only be generally an independent occupation and is in the majority of cases the sole occupation like shoe making or smithy

Moreover handweaving cannot be universal in the same sense that handspinning can be. India needs 4,561 million yards of cloth per year. A weaver weaves on an average three quarters of a yard per hour of rough Khaddar. Therefore if all foreign indigenous or millmade cloth could be excluded, at the most nine million weavers working at the rate of two hours per day would be required to produce the whole of our annual requirements. If it be contended that not so many weavers but as many families would be employed, then the two annas for two hours would have to be distributed among many, thus materially reducing the earnings of the individual per day.

Now let us consider the possibilities of spinning. We know that it was at one time *the universal* supplementary industry of India. Millions have not yet forgotten the art and tens of thousands have even now spinning wheels in their homes. Handspinning is therefore capable of immediate and limitless extension. And as it has been found that the spinners supply one weaver, against nine million weavers ninety million spinners would be able to add to their earnings what to them will be a material and welcome addition i. e. at least 25 per cent of their income. I have assumed the very high figure of 40 rupees per year per head to be the average income. Unlike weaving, spinning may be interrupted any moment and therefore it can be done during all odd moments. Spinning is learnt easily and quickly and the spinner begins to draw some thread from the very commencement.

Moreover, it is wrong to rely upon an unfailing supply of millyarn. Handweaving and millweaving are not complementary propositions. They are mutually antagonistic, the tendency of weaving mills, like all machinery, always being to displace the product of the hand. If, therefore, handweaving could become a supplementary industry on a large scale, it would have to be solely dependent on mills which would naturally squeeze the life pie from the weaver for the supply of yarn and would scrap it at the first opportunity.

On the other hand, handspinning and handweaving are mutually complementary as can be today proved from the experience of the existing spinning depots. Even as I write, I have letters from co-workers saying that in their centres they have to send away weavers for want of yarn

It is little known that a vast number of weavers of mill yarn are in the hands of sowcars, and they must be, so long as they rely upon the mill product. The village economy demands that the weaver should receive his yarn not from the middleman but from his fellow worker the farmer.

Again so far as can be ascertained there are at present some twenty lakhs of weavers at work. Every additional loom means an outlay of at least Rs. 15. Every additional wheel need not mean more than Rs. 2½. The Khadi Pratishtan pattern costs only Rs. 2½. And at a pinch even an *improvised takli* which need not cost anything can be impressed into service

Thus the spinning wheel appears to be the only foundation on which satisfactory village life can be constructed. It is the centre round which alone it is possible to build up village reorganisation

But it is said that one pice per two hours is no economic attraction to even the poor villager. In the first place the wheel is not meant for, it is not now presented to, any person who has a more remunerative employment. How is it that thousands of women are

today walking a few miles daily or weekly to receive raw cotton and the few pies for the yarn they deliver? If a loom were suggested to them, they would not take it up, they would not have the time or the ability for it. Town-dwellers have no notion of the gnawing poverty of the masses of India. Let us not talk of the machine age in their case. The machinery of Manchester has robbed them of the butter to their bread which the wheel was, for it has been replaced by nothing else equal to it or better. For these, therefore, the spinning wheel is their only hope.

I do not here examine the more ambitious but chimerical proposals for agricultural improvements. There is room enough for them I have no doubt. But that is a matter of time and education, whereas the ever growing poverty demands an immediate remedy which the wheel alone supplies. The wheel does not displace or disregard possibilities in the shape of such improvements. It is a prelude to them. Wherever it has gone, it is affecting the lives of villagers in a variety of ways, and it enables the townspeople to establish a living contact with the villagers and their villages.

'If handspinning is all you say, how is it that it has not already been universally adopted?' asks the critic. The question is quite fair. The answer is simple. The message of the wheel has to be carried to a people who have no hope, no initiative left in them and who would, if left to themselves, starve and die rather than work and live. Such was not the case before, but long neglect has made laziness a habit with them. That laziness can only be removed by the living contact and example of men of character and industry plying the wheel before them and by gently showing them the way. The second great difficulty is the absence of a ready market for Khaddar. I confess that it cannot for the time being compete with mill-cloth. I will not engage in any such killing competition. The capitalist may for capturing the market sell his calico for nothing. The manufacturer whose only capital is labour cannot afford to do so. Can there be any comparison between the dead artificial rose however symmetrical it may be, and the living rose whose two petals will not be alike, or can there be any competition between a wax statue of Cromwell and the living one? Khaddar is a living thing. But India has lost her eye for the real art and is therefore satisfied with the glossy exterior. Revive the healthy national taste for Khaddar and you will find every village a busy hive. As it is the resources of Khaddar organisations are taxed to the utmost, in order to create a market for the article. The marvel is that in spite of heavy odds against it, the movement is making headway. Over twelve lacs worth of Khaddar was sold only last year. But it is nothing to boast of when one thinks of what needs to be done.

I have thus summarised the case for the spinning wheel as a supplementary industry as against the handloom. Let there be no confusion of thought. I am not against the handloom. It is a great and thriving cottage industry. It will progress automatically if the spinning wheel succeeds. It is bound to die if the wheel fails.

I invite criticism of the argument and shall gladly retrace my steps if the argument or the facts cannot be sustained.

## Cow Protection

*( By M. K. Gandhi )*

A correspondent writes:

"As most of the Hindus intuitively feel that the cow should be protected at all events, I too do so. I had witnessed the miserable sight of starving cows in their prime of life, being sold in lots, to Mussalman hide merchants in the famine-stricken areas of the Ceded Districts.

"The Hindu scriptures alone seem to have enjoined cow protection on its followers. I have been trying to understand the philosophy of it. If the cow has to be protected purely from selfish motives, on account of its continuous utility from its birth till after its death, cow protection should have become universal and not confined to Hindus alone, for, mankind by instinct is selfish. If on the other hand it has to be protected on account of its meek and harmless nature, there are other animals as the sheep and deer which also equally require human protection. What then is the special virtue in the cow, exclusively known or useful to the Hindu, over other domestic animals at any rate? If Hindus, not excluding the vegetarian and orthodox sections, are entitled to kill buffaloes, goats, sheep etc., for purposes of food or sacrifice, what right have we to resent Mussalmans killing the cow for sacrifice or food? Would not the appeal of the Hindus to the Mussalmans to protect the cow be more reasonable and effective, if we Hindus ourselves gave up animal killing for food or sacrifice?"

There is much to be said in favour of the argument adopted by the correspondent. But man does not govern himself by logic. He is a complex being; therefore a multiplicity of considerations act upon him and move him to do or to refrain from doing things. Logically speaking, therefore, a Hindu who protects the cow should protect every animal. But taking all things into consideration, we may not cavil at his protecting the cow because he fails to protect the other animals. The only question therefore to consider is whether he is right in protecting the cow. And he cannot be wrong in so doing if non-killing of animals generally may be regarded as a duty for one who believes in *ahimsa*. And every Hindu, and for that matter every man of religion, does so. The duty of not killing animals generally and therefore protecting them must be accepted as an indisputable fact. It is then so much to the credit of Hinduism that it has taken up cow protection as a duty. And he is a poor specimen of Hinduism who stops merely at cow protection when he can extend the arm of protection to other animals. The cow merely stands as a symbol, and protection of the cow to the least he is expected to undertake. But as I have shown already in my previous writings he is failing even in this elementary obligation.

The motive that actuates cow protection is not 'purely selfish'. Though selfish consideration undoubtedly enters into it. If it was purely selfish, the cow would be killed as in other countries after it had ceased to give full use. The Hindus will not kill the cow even though she may be a heavy burden. The numberless Gocholas that have been established by charitably minded people for tending disabled and useless cows is in

a way an eloquent testimony of the effort that is being made in the direction. Though they are today very poor institutions for the object to be achieved the fact does not detract from the value of the motive behind the act

The philosophy of cow protection therefore, is, in my opinion, sublime It immediately puts the animal creation on the same level with man so far as the right to live is concerned. But it is no part of Hinduism to prevent by force cow slaughter by those who do not believe in cow protection Hindus will bring the Mussalmans and the rest of the world to their way of thinking only by living the religion of *ahimsa* as fully as it is humanly possible. They must rely upon the working of the great principle in their own lives and making its effective appeal to the outer world They will not convert the latter by force of arm. They certainly can by force of *ahimsa*. We little realise the matchless potency of *ahimsa* when it is thoroughly put in active operation

## Takli in Schools

( *By M. K. Gandhi* )

Dr Profulla Chandra Ghosh of Khadi Pratishthan sends me the following notes on the introduction of *takli* in schools

In *Young India* of 30th September a letter from Sj Prafulla Ch. Sen of Dosdanda (Hugli) about the success of *takli* in a National School has been published. The school referred to by Prafulla Babu has 51 students on the roll. The spinning on the wheel proved a failure there but '*takli*' has made remarkable headway. About 14 thousand yards of yarn (6-30 counts) were spun on the *takli* by the boys in one month and the maximum amount spun by a boy in a month is about 1,600 yards It is not mentioned whether the boys card their own cotton.

The letter has been reproduced in *Young India* on account of its national importance The underlying implication is that Charkha is a proved failure as schools and that its introduction there should not be encouraged at all and that *takli* should be introduced. As this view is daily gaining ground on account of the systematic powerful advocacy in *Young India* I think I should publish an account of spinning on the wheel by the boys of a national school ( Malikanda, Dacca ) and then make my observations on the subject. This school has 50 students on the roll. The average output of yarn of the last 9 months from February to October 1926 is 27,000 yards ( getting in round number ) per month of about 14 counts. The total output is 26 seers ( 80 tolas a seer ) in 9 months Out of the 50 students only 30 have yet taken to spinning. Most of the remaining students are too young and some are also new admissions, they take part only as cleaning cotton i. e. in preliminary operation before carding. Thus the average per head per month is about 22,00 yards, and the average of 13 students who take interest in spinning is 44,00 yds. The average maximum spun by a boy is 10,000 yds. of 15 counts per month. The quality of the yarn is satisfactory, 75 per cent of which are fit for warp. The boys have already got 124 yards of cloth woven ( warp and weft both of their own yarn ). The boys card their own cotton and make their own slivers. The above record conclusively proves that introduction of Charkha among the school boys is not a proved failure and that under proper control and guidance it may yield much better result than that obtainable with Takli and that condemnation of Charkha as schools has been too early Of course in my opinion the school can not be congratulated before all the boys who have taken to spinning spin 5,000 yards per month on an average

All this is not to say that *takli* should not be introduced in schools. Where Charkha can not be successfully handled it is by all means advisable to introduce *takli* But it is no acknowledgement of defeat. And also for boys who are too young to ply the Charkha, *takli* is quite good and therefore *takli* is being introduced among the youngest boys in Malikanda School "

I congratulate the authorities in charge of Malikanda national school. A spinning wheel is any day superior to the *takli* for obtaining a larger quantity of yarn And I have never intended to give absolute preference to the *takli* over the wheel. But I have little doubt in my mind that in the large number of schools we have, the *takli* yields better result than the spinning wheel as has been amply shown by general experience The reasons are obvious School-rooms are too small to accommodate the spinning wheels for all the boys and girls Secondly, even if rooms can be found, they are far too expensive compared to the *takli*. Thirdly, the wheel frequently goes out of order and neither the school masters nor the pupils are able to set them right in a moment Once the wheel goes out of order, it often takes a long time to repair it. It is not possible to supervise the work of a large number of boys spinning at the wheel On the other hand the *takli* is incredibly cheap It can be worked by thousands at a time It can be handled even in a crowded room requiring practically no space for its accommodation. It rarely goes out of order and when it does, it can be instantaneously replaced. *Takli* spinning can be supervised no matter how many pupils engage in the operation The quantitative result of mass spinning on the *takli* is on the whole more satisfactory than on the wheel But having said all this in praise of the *takli*, needless to say I can have no objection to any school taking up the wheel in preference to the *takli* if it can overcome the objections mentioned by me.

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Inland complaints for non-receipt of any current issue must be made within two weeks of the date of issue, after which time they will not be attended to.

The fresh remittances for subscribers intending to renew their subscription should reach here at least *four days* before the expiry date of which due intimation is given them. They otherwise run the risk of V P.s from the office crossing their money orders

Subscriptions can be received on any date of the month but they will be considered to run as from the 1st of the month of payment or the next month. In the former case the subscriber will have to satisfy himself with such of the back numbers as are available and in the latter he will have to remit an extra 0-2-3 for each of the copies he receives during the month of payment. *Manager Y. I.*

# Notes

### Khaddar and Government Servants

A correspondent says:

"Some of the Government servants are terribly afraid to purchase handspun and handwoven cloth when our hawkers approach them. They are under the impression that they should not purchase Khaddar, yet the Bombay Government is openly appealing to the people to encourage Indian industries. Can you say whether the Madras Government servants are allowed to purchase handspun and handwoven cloth without fear of the Government?"

I wish I could answer the question. But I have not the power. It is however inconceivable to me that any Government should prescribe the use of handspun and handwoven cloth. It is possible to conceive the insistence on a form of dress, but certainly not the kind of cloth to be used. It is painful to find that there are Government servants who labour under imaginary fears. I have seen many Government servants making free use of Khaddar without let or hindrance. If I was a servant of the Madras Government, I should unhesitatingly wear Khaddar unless there was positive prohibition to the contrary in which case I should resign.

### Khadi Work and Volunteers

Dr. Hardiker has sent me the programme of the work to be done by the Karnatak Branch of the Hindustani Seva Dal. I take the following from the copy before me:

"The organizers and workers of the Karnatak Branch of the Hindustani Seva Dal met at the Dal Office, Hubli, on the 13th, 14th and 15th October, 1926, with Mr. Hoskoppa Krishnarao in the chair and after full discussion passed the following resolutions regarding the future programme of work to be undertaken by them:

*Resolution 1*:—This meeting of the organisers and workers of the Karnatak Dal resolves that they should concentrate their attention on the following programme:

(a) To sell Khaddar worth Rs. 40,000 (forty thousand) in Karnatak within seventy two appointed days beginning from the 1st of February, 1927, to the 13th midnight of April, 1927, (including the National Week) under a scheme to be settled finally by Dr. Hardiker and Mr. Hoskoppa Krishnarao, in consultation with Mahatma Gandhi, Sjs. G. B. Deshpande and S. V. Kowjalgi.

*Note*:—The commencement of work under this item has to be postponed to 1st February, 1927, in view of the Assam Congress necessitating the Dal's concentrated activities at Gauhati during the preceding period commencing from the middle of November.

This is a good Khadi programme. The Dal will have done well if it is carried out. Let me point out from my own experience and that of co-workers that Khadi work will not flourish unless the principal workers know the science of ginning, carding, spinning and are distinguish between the different varieties of cotton and know genuine Khadi from the spurious article. Khadi work to succeed evokes all the best that is in me. I shall watch the progress of the programme with considerable interest. There was another resolution passed by the Dal inviting me to visit the Province next year during the sale days. I should not give much credit to the volunteers if they expect to sell only 40,000 worth of Khaddar with me as one of the sellers. The members should know that I put a fairly high price on my presence. They will have to put before me a more attractive programme than they have prepared if they are to draw me. And they must know that I am but one bride with many suitors to please. And as I do not believe in polyandry, the woman will have to offer a tempting dowry. It would be well for them therefore not to build any hope on my going to Karnatak early next year.

### Khadi amongst Non-Brahmins

A correspondent writes:

"You will be glad to learn that the Non-Brahmins of Nipani are taking a keen interest in Khadi. It is the one platform on which Brahmins and Non-Brahmins are uniting. There was a large meeting on the 23rd of October. It was a good meeting. Mr. Rawan was present at the meeting and he gave me whole-hearted support to Khadi although he said that he sentimental to abide by the Non-Brahmins party's programme of work. A Khadi Bhandar was opened at Nipani. This was chiefly due to the exertion of Sheth Mulji Sisen of Cutch. He has promised to sell Khaddar at cost price. The non-Brahmin friends seem to be convinced that the question of growing poverty of the masses, which term includes non-Brahmins, cannot be solved without the universal use of Khadi. The Nipani leaders therefore feel that it is not enough not to be hostile to Khadi but it is necessary to encourage Khadi by all available means."

I congratulate the non-Brahmin friends of Nipani upon their decision, and hope that they will organise Khadi work so as to place it on a stable basis.

### Spinning in Schools

The following report about the progress of spinning in the schools under Gantur Municipality will be read with interest:

"The number of schools is 38.

Girls' schools 9 and boys' schools 26. There are 454 girls and 363 boys. The number of girls spinning is 70 and that of boys 69. 15 Charkhas are supplied to the boys' schools and 17 to the girls' schools. During the year the boys have spun 24,000 yds. and the girls 36,000 yds. The boys' yarn weighs 118 tolas and the girls' yarn 130 tolas. The Municipality purchased 3 maunds of slivers for Rs. 46-8-0. The yarn is to the Municipal office. About 100 of the pupils wear Khadi. The number of all the teachers is 87. Out of them 30 are women and 57 are men. Almost all wear Khadi. 63 give yarn to the A. I. S. A. One is also a Congress member under the yarn subscription rule.

Rs. 500 worth of Khadi was purchased.

Spinning is taught in 10 schools at present. Hindi was being taught in 10 schools but was discontinued owing to an adverse resolution of the Municipal Council.

Khadi is being freely distributed to Panchama boys and poor boys. Caste teachers are working in Panchama schools and Panchama teachers are teaching in schools where high caste Hindus are studying.

Holidays are being granted on the occasion of the birth-day or anniversary of the national heroes

All teachers are able to spin. Their yarn is in the Municipal office. A Charkha has been supplied to every teacher About 2 maunds of slivers are used by the teachers.

The other employees of the Municipality are about 100 and all or all of them wear Khadi "

**Spinning During the War**

A Mombasa correspondent sends the following extracts from "My Reminiscences of East Africa" by General Von Kettow-Vorbeck showing the possibilities of spinning under stress

"Notwithstanding the great amount of booty taken at Tanga, it was evident that as the war seemed likely to be prolonged, the stocks in the Colony would become exhausted. The natives at Neu Moshi began all of a sudden to wear silk: this was by no means a sign of special extravagance: the stocks of cotton clothing in the Indian shops were simply coming to an end. We had seriously to think of starting manufactures ourselves, in order to convert the abundant raw material into finished products A curious existence now developed, reminding one of the industry of the Swiss Family Robinson, Cotton fields existed in plenty. Popular books were hunted up, giving information about the forgotten arts of handspinning and weaving. White and black women took to spinning by hand, at the missions and in private workshops spinning wheels and looms were built. In this manner, in a short time, the first useful piece of cotton cloth was produced After various trials, the most suitable dye was obtained from the root of a tree called Ndua, which imparted a brownish yellow colour, very inconspicuous both in the grass and in the bush, and therefore specially suitable for uniforms."

Would that we considered India to be in a state of war and refrained from using foreign cloth and even Indian mill-made cloth. All argument against the possibility of handspinning will then vanish like smoke. And are we not in a state worse than war when we have proof positive that millions of the inhabitants of India are living in semi-starvation?

**'All for Thee'**

A kind Tamil friend sends me for my day of silence quotations that do one's soul good to read I do not give to *Young India* quotations except when there is an association about them and when they are relevant In the collection the friend has sent me I find the following very appropriate verses from George Herbert

"Teach me, my God and King,
In all things Thee to see,
And what I do in anything,
To do it as for Thee.
A servant with this clause
Makes drudgerie divine;
Who sweeps a room as for Thy laws,
Makes that and the action fine."

I give one more equally appropriate It is from Ruskin

"When we build, let it be such a work as our descendants will thank us for, and let us think, as we lay stone on stone, that a time is to come when stones will be held sacred because our hands have touched them, and that men will say as they look upon them, See! this our fathers did for us."

Public life would be much purer than it is if we would do everything to the name of the King of kings and not for self but for posterity.

M K G.

## Correspondence

### A Correction

The Editor, *Young India*

Sir,

In the article "Charkha as the Only Cottage Industry" in the *Young India* of the 28th October, comparative statements regarding Khadi Pratisthan and Abhoyashram, have been given, which need correction. You remarked "In Bengal the Khadi Pratisthan prices still rule high, though they are lower than they three years ago, but the Abhoyashram, Comilla, has achieved a record reduction "

The Pratisthan sells Khadi at prices which are at least equal to Abhoyashram prices I enclose Pratisthan's printed price-list current from March 1926 and also a current quotation from the Abhoyashram, and give below a few items for comparison.

| Items | | Abhoyashram's lowest Retail Price | Pratisthan's lowest Retail Price |
|---|---|---|---|
| Dhoti pair | 10x 44" | Rs 6/8 | Rs 5/4 |
| " " | 8x 44" | Rs 4/4 | Rs 4/- |
| Sari " | 10x 44" | Rs 8/2 | Rs 6/4 |
| Shirting Than Cotton Than | 12x 36" | Rs 8/12 | Rs 5/4 |
| Dosati plain Twill Than | 12x 36" | Rs 9/- | Rs 8/- |
| Dosati | 12x 29" | Rs 11/4 | Rs 9/8 |

If then it is a fact that Khadi Pratisthan's prices were once high and are to-day equal to those of Abhoyashram then the Pratisthan shows a greater record of reduction

On page 375 of the issue of *Young India* in question there are serious mistakes regarding the sale figures of the Pratisthan, thus:

| Period | Actual Sale Figures | As given in *Young India* |
|---|---|---|
| (1) 3 months July to Dec '24 | Rs 87,671 | Rs 10,000 |
| (2) 6 months July to Dec '25 | Rs. 1,08,609 | Rs 30,000 |

Khadi Pratisthan,
2nd November, 1926

Yours faithfully
SATISH CHANDRA DAS GUPTA

[It gives me great pleasure to be able to publish this correction. The notes in question were prepared, as I have already stated, first by one co-worker and then recast by another. They had to be done in a hurry Needless to say none of the writers had the slightest intention of comparing the two institutions. The object was merely to show the steady reduction in Khaddar prices The correction made by Satish Babu is welcome and enforces the argument advanced by the writers who had to depend upon the figures they could then lay hands upon. I am glad too to be able to give the readers the corrected and increased sales of the Pratisthan.

M K G.]

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S.African Situation

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# Young India

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## Is This Humanity?

*( By M K. Gandhi )*

### VI

A friend has sent a long letter containing a number of questions and raising a number of difficulties. He has also sent me his copies of *Nineteenth* with profuse marginal notes on this series of articles. Some of his questions have been already answered in these pages. Without reproducing here the rest of his questions I propose merely to give my answers.

I think I have been considering the whole question quite dispassionately. I do not think I could be accused of any partiality *for himsa* or for my own peculiar views in the matter. My partiality is all for truth which I seek to find out through *ahimsa*. It is my conviction that it cannot be found out in any other way. The question in dispute for me is not whether truth is our goal or not, nor whether *ahimsa* is or is not the only way to it. There is no possibility of my ever doubting these fundamental principles. The question before me is about the practice of these principles. Everyday I see fresh aspects springing out to me. There is every possibility of my making mistakes in the practice of *ahimsa* and though I am taking every precaution possible to avoid them, it is possible that I may err occasionally. Let not friends therefore impute partiality to me when I cannot agree with them. Let them believe me to be unconsciously in error and bear with me. I now proceed to give the answers.

1 The question to solve is not what is hydrophobia and how to treat it.

2. The municipality or the Government will find a remedy not in accordance with *ahimsa* but with what they conceive to be public interest. The Mahajan can find the right remedy if they are truly non violent. Government will never subscribe to the absolute principle of non-destruction of animals (dogs in the present case). Many politics have members belonging to different faiths and different communities. They cannot therefore be expected to insist on a non violent remedy.

3 The duty of finding a non violent remedy is the Mahajan's. It is a mistake to think that the Mahajan is blameless or helpless.

4 For the purpose of this discussion I make no distinction between a rabid dog and a man who has run amuck and is in the act of dealing death. Habitual violence is a disease. The habitually violent man goes on to his murderous career only because he is beside himself. Both a rabid dog and a rabid man are worthy of pity. When they are found in the act of injuring others and when there is no other remedy than to take their life, it becomes a duty to do so in arrest their activity. The duty is all the greater in case of a votary of *ahimsa*.

5 I have never meant that every cur should owe a dog. What I have said is that the dogs should in no case be unowned. Not that the owned dogs will be innocuous, but the owners will be responsible for them if they are diseased or get rabies.

6 The ownerless stray dogs are not innocent as inmates. They were never so. Owned dogs are generally so. The purpose of the present controversy is to make all the dogs innocuous.

7 I have never suggested that roving dogs should be killed wherever found, I have suggested enabling legislation in the interest of the dogs themselves. That will make humane minded people alive to their sense of duty and they will then either own dogs or find out some other remedy and that make the existence of stray dogs impossible. In refusing alms to the beggar the purpose is not to starve him but to teach him self help to make him man. The duty of killing dogs arises in the circumstances and to the extent I have indicated in the previous articles. To say that it is a sin to extirpate dogs is not to contradict me. For I have never expressed a contrary opinion.

8. It is idle to discuss whether Mr Ambalal's conduct was or was not proper or whether my opinion about it was or was not correct. The point is not in full possession of the details of the incident. The broader question of *ahimsa* is the main issue, and to bring in Mr. Ambalal in our discussion is to cloud the issue.

9 The issue is Whether, in consonance with the principle of *ahimsa* it may be a duty to kill curious dogs under certain circumstances, when no other alternative is possible? I submit that it may be, and I hold that there cannot be two opinions in the matter. There may be a difference as to whether particular circumstances justify the act. The simulation for a votary of *ahimsa* lies in the fact that from his standpoint such circumstances will only be rare.

10 But I have see one difference of opinion that must for the time being remain. In the latter under consideration as also in many others I see that there is an irrational horror of taking living beings under any circumstances whatsoever. For instance an alternative has been suggested in the shape of confining stray rabid dogs in a certain place and allowing them

to die a slow death. Now my idea of compassion makes this thing impossible for me. I cannot for a moment bear to see a dog, or for that matter any other living being, helplessly suffering the torture of a slow death. I do not kill a human being than circumstanced because I have more hopeful remedies. I should kill a dog similarly situated, because in its case I am without a remedy. Should my child be attacked by rabies and there was no hopeful remedy to relieve his agony, I should consider it my duty to take his life. Fatalism has its limits. We leave things to Fate after exhausting all the remedies. One of the remedies and the final one to relieve the agony of a tortured child is to take his life.

But I shall not labour this point. What to my mind is impotence of the votaries of *ahimsa* is no obstacle to a true understanding of this *dharma*. I hope therefore that those who differ from me will for the present bear with me.

So much about the thoughtful letter of a friend. I shall now deal with an angry letter.

"You have been," says the letter, "so much under the Western influence that you have learnt to think it proper to kill lower beings for the sake of man. It is better for you to confess your error and apologise to the world. You should have made up your mind in this matter after exhaustive sifting. Instead you have passionately taken sides and discredited yourself."

This is the most offensive sentence I have picked up from letters of this type. I submit I have not formed my opinion without much deliberation. It is not an opinion I have recently formed. Neither is it hasty. One should not let his so-called greatness come in the way of the formation of opinion, otherwise he cannot arrive at truth.

I do not think that everything Western is to be rejected. I have condemned the Western civilisation in no measured terms. I still do so, but it does not mean that everything Western should be rejected. I have learnt a great deal from the West and I am grateful to it. I should think myself unfortunate if contact with and the literature of the West had no influence on me. But I do not think I owe my opinion about the dogs to my Western education or Western influence. The West (with the exception of a small school of thought) thinks that it is no sin to kill the lower animals for what it regards to be the benefit of man. It has therefore encouraged vivisection. The West does not think it wrong to commit violence of all kinds for the satisfaction of the palate. I do not subscribe to these views. According to the Western standard, it is no sin, on the contrary it is a merit, to kill animals that are no longer useful. Whereas I recognise limits at every step. I regard even the destruction of vegetable life as *himsa*. It is not the teaching of the West.

*Argumentum ad hominem* has no place in a discussion of principles and their practice. My opinions should be considered as they are irrespective of whether they are derived from the West or the East. Whether they are based on truth or untruth *himsa or ahimsa*, is the only thing to be considered. I firmly believe that they are based on *truth* and *ahimsa*.

(Translated from *Navajivan* by M. D.)

## Flowers from the Poet's Garden

[Mrs. Blair—daughter of the late W. C. Bonerjee—sends me the following translation made specially for her by Mrs Pramatha Chaudhuri, the Poet's niece, Mrs. Blair says:

"She wrote them out for me in Bengali as I wanted a helpful saying for every day reference such as one may get in English. She selected these quotations from addresses given by the Poet from time to time at Santiniketan. The addresses were written down at the time the Poet gave them, but I do not think they have been printed. I liked the quotations so much that I got them put into English."

I am sure the readers of *Young India* will like to treasure these flowers from the Poets garden. M. K. G.]

The earth-polluted lotus of Love, depending on the stalk of Self gradually unfolds itself petal by petal from the self to the family from the family to society, from society to one's country, from one's country to humanity, from humanity to the Universal Spirit, from the Universal Spirit to the Supreme Spirit, thereby accomplishing its process of evolution.

He whose intellect cannot perceive law and order in the working of the universe is incapable, ineffectual and defeated in every department of life.

They who succeed in the field of material power do so by aggrandising themselves, whereas they who succeed in the spiritual sphere do so by sacrificing themselves.

Because when a man attempts to see the whole thing at once he sees it indistinctly, therefore he first breaks it up into parts and then fits them all into a whole.

In proportion as India lost mastery over Nature by giving over-emphasis to the spiritual side, so she is now required to pay the penalty for it.

The work that we do from necessity or want, that work is our bondage, but the work that we do out of joy is not bondage; that work is freedom.

We realise perfect joy in proportion as we are able to harmonise knowledge love and work in ourselves.

He who desires to be master of the house must be stricter than all others in obeying the discipline and rules of the house.

When the mind is not prepared to receive ideas, then words do not reveal their full meaning to the irreverent listener.

Life's mission is a very difficult one, its field is very large, its laws are very difficult to understand, its activities are very various, its sacrifices are very hard to make.

The lamp cannot conceal its own light within itself.

As stagnant water is ever afraid of being polluted by dirt, so today captive India, through fear of pollution, continually raises forbidding walls, in order to cut herself off from all connection with the outer and larger world, and keeps even one end air at a distance.

It is only when we daily draw purity from the source of our character, that words and ideas come to our help.

Man has built up his life on three great places, the material, the religious, and the spiritual.

We give the name of desire to that external force which attracts our efforts to things outside us.

As external things are the aim of desire, so are inward motives the aim of will.

In all this vast Universe, and throughout this great life of Humanity, it is impossible that we should not acknowledge Him at all anywhere.

When the ties of desire are severed, then earth sky and water, living creatures and inanimate objects, beasts and men,—all become filled with bliss, and there is no limit to joy.

That I have come and stood in the midst of this vast universe is a most wonderful event, there is nothing more momentous than it

There is joy even in the endeavour after realisation, let alone the state of fulfilment.

To what an incalculable extent do we waste our strength throughout the day in futile talk and in futile deeds

It is only when we want to turn towards God that we are able to realise how strong is the attraction of this godless life that we have built up for ourselves

As the final aim of every tree is to bring forth fruit, so the final aim of this world-tree is to bring forth the perfect man.

Dwelling in the midst of this world, God only gives of himself; He takes nothing And when our soul can partake of the nectar of God, then will it attain Truth,

## Spinning as Deathbed Consolation

Two versions have been published in *Young India* of the story in which the brave Buddhist wife asks her dying husband to dismiss all anxious worldly thoughts out of his mind and to die a peaceful death as she knows how to spin and will maintain the children as well as herself by that means, one in 1921 and the other during the current year. But they were either inaccurate or incomplete Having seen looked up the Pali original, I translate below the first, and part of the second paragraph in Section XVI, *Chakkanipata* (*Saranya-Vagga*) of the *Angattara-Nikaya*, a canonical work of the Buddhists.

"The householder Nakulapita was dangerously ill and very much worried. Then Nakulamata, his wife, addressing him, said, 'You should not now give yourself to anxious thought even for a moment. It is very painful that a person should die with anxious thoughts weighing upon his mind, and the Lord Buddha has answered such a kind of death. Perhaps you are afraid that when you are no longer with us, I shall not be able to feed the children and maintain the household But your fears are groundless, as I am skilful in spinning cotton and in dressing hair (This second expression is not quite clear to me I wish some Pali scholar throws more light upon it V. G. D.) and will therefore have no difficulty whatever in providing for children as well as myself when you are away Therefore please dismiss all disturbing thoughts out of your mind.

'Again perhaps you apprehend that when you are no more I might contract a second marriage. But you must drive away any such fear, seeing that we have for the last sixteen years lived a life of chastity though married, and maintaining a household. Please let your mind be at perfect peace.'" V. G. D.

[ Hence this note I have removed the original text as I hardly think the readers of *Young India* want the original texts, Sanskrit or other But I must not omit the following remark that V G D made under the texts removed.

"It is a great pity that all Pali texts are published in the Latin script although Fausball of Copenhagen, the Danish editor of the Jataka, haughtily observes.

"I have continued to transliterate the Oriental into Latin characters and shall continue to do so in all I publish of Pali, for it is my conviction that the fine Latin characters must not only henceforward be applied to languages which have no literature and to literatures which have hitherto not been published, but also that they one day will supersede all other characters when European American Civilisation has, like a lava, laid itself over all other civilisations and made them into Herculaneum and Pompeii." I wonder how the Buddhist patrons of the Pali Text Society enjoy the fine prospect pictured in the above." M. K. G.]

## The Arts of Kings and Queens

A correspondent who has personal experience of the service that the spinning wheel is rendering sends me the following from Ruskin's *Sesame and Lilies*

"Begin with the first—the lord of them all—agriculture Six thousand years have passed since we were set to till the ground, from which we were taken. How much of it is tilled? How much of that which is, wisely or well? Why, in the very centre and chief garden of Europe—where the two forms of purest Christianity have had their fortresses—where the noble Catholics of the forest nations and the noble Protestants of the Vaudois valleys have maintained, for dateless ages, their faiths and liberties—there the unchecked Alpine rivers yet run wild in devastation, and the marshes which a few hundred men could redeem with a year's labour, still blast their helpless inhabitants into fevered idiotism. That is so, in the centre of Europe! While, on the near coast of Africa, once the garden of the Hesperides, an Arab woman, but a few seasons ago, ate her child, for famine And with all the treasures of the East at our feet, we, in our dominion, could not find a few grains of rice, for a people that asked of us no more; but stood by, and saw five hundred thousand of these perish of hunger.

Then, after agriculture, the art of kings, take the next head of human arts—weaving, *the art of queens*, honored of all noble Heathen women, in the person of their virgin goddess—honored of all Hebrew women, by the word of their priest king—'She layeth her hands to the spindle, and her hands hold the distaff, she stretcheth out her hand to the poor. She is not afraid of the snow for her household, for all her household are clothed with scarlet. She maketh herself covering of tapestry, her clothing is silk and purple She maketh fine linen and selleth it, and delivereth girdles to the merchant.' What have we done in all these thousands of years with this bright art of Greek maid and Christian matron? Six thousand years of weaving and have we learned to weave? Might not every naked wall have been purple with tapestry, and *every feeble breast fenced with sweet mildness from the cold?* What have we done? *Our fingers are too few, it seems, to twist together some poor mantling for our bodies* We set our streams to work for us, and choke the air with fire *to turn our spinning wheels*—and are we clothed yet? Are not the streets of the capitals of Europe foul with the sole of cast cloaks and rotten rags? Is not the beauty of your sweet children left in wretchedness of disgrace, while with better honor, nature clothes the brood of the bird in its nest, and the scolding of the wolf in her den?

And does not every winter's snow rebuke what you have not relieved, and shroud what you have not shrouded, and every winter's wind bear up to heaven the wasted souls, to witness against you here after, by the voice of their Christ—'I was naked, and you clothed me not?'"

and remarks

"Scathing indictment indeed, but how fervently he pleads for the spinning wheel. If he could say this of an admittedly rich country like Europe, how much more should it be true of a country like India, proved beyond question to be poorer"

M. K. G.

# Young India

## South African Situation

*(By M. K. Gandhi)*

Here are extracts from a letter from Mr Andrews after his arrival in Durban:

"It is good to get here again, and though it has been a difficult time on the voyage I am so thankful that I came on and did not delay longer. There are any amount of things here to be settled and other things to put straight before the delegation arrives, and it will take every moment of my time to get through.

"Today I have had the warmest possible welcome and Rawatu Beesoye was crowded this evening at the 'welcome.' I am staying with Sorabji at 18,1st Avenue. The house at 110, Field Street is all pulled down and the site sold in Europeans!

"The days have been crowded to the full and it is almost impossible to avoid it as I had expected. There was a very serious small-pox outbreak in the Indian quarters and every single small-pox case was that of an Indian. The mortality was as high as 25% and it was of a very virulent type. There were vicious letters in the Press abusing Indians for insanitary habits etc. The one thing to do was what you did at Johannesburg and after getting vaccinated myself (without which I could have done nothing at all) I got the Medical Officer to let me visit the Indians who were kept in quarantine daily, and did everything I could to pacify them. Also we met and formed an Indian Health Committee and decided to work under the Doctor's orders and he has already set us to work. At once, as soon as this was announced the whole tone of the Press changed and we have been praised where before we were being blamed. Altogether it is going to work out for the best.

"I have had time now to consider things fully and get hold of the situation. There is no doubt that if we can get the best public opinion on our side in the next few weeks we shall get a good Press and materially help the Conference by creating a favourable atmosphere beforehand. It has been rather difficult to persuade them not to have a big demonstration just at the time of the Conference, thinking it would 'impress' them. I have been explaining to them that some good solid work clearing out the dirt from insanitary quarters would 'impress' far more than all the demonstrations and speeches in the world.

"At the same time the last thing I should wish is that things should go to the other extreme and get slack and lazy and indifferent. What is needed is to direct the excitement and energy into a right channel. I have consulted the best Europeans who are sympathetic and they all say that the hartal and Day of Prayer which we held about a year ago was extraordinarily impressive in the right sense of the word and no one felt it to be provocative. They felt that Indians were doing the right thing in their own way and doing it well."

The reference to the sale of the property in Field Street revives oldest memories. It was one of the oldest properties of which a long lease was purchased by the late Haji Abeebakr Amad,—one of the earliest Indian merchants to settle in South Africa. The property was sub-let to the late Parsee Rustomjee who had possession of it till his death. It was more a public place than a private store—most informal Indian gatherings were held there. It was the place where the most important decisions were taken. It was there that Gokhale used to pass much of his day time. It was there that Andrews worked. It sheltered the rich and the poor. It had become a real *dharmashala*. On the expiry of the lease the Durban Town Council refused to renew the lease and advertised the property for sale subject to the prohibition of Indian bids. The Durban Town Council knew the (to the Indians) sacred character of the place but the knowledge could not save the property from passing into European hands. Hence the reference to it by Mr Andrews and the note of exclamation.

His presence there at this juncture is indeed a godsend. The unfortunate outbreak of small pox might easily have created a panic both amongst Europeans and Indians. The former might have taken dangerously drastic measures and the latter might have become paralysed with fear. The prompt measures taken by Mr Andrews averted what might have developed into a calamity.

That godly man's presence is likely to turn the scales in favour of the settlers. And though not much may be expected of the Conference, he is certainly creating the proper atmosphere for a calm and just consideration of the intricate problem.

Sir Mahomed Habibulla's deputation has a heavy responsibility on its shoulders. It has the solid backing of unanimous public opinion. Let us hope for the best.

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### Spinning in Municipalities

It is only by accident that I get information about spinning in the schools under Municipalities and Local and District Boards. If the chairman or secretaries of Municipalities and Local and District Boards who are in the habit of sending *Young India* will kindly send the information about the introduction and progress of spinning in these schools it will be possible to get accurate statistics about the output of yarn in such schools and the number of boys and girls spinning.

M. K. G.

# The Story of My Experiments with Truth—Part II

*(By M. K. Gandhi)*

## Chapter XXVII

### The Bombay Meeting

On the very day after my brother-in-law's death I had to go to Bombay for the public meeting. There had hardly been time for me to think out my speech. I was feeling exhausted after days and nights of anxious vigil and my voice had become husky. However I went to Bombay trusting entirely to God. I had never dreamt of writing out my speech.

In accordance with Sir Pherozeshah's instructions I reported myself at his office at 5 p. m. on the eve of the meeting.

'Is your speech ready, Gandhi?' he asked.

'No, Sir,' said I, trembling with fear, 'I think of speaking *ex tempore*.'

'That will not do in Bombay. Reporting here is bad, and if we would benefit by this meeting, you should write out your speech and it should be printed before daybreak tomorrow. I hope you can manage this?'

I felt rather nervous, but I said I would try.

'Then, tell me, what time Mr. Mashi should come to you for the manuscript?'

'Eleven o'clock tonight,' said I.

On going to the meeting the next day, I saw the wisdom of Sir Pherozeshah's advice. The meeting was held in the hall of the Sir Cowasji Jehangir Institute. I had heard that when Sir Pherozeshah Mehta addressed meetings the hall was always packed—principally by the students intent on hearing him—leaving not an inch of room. This was the first meeting of the kind to my experience. I saw that my voice could reach no one. I was trembling as I began to read my speech. Sir Pherozeshah cheered me up continually by asking me to speak louder and still louder. I have a feeling that far from encouraging me, it made my voice sink lower and lower.

My old friend Mr. Keshavrao Deshpande came to my rescue. I handed my speech to him. He was just the proper voice. But the audience refused to listen. The hall rang with the cries of 'Wachha'! Wachha'. So Mr. Wachha stood up and read the speech, with wonderful results. The audience became perfectly quiet and listened to the speech to the end, punctuating it with applause and cries of 'shame' where necessary. This gladdened my heart.

Sir Pherozeshah liked the speech. I was supremely happy.

The meeting won me the active sympathy of Mr. Deshpande and a Parsi friend whose name I hesitate to mention as he is a high-placed Government official today. Both expressed their resolve to accompany me to South Africa. Mr. C. M. Cursetji (who was then Small Cause Court Judge), however, moved this friend from his resolve, as he had plighted his marriage. He had to choose between marriage and going to South Africa, and he chose the former. But Parsi Rustomji made amends for the broken resolve, and a number of Parsi sisters are now making amends for the lady who helped in the breach, by dedicating themselves to Khaddar work. I have therefore gladly forgiven that couple. Mr. Deshpande had an temptations of marriage but he could not come. Today he is himself doing enough reparation for the broken pledge. On my way back to South Africa I met one of the Tyebjis at Zanzibar. He also promised to come and help me, but he never came. Mr. Abbas Tyebji is atoning for that indecision. Thus all my three attempts to induce barristers to go to South Africa were in vain.

In this connection I remember Mr. Pestonji Padshah. I had been on friendly terms with him ever since my stay in England. I first met him in a vegetarian restaurant in London. I knew of his brother Mr. Borjorji Padshah by his reputation as a crank like myself. Of course I had never met him, but friends said that he was eccentric. out of pity for the horses he would not ride in tramcars, he refused to take degrees inspite of a prodigious memory; he had developed an independent spirit, and he was a vegetarian, though a Parsi. Pestonji had not quite this reputation, but he was famous for his erudition, even in London. The common factor between us however was vegetarianism, and not scholarship in which it was beyond my power to approach him.

I found him out again in Bombay. He was Prothonotary in the High Court. When I met him he was engaged on his contribution to a Higher Gujerati Dictionary. There was not a friend I had not approached for help in my South African work. Pestonji Padshah, however, not only refused to aid me, but even advised my not returning to South Africa myself.

'It is impossible to help you,' he said. 'But I tell you I do not like even *your* going to South Africa. Is there lack of work in our own country? Look, now, there is not a little to do for our language. I have to find out scientific words. But this is only one branch of the work. Think of the poverty of the land. Our people in South Africa are no doubt in difficulty, but I do not want a man like you to be sacrificed for that work. Let us win self-government here, and we shall automatically help our countrymen there. I know I cannot prevail upon you but I will not encourage any one of your type to throw in his lot with you.' I did not like this advice, but it increased my regard for Mr. Pestonji Padshah. I was struck with his love for the country and for the vernacular. The incident brought us closer to each other. I could understand his point of view. But far from giving up my work in South Africa, I became firmer in my resolve. A patriot could not afford to ignore any branch of service to the motherland. And for me the text of the Gita was clear and emphatic:

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

'Finally, this is better, that one do
His own task as he may, even though he fail,
Than take tasks not his own, though they seem good.
To do performing duty is no ill;
But who seeks other roads shall wander still.'

(Translated from *Navajivan* by M. D.)

## Conditions of Pacific Strike

*(By M. K. Gandhi)*

A friend sends me an extract from *No More War* an organ of the British Pacifists. I copy from the extract the following conditions Mr A. Fenner Brockway lays down as a test of a pacific strike

1 A strike in protest of social evils which destroy human life can be as noble an act of pacifism as a strike against war (Starvation wages kill as many human beings as are killed by guns.)

2 If it be said that "constitutional" means could be used to end these evils, the same can be said of war. Our "constitutional" machinery is inadequate The voters two years ago had neither wage reductions nor war in mind

3 If it be said that a strike (and particularly a general strike) against wage reduction is an effort to "coerce" the nation or the Government, the same can be said about a general strike against war As a matter of fact, neither has any promise of success unless the greater part of the nation supports it

4 It is not accurate to liken a strike to an economic blockade. So far as there is danger of hunger, it would be the strikers themselves who would suffer first In actual fact, in the recent General Strike the T. U. C. (Trade Union Congress) was prepared to co-operate in maintaining life and health The Government refused co-operation

5. *The determining factor as to whether a strike is pacifist or not is the spirit from which it springs.* A strike against war in which the motive was hatred of members of the Government rather than of war and which represented a spirit which might be transformed to civil war, would not be an act of pacifism, nor would a strike against wage reductions animated by hatred of the employers or of members of the Government, or by anti-social feeling. But both are acts of pacifism when inspired by the spirit of protest against the evils themselves.

6 Whilst it is admitted that a non-pacifist spirit occasionally showed itself in the utterances, and still more rarely in the acts of strikers, I have not the least hesitation in saying that the dominant motive in the Great Strike was that of self-sacrificing moral protest and not anti-social force or personal hatred It was this which gave it spiritual power, in this the secret of the wonderful self discipline of the men was to be found

A pacifism which can only see the excesses of occasional military warfare and is blind to the continuous excesses of our social system is worthless Unless our pacifism finds expression in the broad human movement which is seeking not merely the end of war but our equally non-pacifist civilisation as a whole it will be of little account in the onward march of mankind The spirit of life will sweep on, quite unaffected by it

The No More War Movement will fulfil its purpose just in so far as it recognises this "

I would only add to these admirable conditions one more test. A pacific strike must be limited to those who are labouring under the grievance to be redressed Thus if the match manufacturers, say, of Timbuctoo, who are quite satisfied with their lot strike out of sympathy for its mill hands who are getting starvation wages, the match manufacturers' strike would be a species of violence They may and should help in a most effective manner by withdrawing their custom from the mill owners of Timbuctoo without laying themselves open to the charge of violence. But it is possible to conceive occasions when those who are not directly suffering may be under an obligation to cease work Thus if, in the instance imagined, the masters in the matchfactory combine with the mill-owners of Timbuctoo, it will clearly be the duty of the workers in the match factory to cease commune cause with the mill hands But I have suggested the addition purely by way of illustration. In the last resort every case has to be judged on its own merits. Violence is a subtle force It is not easy always to detect its presence though you may feel it all the same.

## Notes

### Ramachandra Lift

Numerous letters have been received both by Mr. Ramachandran and me regarding the Ramachandra Animal Power Lift Some ask to be supplied with the lift at once, others ask pertinent questions about it. Mr Ramachandran has left all the letters with me The lift is patented. The inventor has no lift ready to supply. He has to get it manufactured. He has not the means to attend to many orders with despatch. I am therefore trying to secure facilities for rapid manufacture. The inventor has proceeded to Madras to attend to his affairs and prepare to give his whole time to the supervision of manufacture and putting up the *lift*. I therefore urge the correspondents to be a little patient and await the necessary arrangements that must be made before a supply can be commenced. An endeavour is being made to nationalise the manufacture and to secure the lowest possible quotations for the lift.

Correspondents will forgive me for not replying individually to their letters I deal below with some of the points raised by them.

1. If the arrangements that are pending go through, I hope to publish a diagram with the letterpress.

2. The parts are not at all complicated, on the contrary, the plan is incredibly simple. It is undoubtedly designed to answer village requirements.

3. Small lengths of rails, pulleys and wire ropes have to be supplied from cities.

4 The lift should last several years The bucket and the rope may require more frequent replacement.

5 So far as I can see, an ordinary village blacksmith should be able to attend to such repairs as may become necessary

6 The lift must be fixed by a skilled mechanic. The weights, the incline etc. have to be adjusted. The rails must be truly laid The pulley must be in its proper position But I understand that a man with ordinary intelligence can be easily and quickly trained to fix the lift with its appurtenances The mechanic will have to be paid his travelling expenses etc These details are now being attended to.

7. The most economical way is to use a heavy male buffalo, the heavier the animal, the larger the quantity of water it will carry without any exertion.

8. The empty trolley is carried up by the weight of the bucket

9 The bucket is as a rule 40 lbs in weight, the trolley 100 lbs

10. The lift can be employed for any depth, even 125 ft, *i e*, it is capable of being used wherever the ordinary whole can be.

**Khadi Sales**

During the period of probation the problem of the sale of Khadi is as great as, if not greater than, that of production. Hitherto the sales have not kept pace with production. The best managed previous for sales is undoubtedly Bengal The time set by the Khadi Pratishthan,—the creation of Dr Roy and his lieutenant Satis Chandra Das Gupta has been kept up by the organizations that have grown up there Bengal has also striven with considerable success to manufacture according to local needs This is sound economy. The method has enabled the workers to come and keep in touch with the buying middle class at the one end and the manufacturing poor class at the other. The main question is a steady improvement in texture, variety and pattern and to prices from the buyer's point of view. The remarkable fact about the growing cheapness of Khadi is that generally the reduction in prices has not meant a corresponding reduction in wages of carders, spinners and weavers, but has been due to better knowledge and greater efficiency.

The latest instance of organized sales comes from Sylhet Sjt Dhirendranath Das Gupta has been managing only a small Khadi centre at Kalaura near Sylhet He reports that he sold during the Puja holidays only over Rs. 2,000 worth of Khadi.

Though there is no doubt that in the other provinces, too, considerable improvement has been made as in Bengal, the sales have not been so methodically organized as there. Behar is trying to come very near Bengal. But the workers all over the provinces should devise methods of stimulating sales The experiences of Mr. Bharucha and other veterans should be pooled and schemes with variations suiting the various provinces could be devised and put into operation Hawking and peripatetic exhibitions have come to stay. There is danger of all these schemes being topheavy if the minutest details are not worked out. There are once stores in the different parts of India which from this standpoint should perhaps be closed. A store costing Rs. 500 per year and selling no more is one that is fit to be closed There is gross mismanagement or ignorance about it.

**The True Spirit**

A correspondent writes.

"I am a Bihar member of the A I S A. I will now tell you why I have up to this time refrained from becoming a member of the A. class though I desire it so strongly In Southern Maharashtra, mine is the only village where some Khaddar is being woven and I am its only weaver. Carding and weaving are wholly done by me. So is spinning to a large extent. But there are 2 or 3 other spinners who occasionally spin They spin indifferently, probably not more than 20 lb. of 12 counts during the year You will find in the report for Southern Maharashtra, 220 yards of Khaddar production. Of this 200 yards were woven by me I desire to become a member of the All-India Cow Protection Association also But this means sending you 3000 yards of my yarn every month. Now I cannot produce sufficient yarn for my weaving and also send you the two subscriptions Moreover the postage also counts with a poor man like myself I can get assistance from friends. But I do not want to become a burden upon others. If, however, you think that by my becoming a member, the Khadi movement as also cow protection will gain, I am not afraid to burden others for the sake of Khaddar *i. e.* the poor people and the cow. But you have my assurance that even though I do not become a member my whole time is devoted to Khadi."

For me the correspondent is a member, in spirit, of both the organizations. Technically he will become a member by producing the yarn of his own spinning before a deputy of the A I S A in his district, and sending the equivalent price of the yarn. For some, even to send that amount is not possible. They can then remain members in spirit and enroll themselves as volunteers sending a report of their work from time to time and holding themselves ready to do any service that may be required of them and that they may be capable of rendering

**Temperance Reform**

For some time past some Christians of Travancore have been earnestly striving to put down the drink habit by working from within *i. e.*, by seeing and speaking to the people given to the habit They are trying to organise picketing with the intention of warning the victims to the liquor dens This simple procedure seems to have frightened the Travancore authorities. The District Magistrate at Kottayam has served a gagging notice upon Dr Z M. Parat who is a well-known Christian in Travancore and, so far as I know, whose non-violent spirit has never been questioned. This is the notice:

"Whereas it has been made to appear to me from reports received from the District Superintendent of Police, Kottayam, that you are making speeches inciting people to do picketing before liquor shops and to commit other form of lawlessness and that speeches are likely to cause breaches of the peace and bring the authority of Government into contempt, I do hereby strictly order and enjoin you under Section 28 of the Regulation IV of 1095 not to make any speech, harangue or address from this day in any part of this District of Kottayam."

The notice begs the question by describing every speech advising picketing as an indictment. What 'the other form of lawlessness' there can be is not made clear in the order Thus in Travancore if the Magistrate's order correctly interprets its law, a premium is put upon the vice of drunkenness Not only does a state provide facilities for drink but it also prevents reformers from resorting to the only effective and

peaceful method of directly approaching the drinkards and appealing to them not to give way to temptation. I hope that the law of Travancore is faultless and that the District Magistrate has erred in his interpretation. The interpretation should be tested in a higher court. In any case, the reformer's duty is clear. If the law is at fault they must move for its repeal. And if all effort to set it right fails, their peaceful picketing must go on even at the risk of being imprisoned, taking care to avoid enlisting as volunteers persons who cannot restrain themselves under provocation. It is worthy of note that the gag is perpetual.

### Is It Hyper-suspicion?

"My fears at the very outset that the Agricultural Commission is merely a British commercial enterprise for selling agricultural implements is being confirmed by reports of meetings held in England."

This is an extract from a letter of a correspondent who weighs every word he writes, has no malice in him, and is at present not much interested in politics. I have reproduced the extract because I have shared this fear myself. It is possible that the fear is an echo of my own distrust and that the Commission is a well-meant effort to probe the bottom of the agricultural condition of the people of India. I would be delighted to discover that my fear or suspicion was wholly unjustified. But while it lasts and is shared by others it is enough better to express it than to harbour it secretly.

Only the other day, I reproduced an extract from a letter received from another correspondent who was a visitor to the Exhibition. He had gone with a bias in favour of the Exhibition. But he could not help giving an involuntary expression to his feeling that 'the centre of attraction in the Exhibition was agricultural implements and machinery which the peasantry would never use'. Indeed, he went further and said 'some of the machinery was fit only for the scrap-heap.' He knew what he was talking about, having handled machinery on a fairly large scale. He thought that many things were allowed to be exhibited which had not been tested and guaranteed. An exhibition to be instructive and profitable should contain nothing that is not tested. Simple credulous people going there finding in Sans-g headlines preposterous claims on behalf of machines would naturally buy them and on finding them to be useless run the day when they purchased them. The wise and just thing, however, is to suspend one's judgement and to keep an open mind till the report of the Commission is out.

### Widows and Widowers

A correspondent writes:

"I have carefully read the correspondence 'A catechism and your replies published in the *Young India* dated 14th October '26. While answering the first question of the correspondent on page 357 in para first in the concluding portion, you say I "should any day subscribe to a reform in the Hindu Law making sinful the remarriage of a widow or a widower who voluntarily married after maturity."

"In my opinion a reform of this kind in the Hindu Law will be disastrous and to a large extent affect the moral standard of the society as a whole. For instance if a man or a woman married after maturity and unfortunately happens to lose either his wife or her husband after some days of married life, do you mean to say that the man or the woman should not be allowed to remarry even though a great desire of enjoying married life is left unfulfilled, for the only reason that the man or the woman concerned married after maturity? If a reform of this kind is made in the Hindu Law I am afraid the man or the woman will find out some immoral way of gratifying his or her unsatisfied desire and there will be a wholesale moral corruption in the society. I therefore think that this question should entirely be left to the discretion of the man or woman concerned."

My reply to the catechist was a challenge to Man who is the law-giver. He will not allow his liberty to be restricted. My reply, therefore, is an attempt to show that what is considered desirable for man should be equally so for Woman and that therefore a widow should have the same discretion as a widower about re-marriage. Moreover, the Hindu Law is not inelastic like the laws made under the British constitution. It will be noticed that I have deliberately used the word 'sinful' instead of criminal. A crime carries with it punishment imposed by a man-worked State. A sin is punishable only by God or one's conscience. And I do think that if Hindu society would rise to the level I have aimed at in my answer it will be a great gain for it and humanity.

### What is Khaddar?

A friend enquires whether the following definition of a 'Congressman' given in the *Leader* is a correct definition:

"Those who do not use 'pure' Khaddar *i. e.* Khaddar woven by it themselves, out of yarn spun by themselves have no right to call themselves Congressmen and should not be treated as such."

The correct definition is given in the body of the Congress resolutions. But for the sake of those who have no time to refer to the Congress resolutions, I may state that it has never been contemplated that the cloth to be used by Congressmen has to be woven by themselves. As a matter of fact, neither are the Khaddar yarn to be spun by the members. The spinning test is totally apart from the wearing of Khaddar, and it is purely voluntary. Whereas the wearing of Khaddar is compulsory, the only thing needful is that the Khaddar should be hand-spun and handwoven—it does not matter by whom spun and woven. The yarn spun by the member need not form any part of the Khaddar he wears. It is surprising to me that at this time of the day it is necessary to explain the meaning of Khaddar. The appropriate question, however, would be how many Congressmen are wearing such pure Khaddar as it is defined in the Congress resolution and not as in the quotation.

### The Necessity of Testing Yarn

I have often laid stress upon the necessity of testing all the yarn that is spun either by volunteers or paid spinners. It does not mean that the yarn should be tested every day. But a periodical test is necessary if we are to improve the strength and evenness. These pages have also shown how a testing plant can be improvised without any difficulty. I hope that Khadi centres will introduce this much-needed reform.

M. K. G.

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# A. I. S. A. Yarn Contributions

New members for the last year enrolled in the current year

## A. Class

### 2 Andhra (3473)

| | | |
|---|---|---|
| 453 | P Satyanarayan | Parla-kumedi |

### 4 Behar (3474-3502)

| | | |
|---|---|---|
| 243 | Gana Bhagat | Mandar |
| 244 | Gondla Bhagat | Ranchi |
| 245 | Mangra Bhagat | " |
| 246 | Sarka Bhagat | Kuru |
| 247 | Ganasha Bhagat | " |
| 248 | Kura Bhagat | Mandar |
| 249 | Dole Bhagat | " |
| 250 | Birsha Bhagat | " |
| 251 | Jitee Bhagat | " |
| 252 | Gupi Bhagat | " |
| 253 | Lotwa Bhagat | " |
| 254 | Tona Bhagat | " |
| | Manga Bhagat | " |
| 256 | Ganga Bhagat | " |
| 257 | Manya Bhagat | Kuru |
| 258 | Jadwa Bhagat | Mandar |
| 259 | Phuldev Bhagat | Lohardaga |
| 260 | Maglina Bhagat | " |
| 261 | Loteya Bhagat | " |
| 262 | Jura Bhagat | " |
| 263 | Chamra Bhagat | Mandar |
| 264 | Mani Bhagat | Chareya |
| 265 | Poteya Bhagat | Mandar |
| 266 | Jabra Bhagat | " |
| 267 | Pare Bhagat | " |
| 268 | Lelna Bhagat | " |
| 269 | Shukra Bhagat | " |
| 270 | Sendha Bhagat | " |
| 271 | Kanda Bhagat | Lohardaga |

### 12 Gujarat (3503-3504)

| | | |
|---|---|---|
| 494 | Premabhai B. Patel | Bhadrao |
| 495 | Bapabhai L. Desai | Amalsad |

### 15 Maharashtra (3505)

| | | |
|---|---|---|
| 245 | Mahant Sitaram Shastri | Nasik |

## B. Class

### 4 Behar (129)

| | | |
|---|---|---|
| 943 | Gonda Bhagat | Kuru |
| 944 | Mahra Bhagat | " |
| 945 | Ratna Bhagat | " |
| 946 | Lohra Bhagat | Mandar |
| 947 | Koih | Kuru |
| 948 | Mangari | " |
| 949 | Lakhna Bhagat | " |
| 950 | Jayaram Bhagat | " |
| 951 | Shukra Bhagat | Lohardaga |
| 952 | Mahadev Bhagat | Kuru |
| 953 | Sharkho | Lohardaga |
| 954 | Karna Bhagat | Kuru |
| 955 | Bandhani | Lohardaga |
| 956 | Lachhu | Kuru |
| 7 | Virsha | " |
| 958 | Jidi | " |
| 959 | Lodia | Lohardaga |
| 960 | Devthania | Kuru |
| 961 | Jami | Lohardaga |
| 962 | Chanda Bhagat | Kuru |
| 963 | Aicohi | Mandar |
| 964 | Kvira Bhagat | " |
| 965 | Mangra Bhagat | " |
| 966 | Kuru | " |
| 967 | Rami | " |
| 968 | Lila Bhagat | " |
| 969 | Turka Bhagat | " |
| 970 | Thibua Bhagat | " |
| 971 | Moga Bhagat | " |
| 972 | Chita | " |
| 973 | Sani | Lohardaga |
| 974 | Mukhli | Mandar |
| 975 | Vashangi Bhagat | Lohardaga |
| 976 | Champa Bhagat | Mandar |
| 977 | Gangi | " |
| 978 | Surji | |
| 97 | | |

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# Young India

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## The Story of My Experiments with Truth—Part II

*{By M. K. Gandhi}*

### Chapter XXVIII

#### Poona and Madras

Sir Pherozeshah had made my way easy. So from Bombay I went to Poona. Here there were two parties. I wanted the help of people of every shade of opinion. First I met Lokamanya Tilak. He said:

"You are quite right in seeking the help of all parties. There can be no difference of opinion on the South African question. But you must have a nonparty man for your president. Meet Professor Bhandarkar. He has been taking no part of late in any public activity. But this question might possibly draw him out. See him and let me know what he says. I want to help you to the fullest extent. Of course you will meet me whenever you like. I am at your disposal."

This was my first meeting with the Lokamanya. It was enough to explain his unique popularity.

Next I met Gokhale. I found him on the Fergusson College ground. His eyes me a cordial welcome and his manner immediately captured me. With him too this was my first meeting and yet it seemed as though we were renewing an old friendship. Sir Pherozeshah had seemed to me like the Himalaya, the Lokamanya like the ocean. But Gokhale was as the Ganges. One could have a refreshing bath in the holy river. The Himalaya was unscalable, and one could not easily launch forth on the sea. But the Ganges invited me to its bosom, it was a joy to be on it with a boat and an oar. Gokhale closely examined me, as a schoolmaster would examine a candidate seeking admission to a school. He told me whom to approach and how to approach them. He asked to have a look at my speech. He stowed me over the College, assured me that he was always at my disposal, asked me to let him know the result of the interview with Dr. Bhandarkar and sent me away exultantly happy. In the sphere of politics the place that Gokhale occupied in my heart during his life-time and occupies even now has been and is absolutely unique.

Dr. Bhandarkar received me with the warmth of a father. It was noon when I called on him. The very fact that I was busy seeing people at that hour appealed greatly to this indefatigable savant, and my residence on a non party man for the president of the meeting had his ready approval which was expressed in the spontaneous exclamation, 'That's it', 'That's it'.

After he had heard me out he said "Any one will tell you that I do not take part in politics. But I can not refuse you. Your case is so strong and your industry is so admirable that I cannot decline to take part in your meeting. You did well in consulting with Tilak and Gokhale. Please tell them that I shall be glad to preside over the meeting to be held under the joint auspices of the two Sabhas. You need not have the time of the meeting from me. Any time that suits them will suit me." With this he bade me goodbye with congratulations and blessings.

Without any ado this erudite and selfless band of workers in Poona held a meeting in an unostentatious little place and sent me away rejoicing and more confident of my mission.

I next proceeded to Madras. It was wild with enthusiasm. Balasundaram's incident made a profound impression on the meeting. My speech was printed and was, for me, fairly long. But the audience listened to every word with attention. At the close of the meeting there was a regular run on the 'Green Pamphlet.' I brought out a second and revised edition of 10,000 copies. They sold like hot cakes, but I saw that it was not necessary to have printed such a large number. In my enthusiasm I had over-calculated the demand. It was the English speaking public to which my speech had been addressed, and in Madras that class alone could not have taken the whole ten thousand copies.

The greatest help there came to me from the late Mr. G. Paramesvaran Pillay, the Editor of the *Madras Standard*. He had made a careful study of the question and he often invited me to his office and guided me. Mr. G. Subramaniam of the *Hindu* and Dr. Subramaniam also were very sympathetic. But Mr. G. Paramesvaran Pillay placed the columns of the *Madras Standard* entirely at my disposal, and I freely availed myself of the offer. The meeting, in Pachaiappa's Hall, as far as I can recollect, was with Dr. Subramaniam in the chair.

The affection that most of the friends I met showered on me, and their enthusiasm for the cause were so great that despite all my having to communicate with them in English I felt myself entirely at home. What barrier is there that love cannot break?

{Translated from *Navajivan* by M. D.}

**Members for the current year**

Note:—(1) Owing to the division of Maharashtra, the numbers allotted to the provinces last year, have been changed thus:—

(1) Ajmer, 2 Andhra, 3 Assam, 4 Behar, 5 Bengal and Burma Vally, 6 Burma, 7 Central Provinces (Hindustani), 8 City of Bombay, 9 Delhi, 10 Gujarat, 11 Karnatak, 12 Kerala, 13 Maharashtra (Central), 14 Maharashtra (Northern), 15 Maharashtra (Southern), 16 Punjab and N W Frontier Provinces, 17 Sindh, 18 Tamil Nadu 19 United Provinces, 20 Utkal.

(2) Old Members should please note that their Roll Numbers have been altered this year.

## A Class

### Ajmer (1-7)

1 Chhotalal Jain — Sabarmati
2 Indramal Modi — Bombay
3 Pranshwari Devi — Karachi
4 Bhagatram Jain — Bombay
5 Vijayabai — Ajmer
6 Ramanarayan Chaudhary — "
7 Anjana Devi — "

### 2 Andhra (8—90)

8 D. V. Narasiha Rao — Chirala
9 B. Ganapati Rao — Guntur
10 K. Punnaiah — "
11 S. Krishnamurty — Pedakallapalli
12 S. Venkat Krishnayya — Guntur
13 K. Sarvottamachari — Tirupati
14 B. Achayya Rao — Pithapuram
15 B V. Jaggarao — "
16 R. Krishna Rao — Berhampore
17 M. Satyanarayanamurty — Digapahandi
18 Gopal Krishnayya — Bezawada
19 G. A. Shastry — Bezwada
20 G. Brahmayya — Ghantasala
21 K Narsinha Rao — "
22 M. A. Narsinham — Bodasakurru
23 S. Narayanmurty — Digapahandi
24 B. Ramkrishna Rao — Chirala
25 C Rangaswami Iyengar — Tirupati
26 V. M. Prasad Rao — Indukurpeth
27 J. Vishwanath Sharma — Guntur
28 P Kodanda Ramiah — Polavaram
29 B. Manikyadu — Machlipatam
30 K. Vijayalakshmibai — Berhampore
31 D Bhiramarasha — "
32 B. Sambhamurty — Cocanada
33 B. V Krishna Rao — Ramchandrapuram
34 A. Chinkkamma — Masulipatam
35 Dr. B. Subba Rao — Sabarmati
36 K. B j ripal chari — Tirupati
37 P. Subba Raya Chetty — "
38 D. Ramkrishna Shastry — "
39 M D Rangachariar — "
40 M Venkat Rao — Cocanada
41 Y. Subramanyam — Angulura
42 Y Lavanti — "
43 N Ramlingam — Pandura
44 V. Sambhamurty — Guntur
45 D Sitaramayya — "
46 B. Sithabayamma — Berhampore
47 G Sivakantamma — "
48 Nalitala Narsinharao — Vizagapatam
49 Mrs. Nilitala Lakshmi Narasayamma — "
50 M Somayajulu — Tuni
51 P K nakamma gara — Nellore
52 P. Satyanarayana — Parla-Kimedi
53 M. Raj Gopalachari — Tirupati
54 K. Venkiah — "
55 G. Shashachari — "
56 Dr. B Subramanyam — Seethanagram
57 P. Marikyam — "
58 B. Veerbhadra Rao — "
59 N. Narayya — "
60 V. Nageshwar Rao — Guntur
61 B. S. Rangaraji — Bellary
62 C. Venkateshwar Sharma — Benares
63 B. Ramkrishnaiah — Kuchipudi
64 M. Y. Bhamma — Seethanagram
65 J. A. Ramamurty — "
66 M. Ratnamma — "
67 N. Papayya — "
68 G Gangamma — "
69 B Sitaramayya — Guru Seethanagram
70 M. Subhadramma — "
71 N Narsamma — "
72 D. Manikamma — "
73 K Lakshmi Narsamma — "
74 K Venkamma — "
75 K. Papamma — "
76 K Manamalladas — "
77 N. Ramaiya — "
78 K. Dharmayya — "
79 Gadu Venkamma — "
80 C. Mangamma — "
81 M Bapanamma — "
82 T. Peerayya — "
83 K Bayalayya Chaudhary — "
84 Y Shesappa — Gooty
85 Y. L. Narayana Shastri — Bodasakurru
86 Ch. Satyanarayan — Kovvur
87 K. Subbamarya — "
88 D Vishweshwar Sharma — "
89 V. Subbayya — "
90 P. Venkaiah — Duggirala

### 3 Assam (91)

1 Saraswati Devi — Silchar

### 4 Behar (92 155)

2 Rajendra Prasad — Muradpur
3 Dr Syed Mahammad — Chapra
4 Mrs " — "
5 Shambhunath Pathak — Arrah
6 Dr. Vishweshwar Dayal — Bhagalpur
7 Jogal Kishore Singh — Benares
8 Rajalal — Gopalganj
9 Deva Vrita — Benares
10 Ananda Mahato — Madhubani
11 Ramdarsha Panda — Simri
12 Mrityunjay Prasad — Saharsah
13 Rugha Saha — Sahebganj
14 Shivkanta Jha — Madhubani
15 Anant Kishorilalas — Dighaghat
16 Chhawa Bhagat — Madhar
17 Baiba Bhagat — "
18 Champa Bhagat — "
19 Gopeshwar Prasad — Gonaul
20 Keshav Prasad Sinha — Mokamah
21 Mahendra Narayandipka

21 Bambhee Singh Sadiopur
22 Ramkumar Singh "
23 Jhulan Singh Gopalganj
24 Madan Jha Muzaffarpur
25 Umeshwar Singh Pandaul
26 Vidyadhar Pathak Marwari
27 Bhujo Bhagat Sahebganj
28 Chaturi Bhagat "
29 Khalal Bhagat "
30 Mandan Bhagat "
31 Jaleshwar Singh Gopalganj
32 Rebulal Ray "
33 Ram Sukhing Pande Sinri
34 Jamunlal Singh Sivalpatti
35 Deonarayan Singh Kanti
36 Srijnath Singh Darbhanga
37 Sunilnod Singh "
38 Ayodhyaram Singh Bikram
39 Jhunga Ghagal Karu
40 Satyanarayan Sinha Hajipur
41 Vaidyanath Prasad Chaudhary Kaurha
42 Shankar Bhagat Mandar
43 Dahrra Bhagat "
44 Jatayo Bhagat "
45 Jamu Bhagat "
46 Dhanu Bhagat "
47 Swami Sahajanand Saraswati Samastipur
48 Vidyavati Devi Rahamnah
49 Prabhavati Devi "
50 Bambhan Tiwari Shahpur Patoren
51 Kunjanlal Chaudhary "
52 Rajgovind Singh "
53 Nagarrray "
54 Jagdish Sharma Pandarak
55 Shukdeolal Rajapur
56 Rambehari Singh Fatehpur
57 Chandrasekhar Pande Sinri
58 Mati Bhagat Mandar
59 Bhan Bhagat "
60 Jurga Bhagat "
61 Surendranath Niyogi Purulia
62 Nibaran Ch Das Gupta "
63 Lalanapracha Ghosh "
64 Atulchandra Ghosh "

## 5 Bengal (156-258)

1 Harchyal Nag Chandpur
2 Sikunj Behari Ghosh Comilla
3 Ashutosh Chakrabarty "
4 Juan Tara Holdar "
5 Haridas Misra Calcutta
6 Janardan Sen Gupta "
7 Hemprabha Das Gupta "
8 Dinesh Ranjan Chaudhary Sachia
9 Shashikumar Chaudhary "
10 Surendra Kant Gupta Atrai
11 Ashulata Sen Calcutta
12 Suresh Chandra Basu Comilla
13 K C Dutt Calcutta
14 Durgesh Chandra Das Sylhet
15 Prafulla Chandra Roy Calcutta
16 Kripesh Chandra Bhattacharya Saranagar
17 Jatindra Chandra Dutt Chandpatta
18 Kalipada Chatterjee Calcutta
19 Jyotish Chandra Mazumdar "
20 Satyaranjan Chakrabarty "
21 Jadubabu Kundu "
22 Benoy Krishna Sen Comilla
23 Prankrishna Misra Moyalbandipur
24 Abinash Chandra Chakrabarty Calcutta
25 Nikunj Bihari Bose "
26 Matilal Guha Roy "
27 Upendra Kishore Chakrabarty "
28 Barda Prasad Nandi "
29 Gosadas Sikdar Comilla
30 Nani Gopal Guha Roy "
31 Satyacharan Mallik "
32 Mahendra Kumar Sen "
33 Panchu Gopal Pal Chaudhary "
34 Jagadish Chandra Pathi "
35 Anilkumar Das Gupta Sodepur
36 Jatindralal Mukarjee "
37 Jogeshwar Chatterjee "
38 Surendra Bijay Chaudhary "
39 Hargovind Chaudhary "
40 Sukhendu Bikash Chaudhary "
41 Jnanendranath Das Calcutta
42 Sresh Chandra Chaudhary "
43 Hemchandra Khanapara Gayghar
44 Rabindralal Dalal Comilla
45 Mahendra Nath Haripada "
46 Nripendra Nath Bose "
47 Jnanendra Mohan Pal "
48 Santosh Pakit "
49 Prafulla Kumar Ganguly Calcutta
50 Nagendra Mohan Das Gupta Chandpur
51 Bagala Prasanna Guha Ray Upashi
52 Bijaylal Chatterjee Krishnagar
53 Krishnachandra Chakrabarty Solar
54 Surendranath Guha Kalipara
55 Anant Prasad Sen Perojpur
56 Krishnadas Darbhanga
57 Ramchandra De Sodepur
58 Gopal Chandra De "
59 Satishchandra Das Gupta Calcutta
60 Subodh Ranjan Dutt Ray Sodepur
Mahalal Sasi "
62 Upendranath Giri "
63 Amulyaranjan Sen Gupta "
64 Samaranjan Paladhi Moyalbandipur
65 Naresh Chandra Das Comilla
66 Mahendranath Tagore "
67 Saildir Chandra Kar "
68 Dr Suresh Chandra Senarjee "
69 Abini Mohan Ghatak "
70 Radha Sanad Das "
71 Anil Chandra Mazumdar Berhampore
72 Sailbalasisha Ch Upadhyay "
73 Pashupati Roy "
74 Jyotirmayee Das Gupta Krishnagar
75 Anil Chandra Sen "
76 Dwijendranath Das Gupta "
77 Santaranjan Das Gupta "
78 Girijaprasad Chakravarty "
79 Harendraprasad Ch Karmakar Nabhaganj
80 Devendranath Sen "
81 Haripada Chatterjee "
82 Suresh Chandra Dey "
83 Prabhakar Kumar Roy "
84 Nagendra Prasad Ghose "
85 Sasibhusan Chakravarty Krishnagar
86 Barendranath Ghose "
87 Pramarendranath Das Gupta "
88 Rajendra Chandra Deb Calcutta
89 Shuddhodan Ghose "
90 Bhashibhushan Pal "
91 Ashutosh Chattarjee "
92 Ushabala Debi "
93 Bijendra Mukarjee "
94 Harendra Kumar Singh "

96 Prafulla Chandra Sen Mayabandpur
96 Gauhari Som ,,
97 Nirupama Mitra ,,
98 Mukundlal Das Pandit ,,
99 Nibaran Chandra Pal ,,
100 Narendranath Ghose ,,
101 Khoko Hazra ,,
102 Krishnabhusan Roy ,,
103 Kalishanker Chakravarty Chittagong

### 6 Burma (259-264)

1 M. Chockilingam Rangoon
2 V D Mehta ,,
3 V. V, Mathu ,,
4 V Vallakka ,,
5 Karsanji S. Sanghavi ,,
6 Soni Ram Poddar ,,

### 7 C P Hindi (265-280)

1 Madhavrao Paradkar Saugor
2 Krishnabai Narulkar Harda
3 Indirabai Deshpande ,,
4 Kanhaiyalal Benares
5 Govindgir Saugor
6 Vasudeorao Sabhedar ,,
7 Keshav R Khandekar ,,
8 Govindprasad Pathak Jubbulpore
9 Sa-adat Bibi Bhopal
10 Ihatnam Begum ,,
11 Dwarkanath Vakil Drug
12 Gunchilal Tiwari Harda
13 Lalburam Allahabad
14 Pt. Sundarlal ,,
15 Vishwambhar ,,
16 Mannulal Gupta Drug

### 8 Bombay (281-312)

1 Avantikabai Gokhale Bombay
2 Chhotalal Hargovandas ,,
3 P H. Godbole Poona
4 Gulam Hyder Khan Bombay
5 M V Nachane ,,
6 S. K. Tavde Dadar
7 Mayashankar Papatlal Bombay
8 Manibai Veerji ,,
9 Yasodabai Bhat ,,
10 Saralaben Bhave ,,
11 Hirji J Misra ,,
12 Amritbai Hirji ,,
13 Jamnadas Gandabhai Bombay
14 Bhagwandas M. Khakhi ,,
15 Krishnabai Gavankar
16 Mohammad Ali Chikla
17 Kamalavati Bhagwandas ,,
18 Punamchand Jaychand Shah ,,
19 Chimanlal Nagardas ,,
20 Vithaldas V Jerajani
21 Velaben Jerajani ,,
22 K. Appa Nair ,,
23 Jagannathan Dahyabhai ,,
24 Pansad vi Jagannathan ,,
25 Pyar Ali Miraj Sabarmati
26 Nur Sana Begum ,,
27 V. A Kamat Matunga
28 Bhargavind G Sundaraji Bombay
29 Ashfaque Ahmed ,,
30 Ramchandra N. Nayak ,,
31 Harilal R Mehta ,,
32 Ramanklal M Dave Byculla

### 9 Delhi (313-316)

1 Brij Krishna Delhi
2 Natthoo Devi Hapur
3 Pyarelal ,,
4 Mahammad Mujit Delhi

### 10 Gujarat (317-511)

1 Mohandas K Gandhi Sabarmati
2 Imam Abdul Kadar Bawazir ,,
2 Shankalal G. Banker Ahmedabad
4 Ishwarlal K. Joshi Sabarmati
5 Vinayak Rao B. Vaidya Rajpipla
6 Champaklal Jamnadas Barjoli
7 Chimanlal C Shah Ahmedabad
8 Chimanlal D Shah ,,
9 Sukhalal M Sheth Wadhwan
10 Ramchandra J. Sawan Sabarmati
11 Jayashkalal A Gandhi Amreli
12 Jivanlal H Diwan Ahmedabad
13 Chandubhai C Bhatt ,,
14 Shankarbhai Bhikabhai Valod
15 Maganji K. Patel Nupad
16 Bandat M Gandhi Amreli
17 Motilal Ramji Cutch-mandvi
18 Lakshmishankar S Raval Kathara
19 Bapubhai N Vaishi Pipalgabhan
20 Ravjibhai Nathabhai Sabarmati
21 Dahiben B Patel ,,
22 Jagannath K. Joshi Rajkot
23 Nathu Patel Halol
24 Dr Champaklal Ghiya Surat
25 Gunavantgauri Ghiya ,,
26 Pragji G Nayak Bidali
27 Ayubhai Sobhan Dholka
28 Prabhudas L Thakkar Nadiad
29 Chaturji G Khant ,,
30 Tribhak M Shukla Ahmedabad
31 Krishnalal V Brahmachari Nadiad
32 Purushottam Naranidas Godhavi
33 Nanaben P. Dhruva Narol
34 Veerji V. Soni Bhavnagar
35 Vithal L Phaokle Godhra
36 Narayanbhai Vagjibhai Nadiad
37 Kalidas V Desai ,,
38 Liladat K. Desai ,,
39 Jhaverbhai Kalidas Matar
40 Mulchandbhai H Shah Ahmedabad
41 Harmanlal Jamnadas ,,
42 Mandlal Bhodharbhai ,,
43 Chimanlal M. Vaishnav Wadhwan
44 Maldas Bhadhardas Ahmedabad
45 Dahyabhai Motibhai Sabarmati
46 Jivabhai Phoolabhai Ran
47 Gulam Rasul Kureshi Sabarmati
48 Shankarlal B Dayal Surat
49 Dalbir Rao K Mehta ,,
50 Rachhoddas Purushottam Sanoli
51 Hirabai M Kotak Bombay
52 Sharadabe Kotak ,,
53 Dayalji G Desai Varanasi
54 Makanji B Desai ,,
55 Parvatben Makanji ,,
56 Abbas Sabarmati
57 Vrajlal M Shukla Rajkot
58 Parikshitlal L Mujumdar Navsari
59 Thakorlal M. Desai Sabarmati
60 Chhagandal S Desai Dohad
61 Lakshmishankar N Pathak Sabarmati
62 Ashabhai Ravjibhai Dhaka
63 Bhaskar Gopanam Bhavnagar
64 Shantilal M Dave Sabarmati
65 Maganbhai Dyabhai Matar
66 Mahadev H. Desai Sabarmati
67 Tataram Sandhya ,,
68 Gangaben Sandhya ,,
69 Amritlal Jamnada Ahmedabad

70 Dayalji N. Desai Surat
71 Chhibhbhai Dahyabhai Matwad
72 Ramjibhai Chhotalal ,
73 Pura bhattarbhai Hirabhai ,
74 Chanchalben Rana Vijapur
75 Lakshmibai Khare Saburmati
76 Prabhudas C. Gandhi ,,
77 Kashiben C. Gandhi ,,
78 Pannalal B Javeri ,,
79 Durgaben Desai ,,
80 Kamaben C. Joshi ,,
81 Haridas Varjivandas ,,
82 Narayanji M. Patel Malikpur
83 Surendranath Sabarmati
84 Mirun Ben ,,
85 Phulchand K. Shah Wadhwan
86 Dr. Maganlal G. Dave Baroda
87 Kamal gauri M. Dave ,,
88 Shivanandji Wadhwan
89 Krishnamaya Devi Giri Saburmati
90 Naniben Gokuldas ,,
91 Gangaben Javeri ,,
92 Bhailal Dajibhai Borsad
93 Ichchhaben Lallubhai Nadiad
94 Kevalram B. Joshi Saburmati
95 Nirmalaben Joshi ,
96 Purushottam Kinariwala ,,
97 Champaben Kinariwala ,
98 Maniben V. Patel ,,
99 Dahiben Desai ,,
100 Parvatiben L. Patel ,
101 Keshavbhai G Patel Bardoli
102 Ishwarlal M. Khandavala Ahmedabad
103 Purushottam M. Patel Sojitra
104 Narayandas K. Gandhi Saburmati
105 Jamnaben Gandhi ,,
106 Chaturbhai Shivabhai Ahmedabad
107 Mohanlal M Bhatt Dholka
108 Kalidas J. Jhaveri Ahmedabad
109 Phulchand B Shah Nadiad
110 Dr. Keshavlal D. Trivedi Umreth
111 Maliybhai Durlabhdas Nadiad
112 Harprasad C Kantharia ,,
113 Muranji Patel Abrama
114 Chhaniyabhai B. Patel ,,
115 Dhirajlal Bhagwanji Ahmedabad
116 Prof. Hari Narayan Acharya ,,
117 Vanilal Chhaganlal Bach Bhavnagar
118 Kalyanji Vithalbhai Bardoli
119 Jaykrishna Bhansali Saburmati
120 Ishwarlal V. Bhansali ,,
121 Dungarbhai Kacharabhai Cutch-Mandvi
122 Chhotalal Kasharlal Ahmedabad
123 Vadilal J. Rana Vijapur
124 Chandrashanker P. Shukla Saburmati
125 Gangaben Ranchhoddas ,
126 Prabhulal J. Dhulari Madhapur
127 Lakshmidas Purushottam Saburmati
128 Chhotalal Maheshkhbhai Navel
129 Bulakhidas Jamnadas Nhava Island
130 V Iji G Desai Saburmati
131 Punjabhai Govardhandas ,,
132 Chhaganlal Pitambardas Jambusar
133 Jhinabhai G Nayak Ahmedabad
134 Sundarben B. Shah Mangrol
135 Phakirbhai D Amin Borsad
136 Gopalrao A. Desai ,,
137 Bhaktilakshmi Desai ,,
138 Motibhai J Patel ,,
139 Somabhai C Bhavsar ,
140 Narandbhai C Patel ,,
141 Narayandas Bhagwandas Dholka
142 Nathabhai Hakabhai ,,
143 Purushottam Nathabhai Baroda
144 Lavjibhai Narayandas Dholka
145 Dahyabhai Manordas ,,
146 Ramanlal Modi Saburmati
147 Taraben Modi ,
148 Amarchand J Mehta Bhavnagar
149 Nandlal N Patel Saburmati
150 Gopalrao Kulkarni Bhavnagar
151 Sahanya N. Dholia Broach
152 Nagalal B Dholia ,,
153 Bapubhai L. Desai Kharsad
154 Maganlal B. Desai Surat
155 Jagannath Dave Bardoli
156 Maljibhai Babarbhai Ahmedabad
157 Jethalal Virji Saburmati
158 Javerbhai S. Patel Varad
159 Khushalbhai Muranji Bardoli
160 Prof. Narayan R. Malkani Ahmedabad
161 Ishwarbhai B. Patel ,
162 Krishnadas C. Gandhi Saburmati
163 Maganlal K. Gandhi ,,
164 Somabhai P. Patel Saburmati
165 Horibhai Purushottam Ahmedabad
166 Shivabhai Babarbhai ,,
167 Surajben Maganbhai ,,
168 Chhotalal J Parikh Savar Kundla
169 Mohanlal M Shetti Dholka
170 Harihar P Bhatt Saburmati
171 Narbada D Parikh Surat
172 Manibai N Parikh ,,
173 Vishnu N Abhyankar Baroda
174 Panchabhai Dajibhai Kared
175 Dudhibai V. Desai Saburmati
176 Chhaganlal K Gandhi ,,
177 Richard B. Gragg Kotgarh
178 Matharbhai Purushottam Cutch-mandvi
179 Motibai Mathardas ,,
180 Dampi Bachchharaj ,,
181 Chaukhbai Thakarsi ,,
182 Shivram Bapuji Kalolal
183 Mohanlal K. Pandya ,,
184 Shankal M Mehta Ahmedabad
185 Natwarlal G Dholesi ,,
186 Nanabhaypranad K. Bhatt Bhavnagar
187 Lallubhai , Shah Ahmedabad
188 Chhotalal G. Desai Sarbhan
189 Bhalabhai A Vashi ,,
190 Jekorbai Raghunath Ahmedabad
191 Kasturbai Gandhi Saburmati
192 Vasumati D. Pandit ,,
193 Amritlal T. Narayan Ahmedabad
194 Prof. Kikabhai B. Desai ,,
195 Somabhai M Patel Saburmati

**11 Karnatak ( 512-560 )**

1 Gangadharrao Deshpande Belgaum
2 B. V Bordi Dharwar
3 Y G. Shetgiri Ankola
4 V G. Shetgiri ,
5 S Aabu Shini Udipi
6 A Kasbavachari Hospet
7 Y. R Nagar Nandgad
8 Hanumantrao Kapalgi Bijapur
9 Raghuram Mallya Udipi
10 Amrit V Deshpande Ankalgi
11 T. P. Hegdekar Kumtha

13 M. S. Pai — Sirsi
14 J S. Nargonda — Bagalkot
14 Padmavati — Shimoga
16 K. P Kamath — Karkala
16 T M Kamal — Hallyal
17 S Selvaji Rao — Bangalore
18 K C Keranth — Coondapoor
19 Harihar Rao Kulkarni — Bijapur
20 Indirabai Kulkarni — "
21 Krishnabai S. Bijapat — Nandgad
22 Ramabai H Nath — "
23 H. S Naik — "
24 Sonna R. Naik — "
25 S. Sarappa — Bangalore
26 H S Narayanachari — "
27 N Siddaramayya — "
28 C S Gupta — "
29 P M Ramchandra — "
30 A N Subbarao — "
31 S. B Nagappa — "
32 T Venkat Ramaiya — "
33 H. C. Ganesh Rao — "
34 S V Rajaram Iyengar — "
35 B G Kulkarni — "
36 K Sampatgiri Rao — "
37 P Lakshmipati Naidu — "
38 Bhavan N Deshpande — Yedur
39 Ramchandra N Deshpande — "
40 Shankar P Limaye — Bijapur
41 Dattatrey K Chhatre — "
42 M. Bhavanishankar — Bangalore
43 Bari V. Chandraghatg — Siddapur
44 Anant P Chandragutgi — "
45 D G Chand varkar — Belgaum
46 V S. Kanur — "
47 Akshaychandra Padmanabha Navthal
48 Pillow Narayan — Salim
49 Bimappa S. Nayak — Belgaum

## 12 Kerala (561-571)

1 Shanji Sundaran — Calicut
2 Vallakkadu Purushottam — "
3 M. K Andy — "
4 G Ramchandran — Delhi
5 Gangabai Shanji — Calicut
6 M. O. Govindan Nair — Mankerd
7 K. V. S. Mani — Ahmedabad
8 R V Sharma — Tirupur
9 M K. Kumaran — Ernakulam
10 T R.Krishnaswami Iyer — Olavakkot
11 P S. Subramanyam Iyer — "

## 13 Central Maharashtra (572 610)

1 Ramchandra M Shelalkar — Poona
2 Gajanan N Kanitkar — "
3 Govind K. Gogamkar — "
4 Rajaram N. Sirsak — "
5 Annapurnabai Ghare — "
6 Harihar S. Patwardhan — "
7 Gabi Bapat — Sholapur
8 Bhau Narayan Dalunde — "
9 Bakramkar — "
10 Thakoji S. Pandit — Manmad
11 Shankar B Kulkarni — Barshi
12 Janardan S Bankarni — Ahmednagar
13 Navabertran V Sattika — "
14 Gopal A. Deshpande — Poona
15 V. B Phanselkar — "
16 Bhagwanth G Bairas — "
17 Shankar N. Vaghi — "
18 Shridhar A. Ghare — "
19 Bankar H Sathe — "
20 Vinayak G Limaye — "
21 Mahant Sitaram Shastri — Nasik
22 Ganesh S Dhandeo — Ahmednagar
23 Venkatesh S. Gundorkar — "
24 Chunnilal J Bohra — "
25 Shankar V Khapri — Ahmednagar
26 Damodar K. Gadre — "
27 Nagapp M Vajrkar — Sholapur
28 Purushottam N Mokashi Dikshit — "
29 Shankar D Deo — Poona
30 Mahadeo G Pandit — Baramati
31 Shankar V. Gokhale — Kolhapur
32 Sadashiv J Dharmadhikari — "
33 Anant Ganesh Karkal — "
34 Anant Ganesh Bhanke — "
35 Bhau Vinayak Bhalvadkar — "
36 Shirvan Anna Kothawale — "
37 Ramchandra Ganesh Pandit — "
38 Gopal Bhaurav Mathe — "
39 Dattatray Kondo Bhorkar — "

## 14 Northern Maharashtra (611-663)

1 Magandas N Shah — Jalgaon
2 Dhanna Nathu — "
3 Sukha Nago Chaudhary — "
4 Shrirbhai Chaudhary — "
5 Shankar N. Naik — Dondaicha
6 Ramabai Madana — Jalgaon
7 Ramanna Lakshman — Akola
8 Vaman D Patil — Khamgaon
9 Diraker N Deshpande — Benares
10 Vaman G Joshi — Amravati
11 Keshavrao Shaligram — "
12 Krishnarao Kulkarni — Wardha
13 V S. Dandekar — Benares
14 Indirabai Kulkarni — Wardha
15 Balaji M Deshpande — Gondia
16 E S. Patwardhan — Nagpur
17 Mahadev A. Magha — Chanda
18 M. R. Avari — Nagpur
19 Vikanthrao Deshmukh — Yeval
20 Jamnalal Bajaj — Wardha
21 Vinoba Bhave — "
22 Shankarshanda Jaju — "
23 Shrimurti Sinha — "
24 Vaman B Purandar — Dondaicha
25 Manohar B Jagankar — Gondia
26 M N Sattur — Nagpur
27 Shridhar H. Thatte — Dondaicha
28 Murardas N Shah — "
29 Krishna R. Bhandari — "
30 Rathkishan Bajaj — Sikar
31 Mandar G Ambagankar — Nagpur
32 Hargovind Bhargavakar — Benares
33 Purushottam D Joshi — Pimpralo
34 Vallabha B Patel — Wardha
35 Sardhar S. Ambekar — Akola
36 Hiralal M Gulhand — "
37 Sarajmal G Shet — Dhulia
38 Balubai L Mehta — "
39 Gopal Narsu Kale — Wardha
40 Shantabai Kale — "
41 Gopal R. Valunjkar — "
42 Bhaskar B Paranjape — "
43 Shiraji N. Bhave — "
44 Shankar A. Vile — "
45 Shaligram Avasthi — "
46 Yashwant B. Joshi — "
47 Govind B. Upasani — "
48 Shankar T Chaudhary — "
49 Shridhar G Pawar — "
50 Gangabai Valunjkar — "

51 Dwarkanath R. Harkare Wardha
52 Mancher R. Diwan "
53 Amrit Sakharam Wazalwar Nagpur

### 15 Southern Maharashtra (664–678)

1 Gajanan S. Gavankar Sabarmati
2 Shankar L. Gavankar Bassein
3 Lakshmankar R. Mankodi Santacruz
4 Dilkhush S. Dixanji "
5 S. K. Jain Matunga
6 Vishan G. Apte Ratnagiri
7 Ramabai Apte "
8 Jayaram V. Vaidya Deorukh
9 Mahadev T. Walawalkar Bombay
10 Dhando T. Walawalkar "
11 Sitaram P. Patwardhan Ratnagiri
12 Sangati P. Patwardhan "
13 Balkrishna S. Shirwalkar "
14 Chhagan lal V. Yogi Santacruz
15 Ganapatrao S. Rindani Baroli

### 16 Punjab (679–700)

1 Lala Shyamlal Hissar
2 Chandilal "
3 Shobhlal Lyallpur
4 Sulaba Daryakhan
5 Jamnadas Agrawal Hoshiarpur
6 Lalman Sharma Anandpur
7 Sundas Chaudhary "
8 Mrs. Danichand Ambala
9 Kishorilal Adampur
10 Bhagatram Charkhawala Moganandi
11 Dr. Parshuram Sharma Adampur
12 Sukhdayal Jalaba Kamal a
13 Anant Kaur Gondi Sunkot
14 Vidyavati "
15 Chista Kaur Dahern
16 Ishwarsinha "
17 Sardara "
18 Shankari "
19 Ramasundas "
20 Sasantlal Wadhwa Adampur
21 Bajrangdas Chamaria Sirsa
22 Lakshmanarayan Pathwal "

### 17 Sind (701–718)

1 Uttamchand J. Gidwani Hyderabad
2 Kamalabai Tejandas Karachi
3 Malaram Mengaram Hyderabad
4 Punabhai Mamaya Karachi
5 Shamsuddin Marijmal Hyderabad
6 Manhar Bhaneri Karachi
7 Dr. Chimandas Ishwardas Hyderabad
8 Dr. Hariram Mohandas Tando-Jam
9 Motumal S. Thavani Hyderabad
10 Tapashbai Veerji Karachi
11 Lakshmibai "
12 Parbai "
13 Manikbai Lalchand "
14 Mamba Ramchoddas "
15 Ramchoddas Dharai "
16 Sheikram Karamchand Old Sukkur

### 18 Tamil Nad (717–804)

1 C. Raja palanisamy Tirchengodu
2 K. Natesan "
3 M. S. Narayanrao "
4 C. Pannuswami "
5 N. Ramaswami Tirupur
6 V. S. S. Moni Rangoon
7 Minkhdaimmal "
8 N. Narayana Tirchengodu
9 P. S. Ram Dorai "
10 T. S. Subramanyam Iyer Kumbakonam
11 Ramamritammal Mailiyam
12 A. N. Ahmed Mohiddin Miya Adirampatnam
13 D. R. Mahadevan Dindigul
14 T. R. Chakrapani Iyangar Sengalipuram
15 K. V. Subba Rao Madura
16 C. Gundu Rao Rappam
17 P. Shanmuga Iyar Madura
18 K. Subramanyam Coimbatore
19 A. Annamalai Chettiar Ramkudi
20 A. Krishnan Chettiar Rajapuram
21 S. Ramchandra Iyer Madras
22 K. R. Gopal Iyer "
23 M. R. Subba Raya Sharma Arkonam
24 G. Subbiah Saparambakkar
25 K. Santanam Tirchengodu
26 R. Venkat Ram "
27 S. Sakkubai Matunga
28 P. Sundaram Pillay Madura
29 P. Sundaraju Sarvai "
30 R. M. R. Sarangpani "
31 P. K. Sundar Naidoo "
32 T. C. Chellam Iyengar "
33 A. P. P. Amritlingam Pillay Papanasam
34 Kalyanasundaram "
35 C. A. Aryamatha Gounder Erode
36 P. S. Suryanarayan Iyer Udumbale
37 X "
38 V. Shree Venkatnath Matunga
39 Sitalakshmi "
40 Janaki Vyalinath "
41 S. V. Ramaswami Naicker Erode
42 K. Ganapathappa Pillay Kottapatty
43 Dayalji Shivaji Madras
44 M. V. Sri Gopalan Trichinopoly
45 P. N. Rajmanickyam Tiruvadaiyur
46 T. Jagannath Madras
47 M. A. A. Dhanushkodi Nadar Virudhunagar
48 K. P. S. V. Prakasam "
49 V. Ghanshyam Kumbakonam
50 A. Manikram Chettiar Karur
51 Chandbai Sarcar Madras
52 R. T. Bapanna Chetty Kumbakonam
53 B. Shanmuvasachari Madura
54 S. Sangalu Pillay "
55 R. S. Kandaswami Mayavaram
56 G. M. Ramaswami Iyer Sangadi
57 S. Ambujavalli Ammal Madras
58 S. Muthuswami Saidapet
59 N. Ramkrishna Naidoo Periyanaikanpalayam
60 A. Appa Naicker Karavalur
61 A. Manikkam Chetty Trichinopoly
62 P. Sangalu Pillay Tanjore
63 S. P. Shanmuga Iyengar Abiramam
64 R. D. Subramanyam Salem
65 P. Chakravarty Chetty Madura

66 N. Somasundaram Chettiar Melasivapuri
67 V. S. Bhaskaran Salem
68 N. S. Sivasubramanyan Karur
69 V. R. Subhapandaram Chettiar-palayayam
70 V. R. P. Subba Chettiar ,,
71 S. Rameswami Pandaram ,,
72 J. C. Rathnaswami Kumbhakonam
73 R. Krishnamurty Madras
74 D. S. Rajan Chetty Tindivanam
75 Dr. B. Subba Rao Madras
76 S. Ambujathammal Kumbhakonam
77 S. P. Krishna Chayur
78 S. Pancharatnam Tirapur
79 M. Narayanaswami
80 K. Tirumarayana ,,
81 V. Subramanyam ,,
82 U. S. Padmanabharao ,,
83 S. Parthasarathi Iyengar ,,
84 R. Krishnamurty Ammayappan
85 V. E. Hariharan Madras
86 T. V. Shastri Trichinopoly
87 Varadaraja Iyengar Nadavakalpal
88 T. Krishna Swami Salem

**19 U. P. (805-844)**

1 Hanumanray Bhumihar Calcutta
2 Hardwar Ray Deoria
3 Raghuvar Dayal Cawnpore
4 Parameshwar Datt Sharma Shahganj
5 Ramanugrahalal Basti
6 Raja Ram Benares
7 Sushila Devi Gurukul Kangri
8 Shivnarayanlal Sitapur
9 Umashankar Khatri Lucknow
10 Shivnarain Sinha Allahabad
11 Ramdeo Sharma Benares
12 Ramnath Kisan Hazaribagh
13 Raghunarayan Baijal Sabarmati
14 Dharma Devi Baijal ,,
15 Shivnarayan Sharma Machhrehta
16 Jamna Prasad Mathuria Sabarmati
17 Ram Sharan Benares
18 Kanwar Sukhendrasingh Khanapur
19 Jaygopal Tandon Lucknow
20 Pandit Mukulal Misra Pilani
21 Parasuram Malotra Sabarmati
22 Rajkishori Devi ,,
23 Zafar-ul-Mulk Lucknow
24 Gangadin Chhavanivala Cawnpore
25 Vishwambhar Sahai Muzaffarnagar
26 Shrinivas Sangal Khakra
27 Chandrakant Gurukul-Kangri
28 Ramakshi Singh Narayanpur
29 Jashwant Singh Sabarmati
30 Gajanand Marwari Ghazipur
31 Shankarlal R. Gupta Bombay
32 Chhotelal R. Gupta ,,
33 Qamar Ahmed ,,
34 Mohammad Shaukat Ali ,,
35 Uddhav ram Sewak Bareilly
36 Devsharma Vidyalankar Gurukul Kangri
37 Vaidyanath Kapoor Allahabad
38 Sant Prasad ,,
39 Rakhaldas ,,
40 Yashodadevi ,,

**20 Utkal (845-848)**

1 Ghanashyam Patnaik Berhampore
2 Jagannath Rath Puri
3 P. Venkatachalam Berhampore
4 Hemavati Devi ,,

The names of the B Class as well as of Juvenile members, already enlisted, will be published in the next supplement.

# A. I. S. A. Yarn Contributions

## A. Class

### 2 Andhra (849-862)

84 K. Butchi Raju Anakapalle
85 M. M. Venkatachari Tirupati
86 J. krishna Rao ,,
87 R. Narayan Reddi ,,
88 V Venkatchalam ,,
89 N. Shivramulu ,,
90 K. Subbana Charlu ,,
91 C Krishnayya Chetty ,,
92 P. Radhapati ,,
93 C. Subramanyam ,,
94 P. Munnaswami ,,
95 S. Narsinhacharulu ,,
96 N. C Varadachariar ,,
97 K. S. Ramanujachariar ,,

### 4 Behar (863-867)

65 Tiskar Sahalal Paribar
66 Ramanand Upadyay Sureipura
67 Pradyumna Misra Arrah
68 Janakdhari Prasad Hajipur
69 Hridaynarayan Sharma Samastipur

### 8 Bengal (868-869)

104 Hemant Kumari Debi Faridabad
105 Sukumari Ghosh ,,

### 9 Bombay (870-874)

93 Vallabhdas V. Jerajani Bombay
94 Hazilal K. Sharaf ,,
95 Vithaldas Kashidas ,,
96 Mangaldas Kashidas ,,
97 T. K. Padmanabha Acharya ,,

### 10 Gujarat (875-887)

196 Mayji Sajan Navigara Petlad
197 Samrathbhai T. Shah Sarbhon
198 Ambalal B. Modi Bardoli
199 Pranjivan Joshi Rajkot
200 Ramnarayan V. Pathak Ahmedabad
201 Gopaldas J. Patel ,,
202 Shyamlal B. Bhagwati ,,
203 Jhinabhai Balasji ,,
204 Jethalal J. Gandhi ,,
205 Mangaldas M. Shah Sarbhon
206 Valiben T. Patel Sabarmati
207 Dilkutbhai J. Shah Mapur
208 Motibhai Becharbhai Sabarmati

### 11 Karnatak (888—892)

50 Rangrao R. Diwakar Dharwar
51 Umabai Soman Belgaum
52 S G. Pujari Bijapur
53 Shankar S Subhedar Haliyal
54 M. Shankgiri Rao Shankarnarayan ,,

### 12 Kerala (893)

19 K. Ramanth Menon Trichur

### 13 Central Maharashtra (894-895)

40 Vishwanath S. Shah Ahmednagar
41 Vyankatesh Chinchorkar ,,

### 14 Northern Maharashtra (896)

94 Kashiyalal M. Malpurvala Dondaicha

### 15 Southern Maharashtra (897-899)

16 P. Murari Rao Matunga
17 Mrs. P. Murari Rao ,,
18 Mavji Dharamsingh Bombay

### 16 Tamil Nad (900-901)

89 K. Sarangpani Iyangar Kalyan
90 C. Balaji Rao Coimbatore

### 18 U. P. (902-904)

41 Pranidhanarayan Gaur Lahartpur
42 Mrs Pranidhanarayan Gaur ,,
43 Ramchandra Mutaddi Cawnpore

## B Class

### 2 Andhra (2)

1. Lakshmamma Seethanagram J
2 B. Narayan Rao ,,

### 3 Assam (1)

3 Pasin Chandra Barman Chaikahaka

### 4 Behar (8)

4 Sudeshwari Prasad Sahu Muzaffarpur
5 Chandramukhi Devi Saharmati
6 Sirshi Mandar
7 Dosali ,,
8 Ganga Bhagat ,,
9 Gangi ,,
10 Balli ,,
11 Dahari ,,
12 Gonyan Bhagat ,,

### 8 Bengal (1)

13 Hemagiri Devi Faridabad

### Gujarat (7)

14 Sukuben P. Bhavsar Borsad
15 Keshavlal Ranchhakar Sinodra
16 Bechardas J Desai Ahmedabad
17 Bhulchand B Bhavsar Borsad
18 Jayantilal M Mehta Nadiad
19 Pramodray H. Mehta. Moradabad
20 Popatlal G. Shah Ahmedabad

### 11 Karnatak (2)

21 S. N Pranchyarayya Bangalore
22 T C. S. Mannan ,,

### 12 Kerala (1)

23 P. R. Velayudhan Pillay Irinjalakuda

### 13 Central Maharashtra (16)

24 Lakshmibai Kalvankar Manmad
25 Narmadabai Panchit ,,
26 Kamalabai Bhave ,,
27 Ramchandra B. Hire Ahmednagar
28 Sitaram G. Ranade Poona
29 Parvatibai Walavalkar ,,
30 Dinkar V. Kale ,,
31 Krishnaji M. Sukhwalkar ,,
32 Ganesh Hari Khare ,,
33 Damodar Vishnu Sikhare ,,
34 Hari Krishna Pendse ,,
35 Yashwant B. Kulkarni ,,
36 S. K. Akrikar ,,
37 Nilkantha V. Ghanekar ,,
38 Shantaram R. Potnis ,,
39 Pandharinath V. Ghanekar ,,

### 14 Northern Maharashtra (1)

40 Dattatraya Vishnu Dharla Wardha

### 15 Southern Maharashtra (1)

41 Pranlaben K. Mehta Santa Cruz

### 16 Punjab (1)

42 Mahadeodas Kalyani Sirsa

### 18 Tamil Nadu (4)

43 N. Lakshmana Rao Madura
44 Muhamatha Ismail ,,
45 M. K. Madabar Mayavaram
46 T. Swaminath Pillay ,,

### 19 U P (2)

47 Chandrika Prasad Khairabad

## C. Class

### Behar

48 Sarayu Prasad Muzaffarpur

### Gujarat

50 Kasaiyaben Ramprasad Surat
51 Ghaliben Keshavram ,,

## Juvenile Members

### 1 Ajmer (1-2)

1 Mattand Upadhyay Old Indore
2 Gulabchand Bajaj Sabarmati

### 4 Behar (3-9)

1 Arunchandra Ghosh Purulia
2 Kumari Urmila Ghosh ,,
3 Kalipada Ray ,,
4 Modni Bhagat Sahebganj-Kamal
5 Basanti Dahi Purulia
6 Annapurna Debi ,,
7 Shaktipada Das ,,

### 5 Bengal (10-19)

1 Nareshchandra Palit Comilla
2 Pramkanan Palit ,,
3 Ashrafalli Mazumdar ,,
4 Mohit Kumar Roy ,,
5 Chapalkumar Talukdar ,,
6 Prabhat Kumar Roy ,,
7 Tapendranarayan Sen Gupta Nalabganj
8 Bimalchandra Das ,,
9 Akhirchandra Das Comilla
10 Rabindranath Das Gupta Krishnagar

### 8 City of Bombay (20)

1 Jayakumar B Khakhi Bombay

### 10 Gujarat (21-78)

2 Asman Begum Kureshi Sabarmati
2 Kashiyalal N Gandhi ,,
3 Purushottam N Gandhi ,,
4 Kantilal Parekh ,,
5 Prithviraj Lakshmidas ,,
6 Shankar D Kalelkar ,,
7 Chantal M. Parekh Bhavnagar
8 Keshavlal Parmar Sabarmati
9 Balmani Jethalal Ahmedabad
10 Harjivan Gangaram ,,
11 Maganlal Kalidas ,,
12 Jethalal Ramji ,,
13 Somchand Narsinha ,,
14 Madhavlal Gurumujandas ,,

## Is This Humanity?

( *By M. K. Gandhi* )

### VII

Some of my correspondents do not seem to realise the fundamental consideration underlying my suggestion for the destruction of dogs under certain circumstances. Thus, for instance, I have not made the suggestion in a purely utilitarian spirit. The utility to society is undoubtedly secured from the act, but the principal consideration is the relief of the long drawn-out agony of the creatures whose present condition it is simply impossible for me to tolerate. In the articles in this series there has not been even the remotest suggestion that man has the right of disposal over the lower animals and that he may therefore kill them for his own comfort or pleasure. One of the writers betrays a strange confusion of thought when he says that the characteristic of an exalted soul is that he remains unaffected by the misery around him. He is callous, rather than exalted, who has not learnt to melt at other's woe, who has not learnt to see himself in others and others in himself. Intense longing for the happiness of others was the mother of the discovery of *ahimsa*. And the sage who was the embodiment of compassion found his soul's delight in renouncing his own physical comfort and stopped killing for his pleasure the dumb creation about him.

A correspondent reminds me of the advice given me by Shri Rajchandra when I approached him with a doubt as to what I should do if a serpent threatened to bite me. Certainly his advice was that rather than kill the serpent I should allow myself to be killed by it. But the correspondent forgets that it is not myself that is the subject matter of the present discussion, but the welfare of society in general as also of the suffering animals. If I had approached Rajchandrji with the question whether I should or should not kill a serpent writhing in agony, and whose pain I could not relieve otherwise, or whether I should or should not kill a serpent threatening to bite a child under my protection, if I could not otherwise turn the reptile away, I do not know what answer he would have given. For me the answer is clear as daylight and I have given it.

A studious correspondent confronts me with some verses from a Jain philosopher and asks if I agree with the position taken up in them. One of the verses says: 'One should not kill even beasts of prey in the belief that by killing one such, he saves the lives of many.' Another says: 'Nor should one kill them out of a compassionate feeling that if they were suffered to live longer they might sink deeper into sin.' 'Nor,' says the third verse, 'should one kill distressed creatures presuming that he would thereby shorten the length of their agony.'

To me the meaning of the verses is clear. And it is this that a particular theory should not be the spring of action in any case. You may commit *hinsa*, not in order that you thereby realise in practice a pet theory of yours, but because you are driven to it as an imperative duty. Work which spontaneously comes to one's lot, or action without attachment, in the words of the *Gita*, is the duty of a seeker after *moksha*. Confine your energy to work that comes your way, I conceive the Jain philosopher to say, never seek fresh fields of activity. The verses, to me, define the mental attitude of detachment that should govern one's action in cases where *hinsa* seems to be imperative and unavoidable.

But I have arrived at my present views independently of any authority, though originally they may have been drawn from various sources, and I submit that they are in perfect consonance with *ahimsa*, even though they may be proved to be contrary to the teaching of the philosopher.

[ Abridged translation from the original in *Navajivan* by M. D. ]

## Notes

### Address to Sastri

Ahmedabad honoured itself by using the occasion of the Rt. Hon'ble Sastri's private visit to present him with an address and a purse. It is worthy of note that persons belonging to all parties joined the function. Would that such occasions were often seized to demonstrate our oneness in spite of our political or religious differences and also to promote mutually courteous and friendly intercourse among different groups.

### Colonial Born Indians

I have received a letter on behalf of colonial-born Indians of South Africa chiding me for "absolutely forgetting them". The letter says, "Our only desire is that we should receive only one message from you. I am sure you will not refuse this our last request from you."

I appreciate the affection underlying this rebuke. There is a strong tie binding the colonial-born Indians to me. But there was no special message that I could think of sending to them. The majority of my messages are sent through the weeklies that I am editing. And the pages of *Young India* and Gujarati and Hindi *Navajivan* are full of messages to the settlers and their descendants in South Africa. Though I do attend to a great deal of private correspondence, force of circumstances has obliged me to restrict it to its utmost limit and treat these weeklies as a vehicle for correspondence. These weeklies, as a friend once reminded me, are not newspapers but views-papers, for the transmission of my views such as they are. They have also received messages through C. F. Andrews. But these friends want me to send them a special message through the Rt. Hon. Srinivas Sastri. I know what this request means. The letter reminds me of the days when Gokhale was in South Africa. The colonial-born Indians know my connection with Gokhale and they rightly expect me to use Srinivas Sastri as a vehicle for all my thoughts and sentiments. Colonial-born Indians and other friends in South Africa will certainly have their hearts content through Srinivas Sastri.

I am writing these notes before meeting him. We shall have discussed the whole of the South African question not only in its relationship to the things that the Union Government can or cannot do but also to the things that the Indians including the colonial-born can and cannot do. But one thing I would say to the latter publicly. Let them beware of the tendency to cut themselves away from the settlers who were not born there and of asking for special privileges by reason of their own South African birth. Let them remember that they are and remain Indians in every sense of the term in spite of their South African birth and that therefore their duty is to throw in their lot completely with the

former and work with them in every possible way. They will, by so doing, serve themselves and the country. Let them remember the work that they did so selfnobly and heavily as members of the Stretcher Bearer Corps in 1899 during the Boer war and during the protracted Satyagraha struggle between 1906 and 1914. Never was there then a whisper of their cutting themselves adrift or asking for special privileges. They have a great future before them if they will seize the occasion. They can become a living link between South Africa and India, if they will but represent the best of India and assimilate the best of the Western civilisation that they come in contact with and as it is represented there by the best Englishmen and the best Boers.

### A Tissue of Misrepresentations

A friend sent me some time ago an article written about me in the *Nineteenth Century and After*. I glanced through it but it contained so many misrepresentations that I did not think it worth while reading it through, nor did I feel inclined to contradict the many falsehoods contained in it. Those who would credit them were not likely to be affected by any contradiction from me. But now a law student who from the tone of his letter has felt deeply hurt by the article, which he does not believe, wants me to deal with two specific statements:

They are:

"In one of the schools which owed allegiance to Gandhi, a highcaste parent refused re-admission of his son with the out-caste, and a high-caste teacher refused to teach a low-caste boy. The question was referred to Gandhi who upheld the high caste man. That he said he would have helped the untouchables if he could does not excuse him".

"The papers of the time published statements to the effect that Gandhi was busy over his work of pacification in Bombay and could not come just then etc."

They are both false. Those who know my work about untouchables know that I have resisted, at the risk of losing friendships and donations to public causes, any attempt to discriminate against untouchables in national institutions. There is half truth in the statement about Chandpur. I did not go there when the trouble broke out. But the reason given by the writer is utterly devoid of truth. I am not omnipresent. I have only a limited sphere of work. I apply myself to the task that comes to me. I go only where I am wanted and where I regard myself competent to render some service. Thus I do not now run to places where Hindus and Mussulmans fight, not because I do not want to go or am preoccupied, but because I feel powerless. Nor do I rush wherever labour troubles occur, even though I may be invited. The work I was then doing had nothing to do with my not going to Chandpur. If I had felt the call I would have gone at all cost.

The law student and others who are interested in me will do well not to be disturbed over misrepresentations regarding me. They are the lot of public workers. My reputation will not suffer by misrepresentations. It certainly will when I am guilty of *non-ordinci*. No whitewashing will then save it. But today my withers are unwrung even though a German friend tells me that a German paper accuses me of having promoted a film company. The innocent writer does not know that I have never once been in a cinema and refuse to be enthralled about it and waste God-given time in spite of pressure sometimes used by kind friends. They tell me it has an educational value. It is possible that it has. But its corrupting influences obtrude itself upon me every day. Education therefore I seek elsewhere.

### The Wheel in England

A correspondent writes:

"I give below some extracts from *Village Industries* by J. L. Green:

'Spinning and weaving, too, have been revived here and there as an auxiliary occupation. A good example of what may be done by enthusiasm in this direction exists at Witley, one of the beautiful villages for which Surrey is famous. A few years ago Miss Margaret Linsh, one of the youngest lady inhabitants of the village, commenced a weekly spinning and weaving class in a large comfortable room in her garden, and by the example and energy, she has managed to get practically the whole village interested in the work.'

"'A third example is the spinning and weaving industry at Winterslow, where several men and women are employed in their own homes and in a weaving-shed.'

If the churches is not out of place in England how much less is it in India?

This extract but emphasises the tit-bits (often quoted in this pages) Sjt. Balaji Rao of Coimbatore has been assiduously collecting to demonstrate the universality of the life-giving industry.

### Khaddar and Madras Government

Sjt. C. V. Rangoon Chetti addressed the following letter to the Madras Government:

"I have the honour to bring to your kind notice that some of the Government servants are terribly afraid to purchase hand-spun and hand-woven cloths when our hawkers approach them. They are under the impression that they should not purchase these cloths. You are aware that Bombay Government is openly appealing to the people to encourage Indian Industries. In last summer Rs. 500 worth of Khaddar was sold by my hawkers at Ooty. Most of the purchasers are Government servants. I have the honour to request that you will kindly good enough to let me know whether Government servants are allowed to purchase hand-spun and hand-woven cloths without fear by the Madras Government."

to which the following reply has been received by him:

"The honorary Manager, All-India Spinners' Association (Andhra Branch) is informed that the Government have no reason to suppose that either the fear or the impression referred to exists among those in their service."

I congratulate both the parties and I hope that if there are Government employees who refuse to buy Khadi for fear of Government, they will shed their fear and their foreign garments.

M. K. G.

# Young India

## A Day of Prayer

*( By M. K. Gandhi )*

C. F. Andrews has sent me the following characteristic cablegram.

"Executive decided observe December nineteenth day prayer forthcoming Conference. Cherishes co-operating. After widest consulting best European sentiment feel step likely much appreciated. Advise Secretary."

He is an intensely godly man and therefore a man of prayer. His politics are guided, coloured and ennobled by his prayers. Prayer with him is no empty formula. It is with him intense and incessant communion with God and waiting upon Him for guidance in his daily work great and small. No work that is done in His name and dedicated to Him is small. All work when so done assumes equal merit. A scavenger who works in His service shares equal distinction with a king who uses his gifts in His name and as a mere trustee. Unlike us among us very imperfect beings, in His Darbar the motive rather than the act itself decides its quality. We infer the intention from the act. He, knowing the intention as much as the act, judges the act according to the intention.

And Andrews, because his intentions are the purest possible, believes that God will crown his success. He has every reason for his belief. For he has hitherto succeeded where others have failed. No one knows the history of Andrews' many unseen services. Those the public see are by no means the most significant or fruitful, not to mention contemporary events—Who knows, for instance, how he influenced the many beneficial decisions of Lord Hardinge? Truly with him, his 'left hand knoweth not what his right hand doeth.'

This good man has made his own this South African matter to which he was first appointed by Gokhale. He thinks and prays about it intensely. He had prepared me by a previous letter for the cable I have given to the public. He has infected the Indians with his belief in prayer. I know them all and I must own that many have accepted his advice purely as a matter of form or to please him or to make political capital out of the event. But I know that there are some who have endorsed his proposition with absolute sincerity. The sincerity of the few will cover the insincerity or the indifferences of the many.

The Dutch element of South Africa is religious according to its own lights. In South Africa therefore, in times of famines or locust visitations there are days officially appointed for humiliation and prayer. It is then no wonder that Andrews has found the best European sentiment ranging itself round a proposal which has its seat not in his brain but in his heart. But he is not easily satisfied. He wants an adequate response from India and her public bodies. He wants no resolutions, he does not ask for money, he wants a melting of our hearts. He wants us, if we will, to look God-ward. He wants us to seek help from God.

Andrews has become an Indian because he is an Englishman. He wants to rule not by force but by love. And love ever identifies itself with the loved one. He believes that the reputation of European humanity is at stake in South Africa. So much tribulation has been suffered in South Africa that in his opinion the future of the relations between Asiatic and coloured races and the European will largely depend upon the deliberations of the forthcoming Conference which is mainly a result of his efforts. He wants divine blessings on those deliberations and asks our co-operation invoking them. Let no one ask what is prayer and where and who is God. Both prayer and belief in God are supremely outside faith. Let those therefore who have that faith respond to the appeal of this English Indian.

Prayer is a result of realisation of our helplessness and our final reliance upon God to the exclusion of all else. We are surely conscious of our helplessness. On the eve of his departure the Rt. Hon'ble Srinivas Sastri has called the Indian cause which he is going to espouse a 'desperate cause.' Let us then pray on the 19th if we have faith in God. All Hindus, Mussalmans, Christians, Parsis, Jews, and others can join if they will. Though we may know Him by a thousand names, He is one and the same to us all.

## Curious Ideas

*( By M. K. Gandhi )*

"(1) Just as people of our stamp are afraid to approach and touch you, because you are on a higher plane than ordinary men, the untouchables in their impure way of living and eating, do not generally like to approach and touch other caste-Hindus who are generally expected to lead purer lives than they, even though the former volunteer themselves to be touched. Under these circumstances do you not think that your preaching of untouchability would, instead of elevating the untouchables in thought, word, and deed, which seems to be impossible in one birth, degrade the other castes still more, inasmuch as the latter are mostly without high character, good principles, and sound religious knowledge just like yourself?

"(2) Before asking people to honorary national service, is it not advisable to train them up to be satisfied with a strong and *sattvic* meal costing not more than two annas per day, inasmuch as the same would be helpful to them in so many ways when they are actually in the field, just by way of making their arrogance and other bad qualities inherent in bad food disappear, and by way of training the several castes and communities to random mutual help just as was in vogue in the time of our ancestors, as many of the now existing differences are for food and power?

"(3) Will it not be advisable to insist upon *Sattvic* food and *Yoga* practice before reverting to post-puberty marriages, inasmuch as the present food taken by most of our countrymen and their other ways of living would artificially create in them sexual passion long before it is due, and has been tempting females in communities where post-puberty marriages are now current to take to malpractices before they are actually married?

(4) Do you not believe that our Rishis in their practice of *yoga* and non-violence could do or undo things most effectively, and, if so would you not be able to produce more effective results by taking to both of them just on the lines followed and chalked out by them since you seem to have been more ready to follow the same than many of our countrymen now living?

"(5) Can you not induce some of your co-workers to revert to villages, to live there on village produce only, since this will enable the villagers to set right their present rotten condition in the light of their example which is better than precept?"

This is a joint production from the teachers of a Board High School. It is therefore a somewhat representative and responsible document. But for this character the latter bears, I should not have published it. The campaign against untouchability and other social and religious reforms is bringing to light grotesque and subtle ideas held even by men of learning. The defence offered by the teachers of gross superstitions shows how argument follows conviction, and therefore shows what a small place argument holds in any great movement. It is the example of the reformer that matters. And when that example assumes power by being proof against misrepresentation, calumny, and persecution even to the point of death, the reform spreads. So will it be with untouchability and the like. But let us evaluate these teachers' arguments for a while.

In the first instance, they have chosen a bad analogy. I do not know that people are afraid to approach me or to touch me. On the contrary, whenever I travel I am embarrassed by the over-attention of crowds wanting to touch me. They will not leave me alone even while I am taking my bath.

Secondly, if our untouchable countrymen are afraid to touch the higher-caste men, surely it is not because of the latter's greater purity, but because they have been taught not to touch them and because of the knowledge that any attempt to touch would be followed by abuse or worse.

Thirdly, the inferiority, in point of character, of the untouchables is an unwarranted assumption. Class considered probably they are in no way inferior to the others for truthfulness, purity and other public and private virtues, which under favourable circumstances they have been capable of exhibiting as fully as any.

It is a misuse of the doctrine of previous birth to argue that these people will require generations before they can come up to the level of the so-called high castes. Gita teaches us that it is as open to an untouchable as to a learned pundit to attain salvation in the existing birth. If the high-castes are really higher, they should have no fear of association with the untouchables. For, the latter can only gain by such superior contact without the former becoming in any way degraded especially when they mix among the untouchables for the sake of service and not for the sake of mere sociableness in which there is mutual give and take of vice and virtues. I do not become contaminated by entering a public house if I enter it as a reformer with the intention of weaning the drunkard from his habit, as I would be contaminated if I entered a public house with a friend to keep him company and without any preconceived determination of resisting the temptation that the public house or the friend may place in my way.

Equally strange is the argument of the teachers regarding the influence of food on character. I am a keen food reformer, many friends consider me to be fanatical in my zeal for food reform and for reducing one's food to the simplest terms possible. But I know that the teachers are attaching importance to food out of all proportion and the influence it exerts upon character. If public work were to be suspended till public workers were found who would avoid all condiments and become a rigid food formula, there would be no public work done. One can only press the advantages of a simple, frugal and non-stimulating diet upon workers. But one dare not stop all public activity till that reform has been achieved. The mischievous habit that has grown up of measuring religion and conduct in terms of food is highly detrimental to the growth of a sound religious sense. For, these worthy teachers would even postpone the overdue marriage reform, till people begin to take what they are pleased to call '*Sattvic*' food. There is no doubt whatsoever that there is a vital connection between diet and self restraint. At the same time, innumerable instances are on record of people being in the habit of taking ordinary food and still keeping themselves under restraint. Those who are trying to exercise self restraint find out for themselves the value of regulating the demands of the palate. It would be wrong, therefore, to make of dietetic reform an indispensable condition for other reforms.

As for the removal of the cruel practice of child marriage let the teachers and those who think like them know that there are people who, in spite of their rigidly simple diet, find it most difficult to curb their sensual passions. After all is said and done, 'the mind is its own place, and in itself can make heaven of hell, a hell of heaven.' And why is there all this morbid anxiety about female purity? Have women any say in the matter of male purity? We hear nothing of women's anxiety about men's chastity. Why should men arrogate to themselves the right to regulate female purity? It cannot be superimposed from without. It is a matter of evolution from within and therefore of individual self effort.

As to the results of practice of *Yoga* and Non violence I cannot subscribe to the claim made by the teachers on behalf of those who take to Non violence and *yoga* practices. Even the most advanced among them cannot overrule the irrevocable and immutable laws of nature. They are as much bound by them as any of us. God Himself has reserved no right of revision of His own laws nor is there any need for Him for any such revision. He is all-powerful, all-knowing. He knows at the same time and without any effort the past, the present and the future. He has therefore nothing to reconsider, nothing to revise, nothing to alter and nothing to amend.

Non violent people and *yogis* do undoubtedly develop certain powers. But they are all within the realm of Universal Law. I do not resort to any *yogic* practice firstly because I have inward peace without it. (It may be wrong on my part to be content with my present

let) and, secondly, because I have not found a person whom I could implicitly trust and who could teach me the proper yogic exercises.

As for the movement towards villages many of my co-workers are already working in the villages. But I confess that it is an uphill task. I own that it is not possible for everybody to be able to settle down in a village because he has the will.

## Khadi Work in Tamil Nadu

[The following carefully prepared report of Khadi work in Tamil Nadu for the past twelve months will be studied with interest. It shows slow but steady progress in every branch of the work. The reduction in the selling price by 25 per cent. is a good sign, though part of it is no doubt due to the fall in the price of cotton. The quality of Khadi has perceptibly improved. One feature of the sales is that three fourths of the Khadi is now being sold locally. This was not so in the initial stages. The hawking scheme is largely responsible for this healthy improvement. The report draws attention to the ignorant and extraordinary Government resolution which prohibits introduction of handspinning in schools where hand-weaving is also not taught and which thus renders the introduction of handspinning all but impossible. The ignorance of the framer of the resolution is on a par with that of a noted economist who thinks he has demolished handspinning all the while knowing it only as hand-weaving. M. K. G.]

### Organisations

There are now 94 Khadi organisations in the 13 Tamil districts of the Madras Presidency and of these 23 are directly run by the All India Spinners' Association while the rest are conducted under private management partly with private capital and partly with funds advanced by the A. I. S. A., and other public organisations as loans. Ten of these organisations were started as branches of the A. I. S. A. during this year out of which two are production centers and eight are sale depots.

Production on the whole has risen over that of last year, though it is true it has not come up to expectations. The figures for the three years 1923-24, 1924-25 and 1925-26 speak for themselves.

| Year | Congress | Added by private | Total production |
|---|---|---|---|
| 1923-24 | 2,80,148 | 1,22,216 | 4,72,364 |
| 1924-25 | 3,96,962 | 3,08,826 | 7,05,788 |
| 1925-26 | 2,78,548 | 2,67,271 | 5,45,819 |

It is necessary to add here that the figures for the first two years are a little duplicated while those for the present year are corrected so as to avoid duplication. Further a successive reduction of prices having taken place, the figures should be treated in the light of production costs of respective years. It must also be noted that charges such as those incurred in printing and dyeing and bleaching which directly go to add to the cost of cloth have not been taken into account. As it stands at present, production has only risen by one and a half lakh in the aggregate over the last year's figures. During the first three months of the year under report production was at its zenith, a number of fresh producers having started to work at Khadi. The months after January witnessed a sharp yarn crisis which affected the pace of work. With a fairly good harvest spinners began to dwindle and some had to face the problem of an absolute dearth of yarn. As a result of this unforeseen yarn crisis a large number of weavers had to go without employment, and once continuity of work was denied to them, it was not without an effort that they could be brought back again to work on handspun yarn. It is only of late that production has commenced to revive and yet it is not anywhere near the level of the first three months. During the period of the yarn crisis, two of the Tirupur certified merchants stopped their activities.

While it is evident that production through private agencies is rapidly increasing, direct production through the A. I. S. A. branches has decreased. This is due mainly to the great reduction in the number of cloth contractors and in the quantity of weekly deliveries by each of them. During the year one contractor became bankrupt owing to reasons connected with Khadi and his failure had an injurious effect on the deliveries of other contractors also. Again there was a crisis in the months of February and March this year when the producers felt great difficulty in disposing of their cloth. There was a large accumulation of unsold Khadi everywhere and to meet the situation the A. I. S. A. concentrated its attention on the opening of new sale depots while the development of production was left more or less in private hands. The organisation of sale branches is almost over and in the coming year the A.I.S.A. will pay special attention to redouble its direct production.

Net production figures for the 12 months from October 1925 to September 1926 for both the A. I. S. A. and certified institutions will show the slowness with which production is recovering.

ANALYSIS OF PRODUCTION 1925-26

| Months | Congress | Certified | Total |
|---|---|---|---|
| 1925 | | | |
| October | 29712 11 3 | 68399 4 5 | 98111 0 2 |
| November | 28093 3 6 | 66323 13 11 | 94392 3 6 |
| December | 23534 13 9 | 71086 10 0 | 94621 3 9 |
| 1926 | | | |
| January | 22879 1 11 | 65936 14 4 | 88813 0 8 |
| February | 20839 3 0 | 34696 9 1 | 55535 12 1 |
| March | 23713 5 1 | 27783 3 9 | 51496 8 10 |
| April | 18011 11 1 | 29382 3 9 | 47394 0 10 |
| May | 19034 12 6 | 29766 12 3 | 47701 8 9 |
| June | 21736 4 8 | 36593 7 5 | 58335 11 11 |
| July | 19850 14 0 | 44433 10 1 | 64284 8 1 |
| August | 22479 3 6 | 43318 3 6 | 65797 7 0 |
| September | 20671 8 6 | 53145 2 6 | 73816 11 0 |
| Total. | 273,547 14 9 | 571,771 3 5 | 845,319 2 2 |

Production of fine cloth of over 20 counts which is carried on under private management at Rajapalayam and Salem represents Rs. 94,501 worth of cloth as against Rs. 38,826 worth last year.

REDUCTION OF PRICES

During the year a substantial reduction has been effected. A fall in the price of cotton in March that was the immediate cause of the reduction. The various reductions in prices effected during the last four years 1922-26 are for a standard piece of 50" breadth.

| Years | Price per yard |
|---|---|
| 1922 | 0 13 0 |
| 1923 | 0 12 0 |
| 1924 | 0 11 3 |
| 1925 | 0 10 6 |
| 1926 | 0 8 6 |

Khadi prices have undergone a 25% reduction during three years. This is due to both the fall in the price

of cotton and to the improvements effected in production.

### Improvement of Quality of Khadi

Alongside of this reduction of prices the quality of cloth has shown vast improvement. Thanks to the cooperation of the Tirupur merchants, the quality of cloth has been standardised by fixing the number of reeds and picks for the various widths. In December the standard fixed was 30 and 38 threads per inch in warp and weft. In April the standard fixed was raised to 38 threads both ways. Many of the producers in Tirupur area are producing special varieties of fine Khadi from selected yarn. It is woven with closer texture and is sold at higher rates.

### Pledge and Relief

The A. I. S. A. during the period of stress helped to relieve private merchants by offering pledge loans to them. Both yarn and cloth were accepted as pledge and Rs 68,756 have during this year been distributed as pledge loans to merchants. With the exception of one which is only recently advanced, all the loans have been realised. Private producers have also been offered relief in the shape of outright purchases of their surplus Khadi which is being sold through the A. I. S. A. branches.

### Sales

The sales this year have shown distinct improvement. Figures for 1924-25 and 1925-26 are as follows:

| Institutions. | 1924-25 | 1925-26 |
|---|---|---|
| Congress Wholesale | 1,83,106 6 0 | 1,17,626 16 6 |
| " Retail | 2,20,652 16 10 | 2,61,228 8 11 |
| Aided & private wholesale | 2,11,750 1 1 | 3,67,720 11 7 |
| " Retail | 1,15,846 15 6 | 1,41,149 16 0 |
| Total | 7,67,356 3 1 | 8,77,698 11 9 |

It will be noticed that the retail sales for both the A. I. S. A. and the certified concerns have shown a tendency to rise. Every district centre of Tamil Nad has now a sale depot directly controlled by the A. I. S. A. As many of the new depots are started only during the latter part of the year, the full benefit of their activities have not yet been realised. Wholesale sales of the Vastralayas of the A. I. S. A. have gone down due mainly to the starting of the new branches. More and more local sales are being canvassed and developed. The wholesale sales of the private merchants have improved in large measure due to the demand of overseas settlement and Bombay. Figures for the last 6 months of the year (from April to September) which represent the normal period for Khaddar trade in Tamil Nad, enable us to analyse the wholesale sales of both the A. I. S. A. and the certified institutions.

SIX MONTHS FROM APRIL TO SEPTEMBER 1926

| | Congress | | Certified | |
|---|---|---|---|---|
| | Rupees | Percentage | Rupees | Percentage |
| Retail | 1,23,836 | 76 | 38,196 | 33 |
| Overseas | 6,467 | 4 | 40636 | 20 |
| Uncertified merchant in Tamil Nad | 4,923 | 2½ | 26,347 | 13 |
| Export to other Provinces | 34,830 | 16½ | 77,610 | 34 |
| | 1,69,453 | | 6 13,820 | |

This may be taken as the normal analysis of the wholesale trade. The percentage which each item in it bears to the retail sale may be seen from the figures. If we include sales to overseas Tamil settlements and to uncertified merchants in Tamil Nadu, we find that the wholesale export is limited only to 26% of the total production. Nearly three fourths of the Khadi produced in Tamil Nadu is consumed by the people of the province.

### Hawking

Hawking has substantially increased the sales. The total amount of Khadi hawked during the year is Rs. 50,882 worth of which Rs. 28,106 worth has been sold in towns and the rest in rural areas. As against this last years' figures of Rs. 20,680 worth of Khadi hawked furnishes a striking contrast.

### Propaganda and Inspection

Certified as well as the A. I. S. A. concerns have been inspected with greater regularity and care than before. Before certificates were issued, all centres were duly examined. In order to check deterioration of quality, hundreds of looms have been visited and the results recorded. In some centres an intensive enquiry was carried on and elaborate reports were obtained regarding the numbers of spinners and weavers in particular centres, their social position and status and extent of the usefulness of these occupations to them. Inspectors serve also as relieving hands at branch depots. Only two propaganda tours were undertaken this year. They were useful in helping to start our new sale centres.

### Publications

The fortnightly *Kaithal* is continued and publishes all Khadi news of interest in Tamil Nad as also statistical returns of the progress of Khadi in the various provinces.

Mr. Baloji Rao through whose efforts we were able to publish a Tamil translation of Dr. P. C. Ray's *Desi Rang* is now at a translation of Mr. Ratanlhar Jain's book on the same subject. A tamil edition of the *Tahli Teacher* issued in English from the Sabermati Ashram, is in the press.

### Printing And Dyeing

A printing and dyeing department is now attached to the Tirupur Vastralaya. Besides doing part of the work for the Vastralaya that was hitherto done solely by private printers and dyers the department also conducts experiments on indigenous dye-stuffs with a view to adopting them for the dyeing of Khadi.

### Membership of the A. I. S. A.

Though in the matter of Khadi production and sale Tamil Nadu leads the province in India, it is regrettable to note that in the matter of voluntary yarn contribution to the A. I. S. A. it stands only second and has allowed itself to be beaten by Bengal. The following figures represent the membership in the Tamil Nadu in the various grades

| | | |
|---|---|---|
| A class members contributing 1,000 yards per month. On the rolls | 503 | Juvenile branch 5 |
| Fully paid up until 2nd Sept. | 116 | " |
| B class members who pay 2,000 yards per year | 63 | |
| Congress members enrolled through the A. I. S. A. | 93 | |

Though the results are encouraging as far as they go, a special endeavour should be made by those who are already on the rolls to punctually pay up their quota.

## Local Boards and Municipalities

The Tamil Nado Khadi Department has approached the local bodies in the province with a view to seek their help in the introduction of spinning in elementary schools for boys and girls. An earnest attempt was made by a few Taluq Boards and Municipalities not only to teach hand-spinning and weaving to boys and girls of the school-going age within the limits of their jurisdiction, but also to supply clothing to their employees and subordinates in Khadi. The history of spinning in the elementary schools has had a chequered career. The Salem Municipality which was the earliest to introduce hand-spinning and weaving in the schools, employed a teacher on Rs 15 per mensem during the year 1921-22. The next year the post was abolished and apparently no further progress was made. The Municipality of Tiruppur passed a resolution in April this year making spinning obligatory on the pupils of all elementary schools there and is taking steps to enforce this resolution.

The Corporation of Madras passed a resolution on the 9th February this year, recommending the supply of Khadi cloth to its employees and the introduction of hand-spinning in all its schools. The Trivellore Municipality has appointed a weaving teacher since March this year, who also instructs the boys in spinning. The Bangalore Municipality is supplying Khadi uniforms to its servants. It is expected that this Municipalities will take early steps to remove the octroi duty imposed by it on all the Khadi imported within its limits. Alone of all Municipalities, that were approached in regard to this, the Tuticorin Municipality is of opinion that the matter of spinning and Khadi does not come under its jurisdiction. Of the Taluq Boards, the Coimbatore one has been more successful in the introduction of spinning. Since April, this year, spinning has been made obligatory in six girls' schools in Coimbatore Taluq. Nine lbs. of yarn spun by the girls were sent to this office as a sample and judged by the quality of the yarn it has to be said that this Taluq Board has met with considerable success in the matter of hand-spinning. The Usilampti Taluq Board has introduced weaving in two schools. The Dindigul Board has made provision in the next year's budget for the introduction of spinning. Though the Tiruchirapponli Board has resolved to introduce spinning in its schools, it has not taken steps to put the resolution in practice but is awaiting the pleasure of the Government in allotting to its funds for this purpose. The Kulitalai Taluq Board makes the surprising statement that its finances are too limited to allow the introduction of any scheme of spinning.

It has to be admitted that local bodies in this province have not yet made headway in assisting the revival of Khadi, but there is tangible proof of the earnest desire of these bodies to assist the national cause and it must be said in their favour there are some obstacles in the way of their accomplishment of this object which needs serious attention. The first and the foremost is the active discouragement by the Government of Madras of any attempt by the local bodies in the direction of helping Khadi. The Government in its Educational Department has recently passed G. O. No 1094 dated 11-10-26, prohibiting the introduction of handspinning in schools which do not provide facilities for weaving also. This order is as unreasonable as it is unjust, because schools are not needed in our country yet for teaching weaving and until handweaving becomes a forgotten art, it is superfluous for elementary schools to make weaving obligatory on its pupils. Spinning on the other hand has got to be adopted universally and must become a consummation if it is to make a rapid progress and unlike weaving spinning is a supplementary profession to the poor and a patriotic duty to the rich. Hand-spun yarn, provided it is even and has the requisite twist, can be woven into any quantity and there is no danger of its getting wasted. The G. O. in question, therefore, is based not on any economic principles, but betrays the prejudice of the local Government. Introduction of weaving in schools requires much capital and expenditure, while spinning, especially if it is done with a Takli costs next to nothing. It is a heavy handicap, therefore, imposed by the Government on elementary schools with slender resources to start weaving classes if they seek to fulfil the national duty to impart the knowledge of spinning to boys and girls. It is to be hoped, therefore, that the Government will soon find its way to rescind this obnoxious order and afford opportunity for the children and youth of the province to take part in a healthy national activity.

The second difficulty experienced by the local bodies in the introduction of spinning is the non-availability of a regular supply of slivers of carded cotton. The central office of the Khadi department at Erode has to some extent tried to meet this demand for slivers, but it is not practicable to supply always slivers to elementary schools and voluntary spinners in a whole province, from one place. The true solution of the problem is for every spinner to become his or her own carder also. Carding when done with the tiny bamboo bows, extant in Tamil Nado, is a delightful process which can easily be mastered even by boys and girls.

The third difficulty which is experienced by Municipalities in this matter is a financial one. There is a mistaken impression that handspinning requires costly apparatus. The small Tamil Cherkha can be made by any local carpenter at the cost of between Rs 2 to 3. But an elementary school which cannot afford even this small sum can begin the spinning classes with the Takli which, in fact is preferable to the Cherkha in many respects for the use of the class room. Detailed instructions as to the use of the Takli are now available in the Tamil translation of the booklet *Tamil Teresar* published by the Technical Department of the A. I. S. A.

A word of warning has to be uttered in the matter of resolutions of Municipal councils to supply Khadi to their employees. There is a danger in accepting tenders and for the supply of Khadi from contractors and others who deal with the local bodies usually. These persons out of ignorance of the nature of genuine Khadi may unintentionally supply the spurious variety and cause great harm to the cause the resolution of the Municipality aims at promoting. Khadi tenders should be accepted only from merchants who are certified by the A. I. S. A. as dealing in pure hand-spun.

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

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## Is This Humanity?

[ By M. K. Gandhi ]

### VIII

Letters on this subject are still pouring in, but I fail to discover in them any new question or any fresh argument advanced. I would therefore ask those who have been thinking on this subject to read the series of articles over and over again. I do so without the slightest hesitation, inasmuch as they are the result not of ideas hastily formed, but of experience of many years. I have presented no new principles, but have tried to restate old principles. I cannot say how far the presentation is correct, but as it represents my honest conviction, and as many friends expect me to solve intricate problems in *ahimsa*, I can only ask them to turn to the series I have been writing. Some of my correspondents wrench my own sentences from their contexts and quote them against me, some quote part of them and omit the most essential remainder.

Thus I have never advocated the extirpation of dogs as a class. On the contrary my suggestions have been made for their betterment. I have repeatedly said that I have suggested the destruction of certain dogs under certain circumstances. Even this may be open to question. If it is, the objector should address himself only to that and nothing more.

I continue to be the same votary of *ahimsa* that I was before. I still continue to hold life not only in man and animal, but in plant and flower, as sacred, and yet make use of vegetables and flowers and fruit. Only the spirit behind the use is—'He that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting.' Destruction of dogs, even as that of plant or vegetable, is advised only when it is a matter of imperative duty, and only when it is meant not to sow to the flesh, but to the spirit.

What torments me is the impotence of the votary of *ahimsa*. *Ahimsa* is not impotence. *Ahimsa* is not powerlessness. *Ahimsa* is unconquerable power. We shrink from it as we are dazed by its ever-powering lustre. Only very few of us can catch a glimpse of it. *Ahimsa* is the distinguishing characteristic of an untrammelled spirit. It is at the root of a number of other qualities — discrimination, detachment, patience, equability and knowledge. It is the way of the brave, not of shrinkers. He who would understand *ahimsa* must understand the meaning of the inevitable *himsa* one sees about oneself. This statement, I know, is liable to abuse. But what is there free from this danger? Is not even God's name turned to the worst account? Have not rivers of blood been made to flow in His name? Have we not worshipped the Devil in His name? But that does not diminish His glory. That does not mean that we shall take His name in a sweet manner.

All action is tainted inasmuch as it presupposes *himsa*. And yet we free ourselves from the bondage of action through action itself. This body is the receptacle of sin and yet we seek to achieve salvation by making of that abode of sin Gods own sanctuary. Even so with *himsa*.

And this *himsa*, calculated to take us on the onward path, must be spontaneous, must be the lowest minimum, must be rooted in compassion, must have discrimination, restraint, detachment at its back, and must lead us every moment onward to the path of *ahimsa*.

I propose to conclude this series with a brief reference by way of illustration to the way in which we are trying to solve the dog problem in the Ashram.

The problem is as old as the Ashram itself. The activity of the Mahajan has made it more serious, and we have put up with it not without reluctance. It is our practice to destroy rabid dogs. Two or three such cases have occurred during the last ten years. Healthy dogs have not been destroyed. They are being refused food. I see that if the rule is strictly observed we would be all happy, but we cannot do so. Every inmate does not yet realize the necessity of it, and those who do are not sufficiently alive to the observance of the rule. And there are also employees in the Ashram,—how can they be made to observe the rule?

Some dogs we feed, there being no other alternative. Two bitches and their puppies are being mountained at present. The puppies have been kept in easy boxes or baskets to keep them from cold, and are being given milk and the dams get specially prepared food.

On the other hand, we have applied to the Mahajan to remove stray dogs from here. The request has been accepted, though their cart has not yet come.

I have explained to the best of my light our duty to the dogs. Every one has to act according to his own

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light. Let no one learn from me the *duty* of destruction. He may under certain circumstances permit himself to have recourse to it. I have laid down the limits. Every one observes and will observe the law according to his own capacity. I have referred to the present practice at the Ashram simply to serve as an illustration of what my opinion means.

The religion of *ahimsa* consists in allowing others the maximum of convenience at the minimum of inconvenience to us, even at the risk of life. Every one has to determine for himself the amount of inconvenience he is capable of putting up with. No third party can determine it for him. Religion, even as the soul, is both one and many.

(Abridged translation from the original in *Navajivan* by M. D.)

## Strength in Weakness

[I make no apology for reproducing General Smuts' great speech on Emily Hobhouse at the time of burying the ashes of Emily Hobhouse in Bloemfontein. The speech makes clear what one individual with force of character can do, what a woman, misnamed the weaker sex, can do and what true patriotism means.

M. K. G.]

"They were," said General Smuts, "gathered there today from every part of South Africa to pay their last tribute of respect and love to the memory of Emily Hobhouse. It was her wish that her ashes should be buried in this land. She had become part and parcel of the land where the best service of her life had been rendered. She now became one with the people of the land everlastingly. In life, in the greatest moments of our history, we were together and in death we shall not be divided, but be united for ever.

"Miss Hobhouse came to us in the dark days of 1901. She finally left us 10 years after, with a shattered body and suffering from so illness from which she never recovered. During those 10 eventful years she gave to us all the had. She gave her health and she poured out her soul. But her work and her sacrifice had not been in vain. Her work had produced enduring results and her name and memory would remain inseparably connected with our history.

"It is not necessary for us today, to discuss the sad events which first brought Emily Hobhouse to our shores. After 25 years they are still vivid in the minds of this generation, most of whom, in one form or another, took part in those events. War is, at the best, a terrible business, and during the last 12 years we have seen war at its worst. We have seen hell let loose on earth among the Christian nations of the old Motherlands of European civilisation. By the side of the sufferings and tortures endured during the Great War, our South African War of 25 years ago, looks small and mild in comparison. We can today see the events of the Anglo-Boer War in a larger, truer perspective.

"To our small handful of Whites in South Africa human life has always appeared specially precious, and the grievous and avoidable loss of child life in the Concentration Camps came as a terrible shock. A wrong policy had been adopted by the military authorities with results which were never foreseen, nor intended, but which threatened to decimate a whole generation in the life of the people.

"It was at that hour that Emily Hobhouse appeared. We stood alone in the world, friendless among the peoples, the smallest nation ranged against the mightiest Empire on earth. And then one small hand, the hand of a woman, was stretched out to us at that darkest hour, when our race almost appeared doomed to extinction. She appeared as an angel, as a Heaven-sent messenger. Strangest of all, she was an Englishwoman. It was providential, both for the immediate crisis, and for the after history of South Africa, that this great work should be done by an Englishwoman. She could speak to her people even in that hour when the passions of of war and of patriotism ran high. She spoke the word. It was heeded by the British Government.

"Let me conclude with two brief remarks, which I feel sure will also express the mind and the ideals of Emily Hobhouse, as I knew her in life. Two great impressions remain with me from her life and work; the first impression is that of the power and profound influence of women in the affairs of the world. The life of Emily Hobhouse is a striking instance of this power. Here was a great war, in which hundreds of thousands of men were engaged, in which the greatest Empire on earth was exerting all its strength and force, and an unknown woman appears from nowhere and practes the right nation, and the course of our history in South Africa is permanently altered. For the future in South Africa the whole meaning and significance of the Anglo-Boer war was permanently effected by this Englishwoman, and she becomes the great symbol of reconciliation between two closely kin peoples, who should never have been enemies.

"My second thought takes me back to the words of another Englishwoman, spoken in the Great War. I refer to Edith Cavell's dying words, before she was shot as a spy. 'Patriotism is not enough.' To one that statement has always seemed the truest utterance of the World War, in some respects greater than the speeches of President Wilson, on which a bleeding world hung spell-bound. It expressed the deepest meaning and message of that unparalleled tragedy. For the future of the world patriotism is not enough. Great and noble and pure as sentiment as it is, it is not enough, and if patriotism alone is going to be our role and guide in the future, the world will surely perish just as it almost perished from patriotism in the Great War.

"It is a lesson which we, the Boer people, should specially lay to heart. As a very small people that has suffered much at the hands of history, we are prone to exalt the virtue of patriotism above everything else. Let us not forget Emily Hobhouse. She was an Englishwoman to the marrow, proud of her people, and its great mission and history. But for her, patriotism was not enough. When she saw her country embark on a policy which was in conflict with the higher moral law, she did not say, 'My country, right or wrong.' She whole-heartedly took one side against that of her own people, and in doing so, rendered an imperishable service not only to us, but also to her own England and to the world at large. For this loyalty to the higher and greater things of life, she suffered deeply."

# The Story of My Experiments with Truth — Part II

(*By M. K. Gandhi*)

## Chapter XXIX

### 'Return Soon'

From Madras I proceeded to Calcutta where I found myself hemmed in by difficulties. I knew no one there. So I took a room in the Great Eastern Hotel. Here I became acquainted with Mr Ellerthorpe, a representative of the *Daily Telegraph*. He invited me to the Bengal Club where he was staying. He did not then realise that an Indian could not be taken to the drawing room of the Club. Having discovered the restriction, he took me to his room. He expressed his sorrow regarding this prejudice of the local Englishman, and apologised to me for not having been able to take me to the drawing-room.

I had of course, to see Surendranath Bannerjee the 'Idol of Bengal'. When I met him he was surrounded by a number of friends. He said

"I am afraid people will take no interest in your work. As you know our difficulties here are by no means few. But you must try as best you can. You will have to enlist the sympathy of Maharajas. Mind you meet the representatives of the British Indian Association. You should meet Raja Sir Peyarmohan Mukerji and Maharaja Tagore. Both are liberal-minded and take a fair share in public work."

I met these gentlemen, but without any success. Both gave me a cold reception and said it was no easy thing to call a public meeting in Calcutta, and if anything could be done, it would practically all depend on Surendranath Bannerjee.

I saw that my task was becoming more and more difficult. I called at the office of the *Amrita Bazar Patrika*. The gentleman whom I met there took me to be a wandering Jew. *Bangalees* went even one better. The Editor kept me waiting for an hour. He had evidently many interviewers, but he would not so much as look at one even when he had disposed of the rest. On my ventoring to broach my subject after the long wait, he said 'Don't you see our hands are full? There is no end to the number of visitors like you. You had better go. I am not disposed to listen to you.' For a moment I felt offended but I quickly understood the editor's position. I had heard of the fame of *Bangalees*. I could see that there was a regular stream of visitors there. And they were all people acquainted with him. His paper had no lack of topics to discuss, and South Africa was hardly known then.

However serious a grievance may be in the eyes of the man who suffers from it, he will be but one of the numerous people invading an editor's office, each with a grievance of his own. How is he to meet them all? Moreover, the aggrieved party assumes that the editor is possessed of a lot of power. Only the editor will know that his power can hardly travel beyond the threshold of his office. But I was not discouraged. I kept on seeing editors of other papers. As usual I met the Anglo Indian editors also. The *Statesman* and the *Englishman* realised the importance of the question. I gave them long interviews and they published them in full.

Mr Sanders, Editor of the *Englishman*, claimed me as his own. He placed his office and paper at my disposal. He even allowed me the liberty of making whatever changes I liked in the leading article he had written on the situation whose proof he sent me in advance. It is no exaggeration to say that a friendship grew up between us. He promised to render me all the help he could and he carried out the promise to the letter and kept on his correspondence with me until he was taken seriously ill.

Throughout my life I have had the privilege of many such friendships, which have sprung up quite unexpectedly. What Mr. Sanders liked in me was my freedom from exaggeration and my devotion to truth. He subjected me to a searching cross-examination before he began to sympathise with my cause, and he saw that I had spared neither self nor pains to place before him an impartial statement of the case even of the White man in South Africa and to appreciate it.

My experience has shown me that we win justice quickest by rendering justice to the other party.

The unexpected help of Mr. Sanders had begun to encourage me to think that I might succeed after all, in holding a public meeting in Calcutta, when I received the following cable from Durban 'Parliament opens January. Return soon'.

So I addressed a letter to the Press in which I explained why I had to leave Calcutta so abruptly, and set off for Bombay. Before starting I wired to the Bombay agent of Dada Abdulla and Co. to arrange for my passage by the first possible boat to South Africa. Dada Abdulla had just then purchased the steamship *Courland* and he insisted on my travelling on that boat, offering to take me and my family free of charge. I thankfully accepted the offer and in the beginning of December I set sail a second time for South Africa, now with my wife and two sons and the only son of my widowed sister. Another steamship *Naderi* also sailed for Durban at the same time. The agents of the Company were Dada Abdulla and Co. The total number these boats carried must have been from eight to ten hundred passengers. Half of these were going to the Transvaal. (Translated from *Navajivan* by M. D.)

END OF PART II

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**Back Volumes** of *Young India* for the year 1919 1920 and 1924 are not available, only a few volumes for the year 1921 1922, 1923, 1924 and 1925 are in stock.

**To Subscribers**

The journal will be commenced or renewed *only after the amount of the V. P. P. is realised at our office*, the usual time taken up in this after its acceptance by the subscriber being 10 days. No complaints should therefore be made in respect of non-receipt of the journal until after 2 weeks of the date of acceptance. *Manager, Y. I.*

# Young India

## The Wheel of Life

( *By C. Rajagopalachar* )

[ The headline is of my making but what follows is an abstract of C. Rajagopalachar's notes submitted to the Royal Agricultural Commission. The value of the notes lies in its being an accurate record of his experience. After a careful perusal of the note, the reader will answer for himself whether the spinning wheel is or is not truly the Wheel of Life for India's millions. C. Rajagopalachar's second suggestion that the temptation of drink must be removed from the poor people is worthy of serious consideration by those who will solve the problem of economic distress. If the men will use up in drink the hard earned coppers of their women spinners, even the spinning wheel will be but a frail support.

M. K. G. ]

The conclusion that hand-spinning is the most suitable supplementary industry is confirmed by actual experience in the Khaddar revival work undertaken in this province by the organisations of the Indian National Congress. There are handspinning centres working in Salem and Coimbatore as well as in South Arcot, Trichinopoly, Tanjore, Madura, Ramnad, Tinnevelly and Malabar, not to refer to the Telugu districts. The centres opened do not exhaust by any means the possibilities of Khaddar work. The extent of the work has been limited by the funds and number of organisers and workers available at present. It has also been necessarily limited by the pace at which the demand for handspun cloth has progressed as a result of propaganda. There is, in potentiality, a market for Khaddar as wide as if not the entire population, at least the middle and upper classes.

That hand-spinning with its poor return has appealed to the economic sense of the rural labourer is evident from the rapid and spontaneous development in every dry rural area where a good centre has been started with efficient management. In the Tamil districts there are now altogether over 30,000 wheels, all worked in the peasants' own cottages, which they will not stop unless compelled to do so by our failing to supply cotton or buy the product. If there is any doubt felt on this point, one has only to go and ask any of these 30,000 and odd women who are now spinning what the thinks of it after her four years' experience. How far it has become a necessary part of her domestic economy is known only to those organisers of the Khadi centres who occasionally for want of capital or other reason fail to have cotton for distribution among the spinners.

The 30,000 wheels have come into existence in a comparatively short period of time. In less than ten months in the centre in my charge, where there was not one wheel working at commencement, 2,000 came into existence. The women who have taken to handspinning in this province have done so simply and purely to supplement the family earnings and not out of any political motive or as a result of any political propaganda. The unbalanced domestic budget was the sole creative force. The progress of handspinning in our districts may therefore be taken as an accurately conducted economic experiment unaffected by any political forces.

The actual experience of Khaddar work during these four years in the Tamil districts has shown, (1) that the wages earned by handspinning though very small are enough automatically to attract the agricultural population, (2) that the occupation is eminently suited to the conditions of life of that population, and (3) that there is no other remunerative and suitable employment available to large classes of people.

It must be stated here that as yet in our province only women have taken to the industry. It will be some time before the men can be induced to take to it on a large scale. But an industry that gives occupation to the women and girls, including the old and feeble, is sufficiently important quantitatively to a population whose female element is ready and willing to do manual work. Men assist in some of the processes involved even now, such as sometimes, ginning, carding, walking to and from the issue depot, etc. It is expected that the pressure of economic distress and a larger demand for Khaddar and the example of voluntary spinners will break down the objection of the male agricultural population to sitting at the wheel in scores of time.

Our experience has shown that the spinning wheel has not only operated as relief for chronic illness of the able-bodied, but also as an effective old age insurance, for the protection of the old and feeble, who would otherwise be destitute and uncared for in a poor population dependent on daily labour for their subsistence. Our experience has also shown that no special training is necessary to spread the industry. Daughter learns from mother and neighbour from neighbour and the thing spreads easily from one village to another.

The vast majority of our spinners in the Tamil districts spin about 10 to 12 counts of yarn, about 400 yards per hour. The spinner is able to ply the wheel at any time of the day or night whenever she feels leisure and inclination. She does not feel any physical strain, even though she sits at the wheel continuously for hours. The peasant women in the area in my charge have been found to earn (taking 15 cases picked at random) on the average Rs. 11-9-8 during the twelve months between 1st November 1925 and 1st October 1926. Their work on the fields and at home left them leisure for an average output of fifty pounds in the year. Some women earned as much as Rs. 25-0-0 in the year. Few earned less than Rs. 15 per year.

This may appear very small to those who are unacquainted with the condition of our agricultural population. The income of the same families from their lands is not in most cases above Rs. 50 per family per year including even the fodder obtained for maintaining livestock. This will show the substantial value, to these families, of spinning as a supplementary industry. A family may often run two or more wheels in which case the income is greatly increased.

The chief difficulties in extending the market for Khaddar are, (1) the fashion that has been created for fine fabrics, (2) the greater cost of handspun cloth as compared with that of mill products especially cloth

imported from abroad. If the second difficulty is overcome, the poor classes would at once support the product of their own cottage industry and there would be an unlimited market. The industry needs therefore protection against mill yarn and mill cloth. This protection is at present obtained by appealing to the philanthropy of the upper classes. It can also be done by a scheme of State bounty devised for the purpose so as to help production and reduce prices. If for instance the present production of 8 lakhs in the Tamil districts is to be increased tenfold (which it is quite possible to achieve), the bounty needed would only be about Rs. 20 lakhs a year. This protection, if continued for some years, would so increase the general prosperity and purchasing power of the poorest classes, by reason of the national recurring annual saving through the revived industry supplanting the purchase of the foreign product, that the bounty may then become unnecessary.

It is not, however, expected that the Government, as at present constituted, would come forward with this assistance. It is therefore necessary for us to depend upon the philanthropic protection of the upper classes in order that the poor may be saved the effects of unemployment. No economic theories can be an answer to the problem of unemployment which demands solution at any cost. If the Government is not prepared to pay the cost of this solution it is the duty of any community which wants to stand on stable foundations to bear the cost voluntarily.

State assistance, by way of lending capital and facilities for production and distribution, reduced freights, preferential treatment in octroi and other such taxation can and should be given at once in any case.

The State too can help by making its departments purchase handspun for all cloth needed for uniforms, hospitals and the like, and by encouraging its officers to set the example by using the products of the supplementary home industry of our agricultural population in preference to finer fabrics.

There is one other thing which can be done besides furnishing a supplementary occupation which will economically conserve and improve the resources of the agricultural population. If the temptations and opportunities for spending his earnings on liquor be removed, the agriculturist would be less poor than he is. If nothing else can be done, this at least can be, which again is an appeal to the upper and middle classes who have made the national budget depend on the poor man's drink-waste. I am not urging prohibition here, in the usual way. Total prohibition may be delayed or opposed in other quarters for various reasons, but where the vast majority of the population is poor and where there is such terrible enforced idleness, drink is a danger and a poison which the State is, in duty, bound to save the people from.

I deprecate attempts at giving facilities for factory employment to our female agricultural population. We can and should find such occupations for them as will not involve separation from the family for continued durations. Our experiences of the effects of quarries and other factories near rural areas on the life and character of the female rural population warns us against any extension in that direction in order to solve the problem of rural unemployment.

# Notes

## Currency

For the past many years, I have resisted the pressure of friends to study the currency question, not because it is not one of the most important questions engaging public attention but because I have more than enough to do and because I know nothing about the science and I never speak or write on subjects of which I have not acquired a knowledge to my own satisfaction. I am now no longer able to resist the pressure. The friends urge that I must assist in popularising its study, and use such influence as I possess among the masses for their education in this vital matter. I do not share their enthusiasm. I am not sure that the masses can be made to understand the very intricate riddles of currency. But I dare not brush aside the weighty statement they make that the present currency policy of the Government if carried out means a strain upon the resources of the dumb millions of India which they are ill able to sustain. I have therefore promised to study the question, open the columns of *Young India* for its discussion and if possible to express my own opinion about it. In redemption of that promise I am in a position to publish elsewhere what I hope is the first instalment of a series of articles on currency from the pen of Professor P. A. Wadia. I have myself just finished a preliminary study of the report of the Royal Commission. I confess I do not understand it as I would understand say a work on the economics of the spinning wheel. I am in search of a teacher who would make the language of currency almost as real to me as that of the spinning wheel. Then but not till then shall I be able to express my own opinion on the problem. Meanwhile I promise to devote to its serious study all the odd moments I can spare.

## Stray Dogs v. Village Dogs

A friend says "You advocate the destruction of stray dogs. Do you include in the category the very useful village dogs?" Most certainly I do not. I have made that perfectly clear in the pages of *Navajivan*. The village dogs are the cheapest and the most efficient police we have for protecting villagers against thieves at night and intruding dogs and other animals during the day. But I have not advocated an indiscriminate destruction even of stray dogs. Many other remedies have to be adopted before that drastic measure is resorted to. What I have insisted upon is a municipal bye-law authorising municipalities to destroy ownless dogs. This simple legislation will protect the dogs from cruel neglect and put the Mahajan upon their mettle. It is the indiscriminate and thoughtless charity which has to be resisted. That charity which feeds dogs and indeed men who choose to become beggars harms the beggars and the society which encourages such false charity.

## The Worthiest Lady

A correspondent sends the following interesting cutting taken from a history of Rome:

> "So the Romans had leisure for feasting and for diverting themselves, and once Tullia and Arunx were supping with their brother Sextus and their cousin Tarquinius of Collatia was supping with them. And

they disputed about their wives, whose wife of them all was the worthiest lady. Then said Tarquinius: 'Let us go and see with our own eyes what our wives are doing, so shall we know which is the worthiest.' Upon this they all mounted their horses, and rode first to Rome. And there they found the wives of Titus and of Arnos and of Sextus feasting and making merry. They then rode on to Collatia and it was late in the night, but they found Lucretia, the wife of Tarquinius of Collatia, neither feasting nor yet sleeping, but she was sitting with her handmaids around her and all were working at the loom. So when they saw this, they all said 'Lucretia is the worthiest lady.' And she entertained her husband and his kinsmen and after that they rode back to the camp.'

M. K. G.

## Gold Standard for India

*The Gold Standard*

The currency history of the world ever the beginning of the Great War is a history of the gradual adoption of an effective gold standard as the only system of currency which secured relative stability in the level of prices and stability of foreign exchanges. An effective or honest gold standard involves three requisites —(a) a free market for gold, (b) a gold coin as the unit of measurement of values and a free mint, and (c) convertibility of all other media of exchange into the standard coin. In 1914 the whole of the world, with the exception of China and India, had a monetary system resting on a gold basis with gold coins in circulation. The War which followed and the six years of post-war finance bear witness to the truth that currency disorders arising from (the voluntary or) forced abandonment of the gold standard bring in their train economic derangement and ruin. And it is now universally recognised both by economists and bankers and financiers that it is only a return to the gold standard which will contribute to economic recovery and the revival of confidence. The gold standard is desired generally throughout Europe, Sweden, Great Britain, South Africa have already returned to it. In other countries stabilisation of prices has been the first object to be aimed at, with a view to the gradual restoration of complete convertibility of notes and a free market for gold. Mr. Keynes' plan of an alternative standard resting on a token basis with complete control of credit, and involving the use of index numbers, has been generally rejected by economists and bankers as assuming a degree of currency knowledge on the part of governments and the public which does not exist. Even though the value of gold in the past has not been stable, the experience gained in recent years and growing statistical information on currency, credit and production point to the practicability of stabilising the value of gold more effectively and confining fluctuations within narrower limits than in the past. It is both incorrect and misleading to suggest as the Hilton Young Commission suggest that what Europe desires today is not the old pre-war gold standard, but an improved gold standard in which gold is not to be used for purposes of internal circulation by a legal prohibition of its use as a medium of exchange. What most of the countries which are today off from the gold standard desire is a return to the gold standard with complete convertibility of all other media of exchange into gold, if there will be a difference between the gold standard as which Europe is aiming, it will be simply this that people having grown increasingly familiarised with credit instruments of all kinds will increasingly use tokens for internal circulation. This is borne out by the fact that even to day American paper money enjoys a wide currency in Europe, though the gold reserve which makes it convertible into gold is at a great distance.

With the trade of Europe and of the entire world conducted on a gold basis, the interests of India likewise demand a gold standard—and an honest effective gold standard. If a large number of countries today use inconvertible tokens as money for internal circulation, it is not because they have learnt the use of an improved standard, it is because they are forced to do so, because their gold resources are not sufficiently large to enable them to return to the pre-war monetary system. It is necessary, not the discovery of a more scientific currency, that compels them to the use of inconvertible tokens. In the case of India, it is well known that we draw gold to this country from year to year in settlement of our trade balance in quantities so large as to enable us to acquire an effective gold standard within a few years. Nay, even our present gold resources are fully adequate to enable us to start on a gold standard, keeping our token currency full legal tender as at present. These resources are £40,000,000 in the Gold Standard Reserve, £23,000,000 in sterling securities in the paper currency Reserve held in England, and £22,000,000 in gold held in the Paper Currency Reserve in India.

*The Scheme for a Gold Standard in India*

The scheme for an effective gold standard suggested by Indian public opinion is very simple. Allow the rupee currency, both silver and notes, to remain in circulation as full legal tender. The Government should give an undertaking not to coin rupees or add to the rupee currency in future—all additions to the currency should be made in gold. A gold coin, preferably of the same fineness and weight as the sovereign, to be called the mohur, be introduced, the relation of which to the rupee shall be that of 1 to 15, with a free and open mint. A central reserve to be built up in India on the basis of the existing gold resources, and our gold reserves at present in England should be gradually transferred to India as the sterling securities mature and are liquidated. The existing sterling securities should not be diverted to any purpose except that of establishing a gold standard.

*The Commission and its Criticism of the Gold Standard*

The Commission in their examination of the scheme for a gold standard do not consider the scheme put forward by Indian economic thought, but the scheme of the Finance Department of the Government of India. Under this scheme the rupee is to be ultimately reduced to the position of a token coin legal tender upto Rs 50 only. There is to be a gold coin with a free mint for gold, ultimately Government would have to do monetise silver up to two hundred crores of rupees. The amount of gold required for introducing the scheme is

all its stages would be one hundred and thirty seven crores of rupees or £103,000,000.

*(I) Effect of India's Additional Demand for Gold*

The Commissioners observe that the scheme "would involve the attraction to India of a large additional amount of gold, required for currency and the conversion of hoards. It would also involve the sale of an amount of redundant silver equal to about thirty the world's production." Now the introduction of a full gold standard suggested by Indian public opinion does not involve any additional immediate demand for gold nor any sale of a large amount of silver. The Commission have ignored this scheme and considered only the scheme of the Finance Department. They further assume that the figures suggested by the Finance Department were rigid and final. They wrongly identify the Finance Department scheme with the Indian demand and condemn it as such.

Even the scheme of the Finance Department is, on its own merits, not so impracticable as the Commission want us to believe. Their first objection to the scheme is the effect on world prices of India's additional demand for gold which the scheme would involve. This demand is estimated at £103,000,000 on the basis of 1s. 6d.; on the basis of 1s 4d, this would be reduced to about £90,000,000. Now India's actual assets in gold today, including the gold, the gold standard Reserve and the sterling securities in the Paper Currency Reserve are more than £ 80,000,000 But in considering the scheme of the Finance Department, the Commissioners altogether ignore the existence of India's gold resources available in England. India has no need to go like a beggar to America, when and as long as she has these gold resources, and also as long as with a favourable trade balance she can command adequate supplies of gold from year to year. Finally shall we say that the scheme of the Finance Department could have been easily improved upon, if only the rupee had been allowed to retain its full legal tender character, and thus the necessity for conversion avoided?

*(II) Uncertainty of the Estimated Demand*

In the second place the Commission urge that the difficulties created by a large demand for gold would be intensified, if the anticipated demand was exceeded by unforeseen conditions. As soon as it became known that the status of the rupee was threatened, holders of rupees, it is urged, would get rid of every rupee they could spare This is an unnecessary assumption. The rupee need not be limited in its legal tender value. All that is necessary to ensure its circulation as token coin is to limit its supply and stop further coinage. So long as the rupee remains legal tender to an unlimited extent there is no danger of people tendering rupees for converting them into gold, for there is no inducement to do so as people can get gold in the market. The Commissioners themselves observe that "there is good reason to believe that large quantities of hoarded rupees have already been converted in this way Since it is not proposed that the rupee should cease to be a legal tender there will be no greater incentive to convert under the new system than there is now." The Commission overlook the fact that India is a poor country, that by far the larger number of transactions in the villages are small transactions requiring the use of the rupee, and that over 80% of the population live in villages Those who advocate a gold standard with convertibility of other media of exchange into gold rest their case on the obvious principle that once people are assured that they will get gold when they want it, they will willingly accept notes and other substitutes for gold.

*(III) Effect on The Silver Market*

As for the effect on the silver market all the apprehensions of the Commission are based on wrong premises. The Commission contemplate under the Blakett scheme a demonetisation of silver on the assumption that the legal tender limit will be Rs. 50. If the rupee is a note priced on silver all that is necessary to ensure that it should circulate at its face value as a medium of exchange is that the issue of such a token should be limited, this can be ensured by an undertaking that no more rupees are to be coined, all additions necessary with growing trade being made in gold or gold notes. Under a gold standard an large amount of rupees need be withdrawn from circulation at once, people will always require an enormous token currency for their daily transactions in a country like India. The existing token currency may well be left to itself, to propose the imposition of a legal tender limit is to deliberately suggest difficulties in the way of a full gold standard It is that not at all necessary to convert two hundred crores of silver rupees or four hundred eighty seven million ounces into gold at once. If the silver rupees are not to be melted, all fears about effects on the silver market and silver hoards are simply beside the point

*(IV) Effect on Silver Hoards*

The Commissioners show anxiety about the heavy losses which would be inflicted on the poorer classes of India who have put their savings into silver ornaments and who would find their stores of values depreciated by perhaps 50% by the action of Government This fear of further depreciation is based on grounds which we have already examined. We do not anticipate any such difficulty about the silver market if the full legal tender quality of the rupee is retained for the time being under a gold standard

*(V) Effect on China*

China's currency policy may be affected by the adoption of a gold standard by India China is the best judge of its own interests. If China enters the gold market, the demand will be adjusted by the conditions of trade If the nations of the world can meet together for the pooling of the world's gold resources on an equitable basis and on the principle of "each according to its needs," we have no doubt that the present remarks with the annual additions to the gold stock of the world are more than sufficient for the world's needs, and the last ten years have further taught us methods of economizing the precious metals for monetary purposes which will leave an ample margin for future developments of trade and commerce If China is to be regarded as a dumping ground for the finished commodities of Western countries and concern for China's trade as a concern for the capture of an "undeveloped market," it is not Indian interests that are at stake, The uniform adoption of a gold standard by both India and China

would be the one sound foundation for the growth and expansion of trade relations between the two countries as also between them and the rest of the world.

*(VI) Raising of the Required Credits*

As for raising required credits, it is simply preposterous the case for a gold standard by a bogey created by those who do not desire to give India an effective gold standard. A country that has more than £60,000,000 in gold in safe custody with Great Britain, a country that normally draws more than fifty crores worth of gold every year in settlement of its trade balance, is solemnly told by our Royal Commissioners to ask for a credit from the Governor of the Bank of England, who will consult the Governor of the Federal Reserve Bank. We could take this advice seriously only if we assume that property kept in safe custody can only be recovered by asking our custodians to give us a loan of it, that gold is a commodity to be distributed according to the sweat will of Great Britain and America and that it is not distributed according to the distribution of the world's trade.

The Commission in rejecting finally Sir Basil Blackett's scheme observe "In our opinion," the attempt to introduce an effective gold standard "can only be accomplished at the cost of insecurity to those countries which have restored their monetary standards, and at the risk of delay to those countries which are now seeking with reasonable promise to do so, and this uncertainty and delay are likely to produce higher interest rates, business disturbance, and economic depression with inevitable repercussions on the economic well-being and commercial prosperity of India." We have already indicated that neither the United States nor any of the European countries are likely to be affected by the adoption of the gold standard on the part of India. The United States have indicated their willingness to co-operate with any country in the world that will ease it of some of its stock of gold, and a prosperous India resting on a gold basis with gold in circulation, far from involving economic depression for the rest of the world, will be the surest foundation for trade revival following on a larger purchasing power.

The disturbance of world prices which the Commission apprehend presupposes an extraordinary demand for gold on the part of India, if the introduction of the gold standard in India, as contemplated by Indian public opinion, involves for the present only the adoption of a gold coin as the unit of measurement and a mint for converting gold bullion offered to it into coins, all apprehension about disturbance of world prices is misplaced and beside the point.

If the simple measures suggested by Indian opinion for the introduction of the gold standard remove the objections raised by the Commission to Sir Basil Blackett's scheme, the case for the Gold Bullion Standard need not even be considered. The Gold Bullion Standard as contemplated by the Commission is a monetary system resting entirely on a token currency which can be converted into gold only when bullion is demanded in the minimum quantity of four hundred ounces. The use of gold for internal circulation is to be legally forbidden. The object aimed at is a complete control of credit and the money market through the centre station of reserves. The Gold Bullion Standard judged by the Commission's own criterion of simplicity is by its complexity and subtlety likely to arouse suspicion instead of winning public confidence. It is a perpetuation of the gold exchange standard with all its vices. Credit control is economically sound when it rests on a gold basis under an honest gold standard, it becomes dangerous when instead of resting on a gold basis it requires a knowledge of index numbers whose reliability is impeached by the Government of India themselves. It becomes all the more dangerous when it is a control exercised by a body of men not directly responsible to an enlightened public opinion and who may be influenced by considerations not solely determined by Indian interests.

With the introduction of a gold coin and a mint for the conversion of bullion into coin, it would be possible for this country to build up an adequate gold reserve within a few years. In the building up of such a central reserve a central bank will play an important part. If the Imperial Bank of India is to be converted into the Central Reserve Bank, it is necessary that the existing constitution should be radically altered. The present shareholders may be bought out, and the bank made a truly national institution by the issue of shares of Rs. 50 each, with a legal maximum percentage laid down for dividends or in the alternative with a guaranteed fixed rate of interest. The Imperial Bank could then like the Bank of England be divided into two branches, the issue department being administered under a special Act, and the banking department ministering to the monetary needs of the country as a bankers' bank.

Shall we briefly summarise the Indian demand?

(a) A gold coin preferably of the same weight and fineness as the English sovereign.

(b) A free mint for converting gold bullion brought to it into gold coins;

(c) The rupee and rupee notes to remain unlimited legal tender as at present, and not convertible into gold for the moment;

(d) An undertaking on the part of Government that no more rupees will be coined and that all future additions to the currency to be made in gold coins or gold notes backed by gold;

(e) The ratio of the gold coin to the rupee to be that of 1 to 15;

and (f) The centralisation of all gold reserves in India through a central bank whose activities will be safeguarded by legislation and which will be not a private concern but a national institution.

P. A. WADIA

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*Manager, Y. I.*

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

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## The Story of My Experiments with Truth

[*By M. K. Gandhi*]

PART III CHAPTER I

### Rumblings of the Storm

This was my first voyage with my wife and children. I have often observed in the course of this narrative that on account of child marriages amongst middle class Hindus, whilst the husband is literate the wife remains almost illiterate and a wide gulf separates the life of the wife from that of the husband who has to become his wife's teacher. So I had to think out the details of the dress my wife and children were to adopt, the food they were to eat and the manners suited to their new surroundings. Some of the recollections of these days cause much amusement. A Hindu wife regards implicit obedience to her husband as the highest religion. A Hindu husband regards himself as the Lord of his wife who must always demand attendance on him.

I believed at the time I am writing of that in order to look civilised our dress and manners had to approximate to the European standard as far as possible. For, I thought only thus could we have some influence and without influence it was not possible to serve the community.

So I determined the style of dress of my wife and children. How could I like them to be known as Kathiawar Banias? The Parsis used then to be regarded as the most civilised amongst Indians, and so, where the complete European style seemed to be unsuited, we adopted the Parsi style. Accordingly my wife wore the Parsi *sari* and boys the Parsi coat and trousers. Of course no one should be without stockings and shoes. It was long before my wife and children got used to these. The shoes cramped their feet and the stockings stank with perspiration. The toes often got sore. I had always my answers ready for all these objections. But I have an impression that it was not the answers but the force of authority that carried conviction. They agreed to the changes in dress because there was no other alternative. In the same spirit and with more or less ease they adopted the use of knives and forks. When my infatuation for these signs of civilisation were away, they gave up the knives and forks. The return to the original mode was perhaps no less irksome than these changes after having been long accustomed to them. But I can see today that we feel all the freer and lighter for having cast off the tinsel of 'civilisation.'

On board the same boat with us were some relatives and acquaintances. These and other deck passengers I frequently met because I was free to move about anywhere and everywhere on the boat as it belonged to my client friends.

As the boat was making straight for Natal, without calling at intermediate ports, our voyage was of only eighteen days. But as though to warn us of the coming real storm we had a strong gale overtook us whilst we were only four days from Natal. December is a month of summer and monsoon in the Southern hemisphere, and so gales, great and small, were quite common in the Southern seas. The gale in which we were caught was so sharp and prolonged that the passengers were alarmed. It was a solemn scene. All became one in face of the common calamity. They forgot their differences and began to think of the one and only God—Musalmans, Hindus, Christians and all. Some took various vows. The captain also joined the passengers in their prayers. He assured them all that though the storm was not without danger he had experience of many more dangers as ones, and explained to them that a well built ship could stand almost any weather. But they were inconsolable. Every moment were heard sounds and crashes which foreboded breakers and leaks. The ship rocked and rolled so much that it seemed as though she would capsize any moment. It was out of the question for any one to remain at this hour on deck. 'His will be done' was the only cry on every lip. So far as I can recollect we must have been in this plight for about twenty four hours. At last the sky cleared, the sun made his appearance, and the captain said that the storm had blown over. People's faces again beamed with gladness and with the disappearance of danger disappeared also the name of God from their lips. Eating and drinking, singing and merrymaking again became the order of the day. The fear of death was gone, and the momentary mood of earnest prayer gave place to *maya*. There were of

course the usual *namaz* and the prayers, but they had none of the solemnity of that dread hour.

But the storm had made one one with the passengers. It may be said that I had little or very little fear of the storm for I had experience of smaller ones. I am a good sailor and do not get seasick. So I could fearlessly move amongst the passengers bringing them comfort and good cheer, and conveying to them the hourly reports of the captain. The friendship I thus formed stood me, as we shall see, in very good stead.

The ship cast anchor in the port of Durban on the 18th or 19th of December. The *Naderi* also reached the same day.

But the real storm was still to come.

(Translated from the *Navajivan* by M. D.)

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## Her other Services

In sending me a cutting from *Indian Opinion*, Phoenix (Natal), a friend drew my attention to an omission from General Smuts' tribute to Emily Hobhouse copied some time ago in these pages. It refers to her effort to introduce spinning and weaving industry amongst the distressed Boer women after the Boer War. Here is the passage in question:

"She rendered other services to us. After the war she came to live and work among us and taught home industries to our daughters. In part this work still survives among us, and I only regret that the conditions of life have prevented her spinning and weaving industry from becoming the general practice in the homes on the veld. But here, too, important results of her work remain. And the example of steadfast courage she set us was an inspiration to many who did not join her spinning schools. Her service here was great and her labour so hard that in the end it permanently ruined her health. But to me her great signal service was rendered not in that after war period, but in connection with the reform of the concentration camps during the war.

"I have not time to refer to her later activities before, during and after the great world war. The last remains of her health and strength she spent in Germany, in succouring women and children who were suffering and hungry and living amid the terrible conditions at the end of the Great War. Her name is great and reverenced not only in South Africa but in thousands of homes on the continent of Europe."

Another important passage omitted is the following:

"For this loyalty to the higher and greater things of life she suffered deeply. Her action was not understood or appreciated by her own people. But to us her example makes a special appeal. Emily Hobhouse will stand out in our record as a trumpet call to the higher duty, to our duty and loyalty to the great things which do not merely concern us a nation, but which bind together all the nations as a great spiritual brotherhood. The Roman Emperor has put in unforgettable words the difference between this narrower patriotism and the wider loyalty which we owe to the great human ideals. 'The poet hath said, Dear City of Cecrops and shall we not say dear City of God?' More than anything in our history the example of Emily Hobhouse reminds us that we are not merely citizens of South Africa, but we belong also and above all to the greater City of God."

M. K. G.

## The Message of India

[From the Poet's Garden]

[The following is the balance of the selections sent by Mrs Blair from the Poet's talks at Shantiniketan.

M. K. G.]

All that spirituality does for us is to remove our indifference and lethargy.

With our own soul, in enters the soul that permeates the universe—this is the ultimate aim of spiritual life.

If we continually try to shelter ourselves from the laws of grief and pain, we shall never be able to lead complete lives, hence never be able to preserve our health or attain to the fullness of our power.

The man who never gets wounds from his friend, but only receives indulgence, that unfortunate man is deprived of the real enjoyment of friendship.

The happiness that falls to our lot—is it always according to our deserts? Do we not often get much more than what we have paid for from our own pockets? Yet we never think that we do not deserve it.

When we see harmonise our will with the truth of the Universe then only are we really free.

Self-denial is necessary for self-realisation.

If we want to become masters, we must be free.

Therefore to gain the world we must leave the world, to do real work we must work selflessly.

The only difference between love and slavery is that love is free while slavery is bound.

When we shall see that ineffable eternal beauty in the very midst of His spontaneous manifestations, then, some day will the opening of our eyes to the light of the world be blessed, and our daily sustainment with light be not in vain.

As the first requirement for a tree is to hold the ground firmly with its roots so do we need the roots of incomparable qualities, material and spiritual, to establish ourselves in truth.

Every day of our life is glorious and full of splendour, the littleness of our life does not darken it a bit. Every day is new, it is bright and it is eminently wonderful. Even if its cup of nectar be turned upside down and poured out, not a drop of it is spent.

If a mere acquaintance sits close by my side, even there exists a gulf between us. That gulf is the gulf of insensibility and indifference. But if one day, that person becomes my friend, then immediately we cross the gulf.

Truly the distance from that which is near is the more visible in proportion to its nearness. Hence when we make strangers of relatives, they become even more distant than mere acquaintances.

Just as there is a wonderful balance among the diversities of this vast universe on account of which all effort appears calm, and all energy appears beautiful, so likewise a harmony should appear in all our endeavours and beauty in all our actions.

That mistress of the house is truly a mistress who can co-ordinate her will with the will of her father, and

mother, her brothers and sisters, her husband and children, her servants and neighbours, and thoroughly build up a household welded in complete harmony.

We are bound to the realm of actuality, we are free in the realm of beauty.

As long as we have hearts, as long as God, who is Love, adores this world with various beauties, so long can we not rid ourselves of pain until we are united with Him.

Nature is God's field of work, and my individual life is His abode of joy.

We find Nature in the direction in which God's will is manifested as law, and we see Soul in the direction in which His will is manifested as joy.

On one side is Truth, on the other Joy and Good is in between, hence through the portals of Good we must approach the abode of Joy.

The three stages of one's life, viz the disciple's life, the family life, and the life of renunciation, which were prevalent in our country, were established on the three attributes of Godhood, His all-peacefulness, His all-goodness, and His Oneness.

To start with we are acquainted with Truth, in the intermediate stage we know the Good and ultimately we come to know Bliss. First knowledge, then action, and ultimately love

Truth is not the ultimate stage, nor goodness. But that One alone is the ultimate goal. Nature is not the end, but the Divine Soul is the end. This is the message of India.

## Price of Freedom

Mr. Gregg sends us the following extracts from a written address by Thomas Paine to the soldiers of General George Washington's American army in the Revolutionary War, December 1776, fighting against the British for the freedom of the thirteen American Colonies :-

"These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his country, but he that stands it *now*, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap we esteem too lightly; 'tis dearness only that gives everything its value. Heaven knows how to put a proper price upon its goods; and it would be strange indeed, if so celestial an article as *Freedom* should not be highly rated. . . .

"I once felt all that kind of anger, which a man ought to feel, against the mere principles that are held by the Tories. I noted one, who kept a tavern at Amboy, was standing at his door, with as pretty a child in his hand, about eight or nine years old, as I even saw, and after speaking he moved as freely as he thought was prudent, finished with this unfatherly expression, 'Well, give me peace in my day.' Not a man lives on the continent but fully believes that a separation must some time or other finally take place, and a generous parent should have said, 'If there must be trouble, let it be in my day that my child may have peace,' and this single reflection well applied, is sufficient to awaken every man to duty. Not a place upon earth might be so happy as America. Her situation is remote from all the wrangling world, and she has nothing to do but to trade with them. . . .

"I call not upon a few, but upon all, not on this state or that state, but on *every* state; up and help us; lay your shoulders to the wheel; better have too much force than too little, when so great an object is at stake. Let it be told to the future world, that in the depth of winter, when nothing but hope and virtue could survive, the city and the country, alarmed at one common danger, came forth to meet and to repulse it. Say not that thousands are gone, turn out your tens of thousands; throw not the burden of the day upon Providence, but '*show your faith by your works*' that God may bless you. It matters not where you live, or what rank of life you hold, the evil or the blessing will reach you all. The far and the near, the home counties and the back, the rich and the poor, will suffer or rejoice alike. The heart that feels not now is dead, the blood of his children will curse his cowardice, who shrinks back at a time when a little might have saved the whole, and made *them* happy. I love the man that can smile in trouble, that can gather strength from distress, and grow brave by reflection. 'Tis the business of little minds to shrink; but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death. . . .

"There are cases which cannot be overdone by language, and this is one. There are persons too who see not the full extent of the evil which threatens them, they solace themselves with hopes that the enemy, if he succeed, will be merciful. It is the madness of folly to expect mercy from those who have refused to do justice, and even mercy, where conquest is the object, is only a trick of war; the cunning of the fox is as contemptible as the violence of the wolf, and we ought to guard equally against both."

It is remarkable how similar are the qualities required of soldiers of peace and soldiers of war. Thomas Paine's speech could be addressed almost word for word and with complete appropriateness to the Congress volunteers of 1921 who enrolled under the Ahmedabad Congress pledge of complete non-violence in thought, word and deed. Whether you secure freedom by the use of physical force or spiritual force, i. e. through self-suffering, the price to be paid must be heavy, if it is to be a valuable article. Bravery and perseverance in the face of odds are as necessary, if not more, to the man of the spirit as to the man of the sword. Whether we will win Swaraj by violent measures or non violent, we shall have to discard ease and comfort not to speak of luxuries. Prahlad reduced himself to poverty for the sake of what he believed to be freedom. Prahlad delivered his body for free destruction for what he believed to be his freedom. But there are among us not a few who would gain Swaraj for a song. Thomas Paine tells us that such a thing is not possible

M. K. G

# Young India

## The Greatest Good of All

*(By M. K. Gandhi)*

A constant reader of *Young India* sends the following

"Here is news in a press cutting of a year ago which would seem to support your view regarding the duty of taking life under certain circumstances, which you have been expounding in the series of articles under the caption 'Is this Humanity?', particularly in the fourth of the series published in *Young India* of November 4.

Special to *Times of India*

LITTLETON (Colorado), Nov 13 (1926)

Harold Blazer, a country doctor, aged 61, who chloroformed his daughter because he felt that his own end was near and there was no one to care for her when he was gone, was fully acquitted when the prosecution moved the dismissal of the case following the inability of the jury to agree after fourteen hours, at the end of which eleven were for an acquittal. Dr Blazer's counsel, Mr Howry, declared 'Blazer did a right and moral thing by keeping the poor girl for whom he had cared for thirty two years from becoming a charge on others. This imbecile girl, gargoyle, without arms, legs, speech or thought, whom it was necessary to feed with food already masticated, could not have a soul.'

"At about the same time last year I remember I read about a Paris case in which an actress shot and killed her lover at his own importunate request, as he was suffering excruciating pain from a disease from which there was no hope of recovery. The actress was tried for manslaughter, but acquitted on the jury's verdict that no crime had been committed in view of the circumstances. Though there appears to be no law in France to justify such a verdict, I have read that in Denmark there has been actually a law passed making it an crime for certain authorized persons in cases like the above to put an end to a human life with 'happy dispatch.' I hope these cases may be of interest to you and many of my fellow readers of *Young India*."

I reproduce this letter for it helps me to elucidate my own position. If such a very careful reader of *Young India*, as I know this correspondent is, misunderstands my position as is evident from his letter, how many more occasional readers must have done likewise? Several readers did draw my attention to the danger of a misunderstanding arising owing to the traditional hardness of our hearts which makes us prone to seize every opportunity of doing violence. One can only be—one ought to be—most careful in the handling of delicate problems; but no fear of misuse of statements can be permitted to stop a free and honest discussion of fundamental truths. For me, I shall learn to be and do right only by prayerful discussion, elucidation and interchange of views. This letter I have quoted is an instance in point. The discussion has brought to light an honest misunderstanding of difference between the correspondent and myself in the interpretation of the same principle.

While I am of opinion that Dr. Blazer was well acquitted, according to the test laid down by one, he was wrong in taking the life of his daughter. It betrayed want of faith in the humanity of those round him. There was no warrant for him to suppose that the daughter would not have been cared for by others. The position in the case of dogs under the circumstances assumed by me is materially different from the position in which Dr. Blazer found himself. Nor am I able to subscribe to the view that an idiot has no soul. I believe that even the lower creation have souls.

Weightier still is the difficulty which another earnest reader puts and which may be thus summarised.

"I appreciate the position you have taken up. It is the only true position. But does not your argument after all resolve itself into the utilitarian doctrine of the greater good of the greater number? And if that is your position, wherein does the doctrine of non-violence differ from the utilitarian which makes no pretence to non-violence and which will not hesitate to destroy life if the destruction would lead to the greater good of the greater number?"

In the first place even though the outward act may be the same, its implications will vary according to the motive prompting it. Thus as non-violence is the West stops at man and, even then, only where possible, there is no compunction felt either over subjecting animals to vivisection for the supposed greater good of mankind or over keeping up most destructive armaments also in the cause of the same doctrine of utility. A votary of non-violence, on the other hand, might have done one act of destruction in common with the utilitarian, but he would prefer to die rather than make himself party to vivisection or to an endless multiplication of armaments.

The fact is that a votary of *ahimsa* cannot subscribe to the utilitarian formula. He will strive for the greatest good of all and die in the attempt to realise the ideal. He will therefore be willing to die so that the others may live. He will serve himself with the rest, by himself dying. The greatest good of all inevitably includes the good of the greater number, and therefore he and the utilitarian will converge at many points in their career but there does come a time when they must part company, and even work in opposite directions. The utilitarian to be logical will never sacrifice himself. The absolutist will even sacrifice himself. The absolutist, when he kills a dog, does so either out of weakness or in rare cases for the sake of the dog himself. That it is a dangerous thing to decide what is or is not good for the dog, and that he may therefore make grievous mistakes is irrelevant to the fact of the motive prompting the act. The absolutist's sphere of destruction will be always the narrowest possible. The utilitarian's has no limit. Judged by the standard of non violence the late war was wholly wrong. Judged by the utilitarian standard each party has justified it according to its idea of utility. Even the Jallianwala Bag massacre was justified by its perpetrators on the grounds of utility. And precisely on the same ground the searchlight justifies his assassinations. But none of these acts can possibly be justified on the greatest-good of all principle.

## Notes

**Incongruity**

With my resumed travelling, if it has to be continued, begins my sorrow—crowds coming to have *darshan* with unmistakable affection in their bright eyes and sending fates but doing nothing of what I have ceaselessly poured into their ears On the 4th instant, girls and boys presented to me in the early morning hours at Jalgaon their neatly made strands of handspun yarn but with a few honourable exceptions, they themselves were dressed in mill-made cloth. I wonder if the girls and the boys knew why they were spinning at all. The girls had been spinning only for four months and they belonged to the municipal school

**Good work**

The report before me of their spinning tells me that the work of introducing spinning in certain schools of the municipality was entrusted to Shri Khandesh District Khadi Board. How businesslike it would be if this example was followed by the other municipalities and organisation of handspinning was entrusted to Khadi Boards who are naturally expected to have experts for the work? In this school they have both the *takli* and the Charkha. The maximum span by a single girl on the wheel was 7,185 yards of yarn The highest count was 22. The maximum per hour span on the *takli* was 120 yards, on the Charkha, 375 yards. The report says

> "*Takli* spinning has so much fascinated the girls of standard IV that 15 of them learnt to spin on Charkha and have span during their spare time. Their example has induced some girls of standard III also to learn on Charkha The contagion is spreading and the number of such voluntary girl-spinners is steadily increasing The spinning has become a pastime with some as they come to spin even on holidays. 12 prepare their own slivers while 2 have commenced even to learn carding"

It is to be hoped that before long every girl will card her own cotton and prepare her own slivers and that the teachers will induce the girls to take to wearing Khaddar The best way of doing it is fully to explain to the girls the reason for spinning and to place every facility for procuring Khaddar at reasonable prices and of the type they need. The teachers should also establish contact with the parents of the girls and secure their active co-operation in the work. The fact is that all this work can only be thoroughly done when the organisers throw their whole soul into it, as witness the extraordinary success of the work among the Labour Union schools of Ahmedabad. All the spinning teachers would do well to make themselves the improvised testing appliance which has been described in these pages. Speed without strength is waste To draw thread is not enough It is necessary to draw thread that can be used for warp

**M. K. G.**

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## Khaddar in the Punjab

[The following is a summary prepared in the A. I. S. A office of an exhaustive report in Hindi received from the A. I. S. A. agency, Punjab. The original contains details which the summary has omitted for the sake of condensation In the original I find that Khaddar work is going on in 42 centres. I invite the reader to visualise what this means It means a living contact with toilers in these villages and distributing wealth among them in exchange for their labour. 'So do the merchants' one may be thoughtlessly inclined to say But there is a great difference between a merchant who goes in their midst to exploit them and a patriot who goes to them to invite them to work and receive wages for their labour When the wheel is firmly established, its appeal will be irresistible Its result will be banishment of starvation for those who would work without having to tear down their homes. The feature of the Punjab work is that it has now become almost self-supporting It has practically no bad book debts, Exchange of yarn for Khaddar at an additional charge of 2 as. per yard is a valuable feature fraught with great consequences. It is possible, I suppose, only in a place like the Punjab where as the report says there is a large number of men and women still wearing Khaddar Lala Kishan Chand Bhatia naturally takes pride in the fact that he has been able to have sheets locally printed at reduced prices. He has also imported the Khadi Pratishthan wheel and copied it with effect. The cry in the Punjab as elsewhere is want of patronage Khaddar cannot be sold as fast as it is produced. All may not die for the country, may we not for its sake ever wear Khaddar unless it is equal in appearance and price to the latest machine-made stuff from Manchester or Japan? If we will not even give one extra pice for Khaddar or put some restraint upon our sartorial taste what is our patriotism worth? The Punjab has cotton, spinning, weaving and commercial ability. Will it not have enough patriotism to buy up Khaddar as fast as it can be made? It should not be necessary for Jamnalalji or me or any one else to go to the Punjab, collect money for Khaddar work or to sell it **M. K. G.**]

During the year the Department has been able to make considerable progress in its work. It has undertaken direct production on a large scale, this has enabled it to defray much of its expenses The Head Office has also been removed from Lahore to Adampore a centre newly opened for production work. It has also been able to improve the quality of cloth produced in Doab In the previous years it was able to produce cloth of 6 to 10 counts, but this year it was able to produce cloth of 16 counts. It has also been able to reduce prices to a considerable extent The figures of production and sale for the year are given below. The figures of the previous year are also given side by side to help comparison

| Production 1924—1925 | Sale 1924—1925 | Production 1925—1926 | Sale 1925—1926 |
|---|---|---|---|
| Rs. 65,576 | Rs. 80,371 | Rs 1 04,683 | Rs 93,468 |

From this it will be seen that the production has increased by 90% and sales by 15%. The department carried on propaganda in the papers and contributed 54 articles during the year. But it was not able to carry on vigorous propaganda in the cities and hence

| Name of Centre | GINNING | | CARDING | | SPINNING | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No. of Ginners | Each Ginner's daily earning | No. of Carders | Each Carder's monthly average | Spinners | | | | Payment | | Total yearly output in lbs | Total monthly payment in Rs. |
| | | | | | No | Sex | Age | Religion | Rs. per lb | Monthly average | | |
| (1) All India Spinners Association, Andhra Branch, Tuni | | | 13 | R. o | 142 | M and F | All ages | H. and M | 0—4—0 to 0—7—6 | Rs. 1-10-0 | 1 084 | 232—12—0 |
| (2) Andhra Pattasali Khadi Weaving Association Pondur, Dt Vizagapatam | | | | | | | | | | | | |
| (3) All-India Spinners Association Punjab Branch Adampur Dt. Jullundur | | Spinners own ginning and carding | In their | | | | | | 0—8—0 to 1—0—0 | | Rs 7,300 | |

it was not able to obtain better results by way of sales During the month of April which was declared to be Gandhi month, hawking was done at 12 different places and Khadi worth Rs 14,000 was disposed of.

## Production Centres

1. One of the best production centres of the province is Batala, Dist Amritsar The centre is being conducted by Lala Hazarai Dinnath who has invested an amount of Rs 10 000 of his own and the Department has advanced Rs 5,000 to him on condition that he maintains stock of Khaddar worth Rs. 5,000 60 weavers are working under him and monthly production is about Rs. 2 500 There is a fair demand for cloth produced in this centre as it is well washed. Considerable improvement has been made in the yarn as well as the texture of cloth produced While in the beginning of the movement there used to be 500 threads only in 27" cloth now there are as many as 1200 in the same width. There has also been a reduction of 4½% in the price of cloth. The production and sale figures of this centre are as follow.

| Production 1924—25 | Sale 1924—25 | Production 1925—26 | Sale 1925—26 |
|---|---|---|---|
| Rs. 28,513 | Rs. 16,672 | Rs. 32,468 | Rs. 19,325 |

2. *Adampur* This centre is now being directly conducted by the Department and during the year Khadi worth Rs. 30,543 was produced which was supplied to the sale depots of the Department.

3 *Ghariala* This centre is placed in charge of Thakur Gokul Singh who has received training at the Satyagraha Ashram, Sabarmati. During the year it produced Khadi worth Rs. 16,471 and it gave a net profit of Rs 991.

4. *Darwishan* In this area there is not enough cotton and therefore not enough Charkha yarn for the weavers Nevertheless the people in this area are putting on Khadi. The centre therefore provides cotton to the spinners and also gives Khaddar in exchange for hand-spun yarn Efforts are also being made to rescue the weavers to spin and weave pure Khaddar. During the year Khaddar worth Rs. 6,520 was prepared and cotton worth Rs 2,364 was sold

5 *Jang* This is a centre run independently and it produced Khadi worth Rs 12,214 as against Rs 7 672 last year, while its sales amounted to Rs 11,361 as against Rs. 5,352 last year The centre has been able to effect reduction in its prices but not to the same extent as other centres.

Sale The details of the sale effected through the depots of the Department are as follows

| | 1924-25 | 1925-26 |
|---|---|---|
| Lahore | 21,949 | 19,336 |
| Multan | 5,153 | 6,397 |
| Lyalpore | 3 884 | 8,576 |
| Dera Ghazi Khan | 2,755 | 5,612 |
| Dera I Khan | 1,531 | 4,034 |
| Rawalpindi | 983 | 2,634 |

It will be seen from this that excepting Lahore all the other depots have been able to increase their sales to a considerable extent The Department has decided to make a vigorous propaganda and it expects to increase its sales still further during the next year.

# Statistics

| WEAVING | | | | KHADDAR | | | | | ESTABLISHMENT | | | No. of villages served |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| No. of Weavers | [illegible] | [illegible] | [illegible] | Total monthly output | Cost per yard | Sale price | Local monthly sales | Other sales | Personnel Men | Personnel Women | Total Monthly Charges | |
| 98 | 0—1—1 to 0—4—0 | 0—1—0 to 0—4—0 | 0—14—7—0 | Rs 1 9 16 6 0 | 0—6—0 to 0—12—0 | 0—7—0 to 1—0—0 | (Total Sales) | 2,142 6 0 | 2 | — | Rs. 70 | 80 |
| 50 | — | — | — | 1 180 yds. | 1—0—0 | 1—2—0 | — | — | 2 | — | Rs. 70 | |
| 80 | 0—1—3 to 0—8—0 | 12—8—0 | 1,200 0 0 | Rs. 3,200 | 0—1—1 to 0—8—0 | 0—1—6 to 0—8—1 | (Total Sales) | 2 800 | 4 | — | 100 | Weavers suspend their work for three months during the harvest |

### Agencies and Hawking

The Department has several agencies in the province and through them they have been able to dispose of Khadi worth Rs. 12 594.

### Exchange of Khadi with Handspun Yarn

During the Tilak Week in the month of August the Department started exchanging Khaddar for handspun yarn in the villages. It was found that in several areas there was a considerable amount of yarn spun in the houses of the villagers as they had their own cotton, but they were unable to get the same woved into cloth as there were no sufficient weavers in these parts This had also come in the way of their making any efforts towards improving the yarn Seeing the state of affairs the Department resolved and carried pure handspun Khaddar in these villages and gave the same in exchange for the yarn, charging two annas per yard for weaving and other expenses. In this way the Department was able to exchange more than 6000 lbs of Khaddar during two and a half months The Department has opened for the present a few depots for the purpose of this exchange, one at Montgomery and another at Miyanwaliwala These depots are found to be self-supporting

### A I S A Members

During the year seventy persons were registered as A Class members and seven as B Class members Of these 22 are members of the Khadi Service

### Spinning in Educational Institutions

No Municipal or District Board has introduced spinning in schools But the Gurukul, Multan Camp and the Atmanand Jain Gurukul Gujranwala, have introduced Khaddar as general wear for all their students and the students of the latter Gurukul are spinning on *Takli* half an hour every day

### Traditional Spinning

The traditional hand-spinning has not disappeared in this province and on a rough calculation it can be said that 60% of the people in the villages are still wearing cloth made of their own yarn In order however to collect reliable information of the handspun cloth produced by the people in the villages for their own wear, it is proposed to appoint several competent investigators to go round from village to village and prepare something like a census report. It is also proposed to carry on vigorous propaganda in Lahore and other cities for popularising Khadi. The expenses to be incurred for all this work are to be defrayed by a fund to be raised locally for the purpose.

### General Position

During the year the Department has been able to make considerable progress and it feels that if it is provided with sufficient capital it will be able to increase its production and raise it to Rs. 25,000 per month and to dispose of the same in exchange for yarn in the villages. In case however no fund could be made available, the Department would request Mahatma Gandhi and Sheth Jamnalal Bajaj to give a few days for a tour in the province which would enable them to raise enough money locally and thereby enable the Department to take the fullest advantage of the natural facilities that are available

## Correspondence

### Down with Supernaturalism!

To the Editor, *Young India*

Sir,

When you judge the action of a 'believer' like Aurangzeb in desecrating and demolishing a place of worship like the Kashi temple as 'belying' his 'belief' viz. Islam (in *Young India* of 4-11-'26), are you not presuming to know more of Islam than the Prophet of Islam himself? For you must know that Mahomed himself, the beau ideal of Aurangzeb, when he entered Mecca in triumph against his enemies, destroyed all the objects and places of 'idolatrous' worship in that city, leaving a few of them like the Kaaba stone which he himself believed in! So then you must either (i) say that Mahomed was one of those 'so called believers who believed in their belief';—which will not be in keeping with your former dictum that the great religious teachers of mankind were men who had exhibited the image of God in their own persons (vide *Young India* 8-7-'26, page 244, column 2); or (ii) allegorise away the iconoclastic career of the Arabian Prophet (May peace be on Him!), as you usually do with whatever in the scriptures of any sect taken literally you do not 'understand' or whatever in them similarly understood does not 'appeal to your reason'; or (iii) repudiate the universally received life story of Mahomed as spurious. If there is a fourth way, please point it out, but please remember that Aurangzeb has been styled a 'living saint' (Zinda Pir etc.) by all Sunni divines and historians who have never a word to say against his temple destruction, so far as I know, but many of whom on the contrary have glorified him therefor.

In this fast not remarkable, seeing how the Ulems of India are today divided on the subject of the desecrations, the demolitions and massacres which Ibn Saud, the Wahabi, has been responsible for in Mecca, Medina and Taif, one section (the Ahle hadis) justifying those deeds as quite Islamic and the other (Shias, Hanafis etc.) declaring them as Islamic? But I have yet to meet a member of that learned and pious fraternity who will whole-heartedly condemn Aurangzeb's high-handedness on the Hindus' holiest of holies. It is much like those Sanatanis who would lynch you for trying to do away with untouchability in India and at the same time lynch niggers if they could, those white-coloured folk in South Africa who are maintaining untouchability with the Indians there.

I am thus led to think that conflict and inconsistency are in the nature of all sectional faiths of supernatural pretentions. Hence, however much you try to 'liberalise' such religions, you will never have truly liberalized them before you have improved them out of existence altogether. To mend them is to end them, and one see only liberalise them *away*, that is my opinion in which, the more I think, the more I am confirmed.

Prince Yudhishthira seems to have glimpsed the truth when he answered the Yaksha in this way:

तर्कोऽविमिन्ना स्मृतयश्च भिन्ना
नैको मुनिर्यस्य मतं प्रमाणम् ।
धर्मस्य तत्त्वं निहितं गुहायाम् ॥

So in the case where it firms we will do best to leave it!

Yours etc.,

A SEEKER AFTER TRUTH

[The reader will be glad to have this beautiful letter. The writer's hit at me is quite delicious. But I do not propose to adopt any of the three courses he thinks I usually take for defending the indefensible. There is so far as I know nothing in common between the Prophet's destruction of idols in Mecca and the repeated destruction by Aurangzeb. And should it turn out that the Prophet had erred on occasions, his error would not prove his fallible nature without in any way diminishing his glory as an inspired seer exhibiting on most occasions the image of God. He never himself claimed infallibility. On the contrary he often consulted his companions and when he was once told by Omar that he need not consult anybody as he had direct dealings with God, it is recorded that he reprimanded that of his friend on that occasion a message from God, he would not have consulted Omar. I know that 'A seeker after Truth' does not seriously mean that I 'allegorise away,' without good cause, whatever is inconvenient. I hope that his letter is meant merely to 'draw me.' Whatever the cause, I assure him and all concerned that whenever I regard any narrative as an allegory, I have substantial and intrinsic evidence for my belief. Nor do I repudiate without sufficient cause anything as spurious or apocryphal. As a fellow seeker after Truth I hope I have courage enough to own my errors and limitations. There are things in all religious books which baffle me. I hope some day to have them made clear to me. Till then I cultivate humility, patience to wait. Man need not know all.

The most serious part however of the writer's letter is his repudiation of the supernatural. I suggest to him that rationalists have as many conundrums and inconsistencies to account for as supernaturalists. In the uniform testimony of some of the purest and the noblest men as much handing and hallucination when they say that according not to their belief, but experience, there is something beyond the senses? Is it not an arrogant claim to lay down the law that there is nothing beyond the five senses? Who does not *feel* that there are mysteries impenetrable by reason? Do not the daily and so-called sudden transformations of the character of those who worship in faith incontestably show that there are things that reason cannot understand or explain? The celebrated verse quoted by the writer after all presents the difficulty of knowing Dharma except through the heart. And after all the author of the great book from which the verse has been taken was himself a believer in the supernatural. The mystery of creation and death is itself a living demonstration of the supernatural. It will be time enough to scoff at it when man has by his reason succeeded in creating life.

M. K. G.]

Remittances through cheques will be credited only when the latter are cashed, and all commissions charged by the banks concerned will be deducted from the remittances before they are credited as subscription. *Manager Y. I.*

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5. African Situation

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# Young India

A Weekly Journal

Edited by M. K. Gandhi

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## Students and Khadi

The students of Nagpur availed themselves of the presence of Sjt. C. Rajagopalachari in Wardha and had two heart-to-heart talks from him on Khaddar and what it means. The first which was in response to an invitation from the National College was on the 'Problem of unemployment.' So far as the educated people were concerned, he said, they were as fast as mark with the problem of unemployment as that of a costly standard of living which they were ill-able to reach. "Is it the object of education," he asked, "to make him costlier? Why does an educated man feel that he should spend more on his living than his uneducated brother? Our education which should equip us to add to the wealth, art and culture and spiritual life has only added to our cost of living. Why is it that an ordinary farmer living on Rs 5 per month does more work and adds more to the material wealth of the country than the educated man who earns ten times as much and even more? It is because our education has deprived us of the power to make use of our hands and feet. When you go home from college, your old grandmother offers to draw water for you. When you travel by trains man much older than you offer to carry your luggage. My old uncle washes his own clothes today, but not I, because I am educated like you.' What I ask of you today is nothing short of a revolution in your minds. Resolve to live a life as hard and simple as our farmers and you will be happy and will have enough leisure so that you need not sell your education and culture but can place it at the service of the country. Want an educated people are suffering from today is not unemployment but a high artificial and costly ways of living. When we make up our minds to discard them we shall know that there are a thousand and one problems touching the life of our people which are more urgent than our own. We shall find that we are suffering not from unemployment but from too much employment! Go and copy the life of the simple farmer and the labourer. A fantastic proposal you will say. Well, let me tell you that many members of the secretariat in England go out to live with poor people in order to get into touch with them and their problems. Is it too much to ask you to learn to live on very little and to curtail your wants to a minimum, like those aristocratic youths in England, not as a matter of necessity, but as a matter of pleasure or experiment?"

I have condensed into a brief paragraph what was a fairly long argument. Next the speaker came to the problem of unemployment of the uneducated masses, a problem which was made more acute by the educated classes themselves, as they were absorbed in their own domestic trouble of finding the means for a costly living. 'But to the poor,' said he, "it is a problem of life and death. Starvation, disease, death are the direct result of the grinding poverty of the masses. It has made not many physical wrecks of them, but even moral wrecks. Look at the ease with which it is possible to purchase a farmer's vote for eight annas! And do you think politics would have fallen on deaf ears if our masses had not been so poor as they are? Instead therefore of learning sciences and arts and enjoying the costly and even dangerous luxury of a 'liberal' education, try to leave the art of the solution of a problem which threatens the poor with extinction."

The reader can imagine what the talk then led on to. The story of our poverty and the claim of the Charkha to find a remedy for it has been often told in these pages and I shall not repeat it here. "Will you industrialise India" asked the speaker, "to find a solution of the problem? I may tell you that all the industries in India today do not employ more than 14 lakhs of people. And if you had 22 crores of men employed in our mills, I assure you you will have to seek for markets for our products on Mars or Jupiter." He then went on to describe the experiment he had been carrying on in his own villages where no political propaganda but the simple fact of hunger put him to work with 3,000 hungry families of the countryside. What could the students do? "Those of you who are pukka-spirited those who are *Brahmacharis*, may go to the villages and start life like many young educated men and I have done and you will have the satisfaction of seeing thousands of hungry people happy. Happiness after all does not consist in raising a family of four or more children of your own and multiplying and satisfying their wants. It consists in contributing to the happiness of your neighbours. The charm of self-centred happiness will soon wear away, the beauty of the happiness of service will increase for ever and for ever."

"Tears come to my eyes when I see an educated man dressed in foreign cloth, said the speaker", "and the least I expect you to do is to discard your foreign clothes and wear Khadi.'

I do not know whether tears came to the eyes of those to whom these words were addressed, but two young men, both dressed in Khadi, followed Sjt. Rajgopalachari to the station and importunated him to go to Morris College the next day and repeat the same argument. 'We belong to the Government College, sir, and we badly need a talk of this kind,' they said. 'But will you have a speech on Khadi? Will your Principal agree? Will he preside?' asked Sjt. Rajgopalachari. 'Certainly' said the students and they were as good as their word. They fixed up the meeting, succeeded in getting their Principal to preside and announced without beating about the bush that Sjt. Rajgopalachari would speak on 'Khaddar'.

And Nagpur had the unique credit of having a Government College with a Principal and students who invited an avowed Khaddarite to speak on Khaddar. But that was not all. It was in ideal meeting. The College hall was packed to its fullest capacity, with boys from other colleges as well. For close on an hour and a half they listened to the speaker with rapt attention as he carried them slowly, like a practised teacher, through the elements of Khadi economics. He went there, he said, as a hawker and a pedlar and he must advertise his wares as best as he could, in a room at the back of the hall were exhibited pieces of Khaddar Sjt. Rajagopalachari had taken with him, and like Faraday who spoke on the story of the candle, he spoke on the story of the Khadi he was hawking. I may say there was nothing new for those who have been regularly reading *Young India*, and yet there was everything new for the students gathered there. I am taking a few sentences at random from his instructive talk: 'Try the experiment of living on Rs 2/8/0 per month and then visualise for yourselves the life of the living India—the India of the villages. . . . Can you move these people from their homes? They are fixtures. You must find employment for them at their very doors. . . . I assure you none of the industries that are available is neglected and yet you have millions and millions who cannot find two annas a day. . . . No man or woman who is fully occupied with anything bringing more than 2as. a day is called upon to spin. Applied hunger is Khaddar. . . . You do not solve the problem of hunger by industrialising India, but by making it industrious. . . . Khaddar is cheaper in the end. If you are today purchasing Rs. 50 worth of foreign cloth, I assure you you will be able to do with Rs. 25 worth of Khaddar. For, sweetmeats you may overeat and overspend on, but you cannot overeat rice. And so with Khaddar . . . The first title that I thought of for today's speech was 'What is decent dress?' Because it is my conviction that it is indecent to wear any other cloth but Khaddar. For what after all is indecency? It is not caring for the feelings of the people around you. . . . The poorest people cannot be our customers today. I have come to ask you to be our customers. Government do not give it the subsidy it deserves, and I want the subsidy of your organized love for your half-starved country-men.'

The talk proved effective. Mr. Cheshire heartily thanked the speaker and spoke a few words of courage and conviction: 'Even as a Government servant I tell you I will not stand in the way of any one doing social service to his country by having Khaddar. The actual wage today, the lecturer has told you, is Rs 2-8-0 and I say the minimum living wage a man wants in this country is Rs. 11, and I appeal to you to do anything honest by way of self sacrifice for the millions of people who are living far below a living wage.' He thanked the speaker for giving them a real good talk on rural economics, and deplored that this subject which was the only economics worth teaching in a country like India had been displaced by economics divorced from actual life. 'I have seen Khaddar exhibited in Government museums,' he concluded, 'and I tell you that was really the cloth that appealed to my sense of beauty. I tell you I am prepared to buy Khaddar myself.'

Interesting questions followed. 'You are a hawker, sir, what are your wages may we know?' a wag asked. 'No wages, my young friend, but the satisfaction of feeling that I have persuaded some of you to wear Khadi,' was the reply. 'You want us to go back to our primitive condition. How long shall we remain in that condition when all the countries in the world are advancing rapidly?' was another question. 'I do not want you to be primitive. I want you to go back to a normal, healthy life free from can of poverty and disease.' 'It is a retrograde measure, sir,' retorted the friend who appeared to be a student of law. 'Yes,' replied Sjt Rajagopalachari amidst considerable applause, 'as retrograde as asking a dishonest man to go back to honesty.'

But the last question was thoroughly businesslike. 'Kindly give us a programme of work. What shall we do for the movement besides wearing Khaddar?' Sjt. Rajagopalachari detailed the ways in which they might help the movement: 'You will spin half an hour a day. You will wear and make others wear Khadi. You will hawk Khadi if you get time, and you will go to your villages in your vacation and spread the message of Khaddar.'

Never was the effect of a speech more instantaneous. The students did credit to themselves and their college. Many of them took down the names of centres where genuine Khadi was available, some asked for the *takli*, and a number of them purchased Khadi on the spot. The organisers of the meeting insisted on the balance of the Khadi being kept there so that they might dispose of it the next day. They have taken from us draft rules for forming a students' Khadi Union, by which by a monthly contribution of a small sum a number of students would be enabled to buy Khadi during the year.

M. D

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### From His Himalayan Heights

A friend who has all his life lived in the plains of India and who is now combining work with recreation in the Himalayas, being lost in admiration over the snowy range, sends me the following quotation:

> "Lifted above the world in silence, terrible in their cold and their distance, yet beautiful beyond all words, what are the Himalayas like? Why, they are like a great monk, clothed as ashes, lost in meditation, silent and aloof. They are like the great god himself, Shiva Mahadeva,"

and ends with Holmes' 'tribute to silence'.

'Silence is the true language of cosmic adoration.'

M. K. G.

# The Story of My Experiments with Truth

(*By M. K. Gandhi*)

PART III—CHAPTER II

### The Storm

We have seen that the two ships cast anchor to the port of Durban on or about the 18th of December. No passengers are allowed to land at any of the South African ports before being subjected to a thorough medical examination. If the ship has any passenger suffering from a contagious disease, she has to undergo a period of quarantine. As there had been plague in Bombay when we set sail we feared lest we might have to go through a brief quarantine. Before the examination every ship has to fly a yellow flag, which is lowered only when the doctor has certified her to be healthy. Relatives and friends of passengers are allowed to come on board only after the yellow flag has been lowered.

Accordingly our ship was flying the yellow flag when the doctor came and examined us. He ordered a five days' quarantine because in his opinion, plague-germs took twenty-three days at the most to develop. Our ship was therefore ordered to be put in quarantine until the twenty-third day of our sailing from Bombay. But this quarantine order had more than health reasons behind it.

The White residents of Durban had been agitating for our repatriation, and the agitation was one of the reasons for the order. Dada Abdulla and Co. kept us regularly informed about the daily happenings in the town. The Whites were holding monster meetings every day. They were addressing all kinds of threats and at times offering even inducements to Dada Abdulla and Co. They were ready to indemnify the Company if both the ships should be sent back. But Dada Abdulla and Co. were not the people to be afraid of threats. Seth Abdul Kareem Haji Adam was then the managing partner of the firm. He was determined to moor the ships at the wharf and disembark the passengers at any cost. He was daily sending me detailed letters. Fortunately the late Mr. Mancakchai Nazar was then in Durban having gone there to meet me. He was impatient and fearless and guided the Indian community. Their advocate Mr. Laughton was an equally fearless man. He condemned the conduct of the White residents and advised the community, not merely as their paid advocate, but also as their true friend.

Thus Durban had become the scene of an unequal duel. On one side were a handful of poor Indians and a few of their English friends, and on the other were ranged the White men, strong in arms, in numbers, in education and in wealth. They had also the backing of the State, for the Natal Government openly helped them. Mr Harry Escombe who was the most influential of the members of the Cabinet openly took part in their meetings.

The real object of the quarantine was thus to coerce the passengers into returning to India by somehow intimidating them or the Agent Company. For now threats began to be addressed to me also. 'If you do not go back, you will surely be drowned. But if you consent to return you may even get your passage money.' I constantly moved amongst my fellow passengers cheering them up. I also sent messages of comfort to the passengers of the S. S. *Naderi*. All of them kept calm and courageous.

We arranged all sorts of games on the ship for the entertainment of the passengers. On Christmas Day the captain invited the chief passengers to dinner. The principal among these were I and my family. In the speeches after dinner I spoke on Western civilisation. I knew that this was not an occasion for a serious speech. But mine could not be otherwise. I took part in the merriment, but my heart was in the turmoil that was going on in Durban. For I was the real target. There were two charges against me:

1. That whilst in India I had indulged in unmerited condemnation of the Natal Whites.

2. That with a view to swamping Natal with Indians I had specially brought the two shiploads of passengers to settle there.

I was conscious of my responsibility. I knew that Dada Abdulla and Co. had incurred grave risks on my account, the lives of the passengers were in danger, and by bringing my family with me I had put them likewise in jeopardy.

But I was absolutely innocent. I had induced no one to go to Natal. I did not know the passengers when they embarked. And with the exception of a couple of relatives, I did not know the name and address of even one of the hundreds of passengers on board. Neither had I said, whilst in India, a word about the Whites in Natal that I had not already said in Natal itself. And I had ample evidence in support of all that I had said.

I therefore deplored the civilisation of which the Natal Whites were the fruit, and which they represented and championed. This civilisation had all along been on my mind and I therefore offered my views concerning it in my speech before that little meeting. The captain and other friends gave me a patient hearing and received my speech as the spirit in which it was delivered. I do not know that it in any way changed the course of their lives, but afterwards I had long talks with the captain and other officers regarding the civilisation of the West. I had in my speech described Western civilisation as being, unlike the Eastern, predominantly based on force. The questioners pinned me to my faith and one of them (the captain, as far as I can recollect,) said to me:

'Supposing the Whites carry out their threats, how will you stand by your principle of non-violence?' To which I replied 'I hope God will give me the courage and the sense to forgive them and to refrain from bringing them to law. I have no anger towards them. I am only sorry for their ignorance and their narrowness. I know that they sincerely believe that what they are doing today is right and proper. I have no reason therefore to be angry with them.'

The questioner smiled, possibly distrustfully.

Thus the days dragged on their weary way. The termination of quarantine was still indefinite. The

Quarantine Officer and that the steamer had passed out of his hands, and that as soon as he had order from the Government he would permit us to land.

At last ultimatum were served on the passengers and crew. We were told to submit if we would escape with our lives. In our reply the passengers and I both maintained our right to land at Port Natal and intimated our determination to enter Natal at any risk.

At the end of twenty-three days the ships were permitted to enter the harbour and orders permitting the passengers to land were passed.

(Translated from the *Navajivan* by M. D.)

# Young India

## South African Situation

(*By M. K. Gandhi*)

Mr. Andrews cables as follows from Pretoria.

"Prayer day endorsed by Dutch Church nineteenth. Herzog receives delegates seventeenth. Then retires. First session twentieth."

The endorsement of the prayer day by the Dutch reformed Church is a great step towards securing an atmosphere favouring a just solution of the difficult question. The Dutch Church is a most conservative body in South Africa. It has rarely taken a broad view of the Indian or the general colour question as it is called in South Africa. The reception that is to take place on the seventeenth by General Herzog of the delegates to the Conference is a step in recognition of the tremendous importance of the Conference and of the issues that are to be discussed by the Conference.

I hope that the Indian public will back wholeheartedly the noble effort of this single minded Englishman. One may thoughtlessly say that it costs nothing to offer prayers and that the pressure will announce that prayers were offered for the success of the mission at as many places. But in reality, it is a most difficult thing that Mr. Andrews has asked us to do. One can give of one's possessions willingly or unwillingly or even for a show. One may give unwilling intellectual assent to a proposition. But there is no such thing as unwilling or showy heart co-operation. And what Mr. Andrews wants is heart co-operation, for, prayer is nothing else but an intense longing of the heart. You may express yourself through the lips, you may express yourself in the private closet or in public; but to be genuine, the expression must come from the deepest recesses of the heart. Let those who can, that is those who believe in the cause of the Indians of South Africa and who believe in God and therefore in prayer, set apart some time on the nineteenth instant for the heart co-operation with the Indian settlers of South Africa and invoke God's blessings on the delicate mission of the Conference.

If there is anybody in India who still does not know what the Indian question in South Africa is, let him or her understand that the very existence of the Indians in South Africa is at stake. Specifically, the Asiatic Bill that was suspended during the last session of the Union Parliament and which will be subject matter of discussion is a bill which is so designed as to make it impossible for any self respecting Indian to remain in South Africa. Let those who do not know the legal position of Indians in South Africa realise that they have practically no political status whatsoever within the Union. They have no rights even of residence in Orange except as domestic servants. In many parts they cannot become owners of landed property. Throughout South Africa, the trading rights have been considerably curtailed and the administration of the existing legislation regarding trading rights is becoming more and more severe against Indian traders, even against those who are holders of trading licenses of long standing. I say nothing about the social barriers that have been erected against them and consequent difficulties about freedom of travelling etc. They have hardly any facility for the education of their children worth the name. The position therefore, it will be seen, is precarious enough as it is. The Asiatic Bill if it is passed will put the finishing touch. The Conference has been brought about after tremendous difficulties to ease the situation and to secure the barest justice for the Indian settler. And it is on this effort that C. F. Andrews seeks to invoke the blessing of God on the nineteenth instant. Let those who believe, in all humility, render their heart co-operation.

## The Right to Drink?

(*By C. Rajagopalachar*)

The Government of Bengal has issued a resolution declining to accept total prohibition as the goal of their excise policy. Ever since the Finance Member made it clear in the Assembly Debate that the Government of India was opposed to such a policy, provincial Governments have one after another pulled up against any popular attempts to interfere with the liquor traffic.

The liquor interests in the world have not been sleeping. Seeing how the anti-drink agitation is spreading all over the world, they have been trying to take time by the forelock in India. Lies are being circulated in leaflets issued by "anti-Prohibition" leagues with quotations from Sacred Books of the East. Insidious propaganda is done through innocent-looking cables and news items appearing in newspapers which are now largely obliged, financially, to liquor interests even if they are not, as in some cases, actually controlled by them. Hence the other day extract a paragraph that a distinguished Indian visitor in Canada had said in an interview there that as long as there were cocoanut trees in India there could be no prohibition. Further private enquiry showed that this was part of a long talk about difficulties in the administration of American Prohibition Laws, and that the impression conveyed by the isolated message was totally unjustified by the context. The same visitor on arrival back at Bombay was interviewed by the *Chronicle* and other papers, and he expressed himself distinctly in favour of prohibition. He said that his impression was that it was a success in America, Prohibition in America only failed to keep off all drink, he said because the rich people could pay heavy prices and procure smuggled liquor for themselves, but the poor could not do this and the money that was previously going to waste on drink was now making life more comfortable for their women and children. He assured the interviewers that America, having seen what Prohibition meant, would never revert to wet conditions.

If India will not act quickly, the forces against prohibition may soon prove too strong for us. Liquor interests are strengthening and organising themselves. A big company in Madras, for instance, with a very large liquor interest practically owns a popular newspaper and pays heavy advertisement revenues to other papers. It is not unrepresented even in Council and Cabinet. If we make close investigation, we will find a similar state of things in other places. There is now a great world-wave against drink. If we miss this opportunity, we shall find the battle much harder to fight later on even in India where popular opinion is all on our side.

The Government of Bengal has gravely complicated the exploded doctrine of individual liberty as an argument against total Prohibition. The right of the individual to commit acts injurious to himself, his family and to society in general is a fiction here of extreme theories of the liberty of the individual which have long since been discarded by progressive nations. It certainly has no place in India ruled by manners, customs and religions which ever place the interests of society above the so called right of the individual. The whole mischief really arises out of the fact that our European rulers cannot realise the totally different place that liquor occupies in Indian life from that which it does in Western social life. To drink wine, whisky, gin or brandy is not among them the indecent and wrong thing that it is among the lowest of us. People do drink among us, and thanks to the Government policy, there is not a big village but has a licensed toddy shop where Government insists that a minimum quantity of spirituous drink must be kept for sale. But it is among all castes considered wrong to drink. The women will not allow it to be done at home. Every one that drinks tries to do it away from home and unobserved by friends. This is the great difference, which Europeans brought up in a different way from childhood cannot realise. Any talk about the right to drink would raise tumultuous laughter in an Indian audience, whereas it would be gravely discussed by a European gathering.

Licensing boards and local options will only be incentives and opportunities for the vicious and powerful liquor interests to consolidate and strengthen themselves in our country as they have done in Western countries. Our struggle will become all the harder for any delay than we permit in this most vital matter. Even if all the other nations in the world could afford to indulge in liquor, India cannot afford it. Our poverty is great, and to remove the drink temptation from the poorest classes among us is one of the most urgent steps that must be taken to improve their lot. Licensing boards have proved ineffectual hitherto, and to extend them is mere eyewash. The only way is Total Prohibition. The only concession that can be made to unwillingness to take a large step is, not to substitute control and license for Prohibition, but to allow Total Prohibition to be introduced in a defined area in any province, such as say a unit of three districts and to extend it year by year to other areas. I have no doubt that the public including women and children would so operate most cordially with the State in carrying out measures leading to Prohibition and prove the feasibility of the reform.

## Notes

### "Prosperous" India

Mr A. M. Samuel, Minister for Overseas Trade, is reported to have thus spoken to the Lincoln Chamber of Commerce:—

"India is our best customer. She buys about £90,000,000 worth of goods from us a year mostly manufactured goods of high finish containing a large amount of British labour. Any increase of trade with India, therefore, would be welcome because by increasing the employment of labour we would be carrying out the main policy of the present Government, namely, the reduction of unemployment figures.

"India bought from us immense quantities of iron and steel goods and railway material. She was prosperous and had large sums with which to purchase imported goods. She only awaited a level of prices which would suit her views. The credit of India stood very high, second only to the credit of Great Britain herself. Many firms in the Lincoln district already possessed properly equipped sales and technical organisations in India, but the Government representatives in India asked firms to provide efficient and technical representation upon the spot. The sale of highly complex machinery and plant called for an increased backing up by technical advisers. The salesman needed a technical adviser at his right hand always to assist him in obtaining contracts. It was necessary that the British technical representatives should be in touch with the buying engineers in India to explain the details of the machines offered or sold. We still supplied 80 per cent. of the machinery imported into India, and most of the British firms had their own technical agents in India, but he still came across reports of Indian purchasing authorities complaining that they did not get the services from the British expert staffs that they desired. They also complained that we did not maintain an adequate supply in India of stocks and spare parts.

"As regards the Indian market for agricultural machinery, he knew that British firms had gone to great trouble and expense to develop this market without any considerable success. The Indian Government, however, was striving to assist the Indian cultivator, and one of the best methods to do so was to put better agricultural implements into his hands. Agricultural and co-operative credit departments were being set up in India to show the people how to use and repair modern implements and to assist them to purchase them."

There is no doubt that Mr. Samuel honestly believes that we are prosperous, and that it would add to our prosperity to buy all the machinery that England can manufacture, whether agricultural or otherwise, also technical skill. How far from truth both these statements appear to us to be? We know that India is not prosperous; that it is daily growing poorer, and some of us know also that the problem of poverty will never be solved by an indiscriminate importation of machinery and technical skill from England, or any other foreign land. As Gokhale put it years ago, this kind of importation stunts our growth. We become more and more hewers of wood and drawers of water. What we

need to do is to add to our capacity for labour with our hands and feet the necessary technical skill, so that we may devise our own machinery suitable to our requirements. A slavish imitation of the West can but kill all initiative or skill and therefore the capacity for living with anything like decent comfort. It is such speeches like Mr. Seemel's which arouse suspicions about the object of Commissions like the Royal Agricultural Commission, as was recently adverted to in these pages.

M. K. G.

## Khadi Pratisthan

Last week I published a comprehensive summary of the report upon the progress of Khadi in the Punjab. I now give below a similar report from the Khadi Pratisthan omitting the balance sheet, because the items that the reader would be interested in are included in the body of the report. Khadi workers will carefully study the reports I am publishing so that they can compare the methods of work adopted in different provinces. The reader will note that omega lantern lectures for popularising Khadi are a special feature introduced by the Khadi Pratisthan and are being now taken up in other parts of India. The Technical department is also a strong feature of the Pratisthan. After considerable difficulty Pratisthan has secured its own premises, where extensive experiments are being carried on in dyeing and bleaching all of which makes Khadi more attractive.

M. K. G.]

*Formation and Management*

The Khadi Pratisthan was formed in 1923 to carry on the Khadi work. It is a Registered Trust and the management is carried on by a Board of Trustees. The President of the Board is Dr P. C. Ray, Secretary Sj. Kshitish Chandra Das Gupta; Dr Prafulla Chandra Ghosh and Sj. Satish Chandra Das Gupta are the other members.

*Who Profits*

The nature of work undertaken by the Pratisthan involves business transactions. The production and distribution of Khadi are as much business operations as any other mercantile business is. The difference lies in the fact that while in ordinary business the capitalist profits, in Pratisthan's Khadi business it is the cause that profits. If it is found at the end of a year that the transactions have left a profit, it will not be divided amongst the trustees but will go towards reducing the prices of Khadi or for increasing its funds.

*Progress of Khadi*

Khadi received a great impetus on account of Mahatma Gandhi's long tour in Bengal beginning from May 1925. The sales have began to increase since. The subjoined tables will show the progress of Khadi production and sale in five months from January to May in 1924, 1925 and 1926.

*Comparative Sale and Production*

(1) January to May in 5 months only

| | 1924 | 1925 | 1926 |
|---|---|---|---|
| Sales | Rs 17,687 | Rs 87,194 | Rs 1,04,811 |
| Production | 55 Mds. | 600 Mds. | 823 Mds. |

(2) Comparative Sale for 9 Months January to September

| 1924 | 1925 | 1926 |
|---|---|---|
| Rs 57,184 | Rs. 1,26,579 | Rs. 1,70,418 |

(3) Comparative Annual Sale January to December

| 1924 | 1925 |
|---|---|
| Rs 85,358 | Rs 1,79,269 |

While the sale has increased, there is room for unlimited expansion of production. Though the earning of the spinner works out as the average to about half a pice per hour, still there is a cry for more cotton from the spinners. Our work is limited by two things, firstly by our capacity to sell, secondly by the funds at our disposal.

Bengal is giving wonderful response to the message of Khaddar. The patriotism of the educated classes is solely responsible for the progress. If Khadi is made cheaper and better the demand will steadily grow. The smallness of the funds at our disposal makes the progress slow.

It will be seen from the balance-sheet that in the year 1925 the funds including loans without interest amounted to Rs. 1,35,547. In November 1926 the Pratisthan funds amounted to Rs. 2,58,935. Attempts are being made to increase funds by collecting donations.

The Pratisthan thankfully acknowledges the receipt of Rs 59,795, as donations from friends from January to middle of November 1926. Besides this a kind friend has lent Rs. 30,000 without interest. Much more is needed. We request lovers of Khadi to help the organisation by contributions to its funds.

*Pratisthan and Bengal*

The Pratisthan sells in Bengal practically the whole of the Khadi produced by it. The All India Spinners' Association has lent Rs. 1,06,000 for general purposes and Rs. 42,532 for cotton. The Spinners' Association passed a resolution sanctioning a further loan of one lac of rupees to the Pratisthan. But this amount has not yet been received. In this direction the responsibility of Bengal is great. It is up to our Bengalee brethren to keep this institution growing. Mahatma Gandhi expressed his opinion about the Pratisthan on several occasions in the *Young India*. An extract is given where Mahatmaji expects the people of Bengal to donate and support this institution of Bengal.

*Extract from Young India dated 22nd April 1926*

"*Organising Khadi Sales*: It is astonishing the way the Khaddar propaganda is evoking the faculties of the workers in all directions. Mere production is not enough. The quality must progressively improve. The cost of production has to be regulated and the sales must keep pace with production. Khadi Pratisthan is showing the way. I have already remarked upon the manner in which Bengal is trying to see up its own production locally. From January to 17 th March, the Pratisthan workers sold by hawking Rs 25,000 worth of Khadi in 41 places in 14 districts. The workers have mapped out an All-Bengal tour which they hope to be able to finish within a few months. There will, therefore, be presently no over-production but no under-production. And it will be possible to say that if more capital can be invested, more Khaddar can be produced and sold. It will be an ideal condition when not only our sales are effected locally but financial help too is raised likewise. M. K. G."

*Pratisthan's Sale and Production Centres*

*Production Centres*: Production is now being carried on from 13 centres, namely, Simoia, Satkania, Feni, Malikanda, Durgapur, Gayghar, Mahajchat, Parasharam, Monchirhat, Kandarhat, Raruli, Khalispur and Tajpur. The last three are self-spinning centres.

*Sale Centres*: Excepting the 2 Calcutta sale depots, Pratisthan has 18 sale centres in the mofussil, namely, Barisal, Burdwan, Chandpur, Chittagong, Chaumuhany, Dacca, Dinajpur, Faridpur, Jalpaiguri, Jessore, Khulna, Noakhali, Rajshahi, Kurigram, Madaripur, Mymensingh, Ratanganj and Tezpur (Assam)

*Pratisthan Workers*

Total number of workers now employed in the Pratisthan service is 183. This number includes all workers engaged in the production and sale centres, Calcutta office, Sodepur works and in the tours.

*Pratisthan's Propaganda*

*Publicity*: For popularising Khadi the Pratisthan maintains a publicity department from which bulletins, newspaper articles and pamphlets are published and distributed. A well-known literary man and ardent Khadi lover is in charge. The following is the record of work for 12 months from June 1925 to May 1926.

1. Articles and news published in the Bengalee Dailies 270 only;

2. Articles and news published in the Bengalee Monthlies 13 only;

3. Articles and news published in the English Dailies 166 only.

*Khadi Hawking and Lantern Lecture*

The Pratisthan is popularising Khaddar by hawking from door to door and by carrying the message with the help of magic lantern lectures.

Throughout the year 1925, lecturers were sent to the District towns and villages of Bengal to propagate had sell Khadi. The workers fulfilled their mission in sun and rain patiently and cheerfully. It is this tour, the hawking propaganda, the lantern lecture, bulletins and handbills, articles in daily papers and monthly magazine and the Khadi Exhibitions that made Khadi popular in Bengal. This pioneering work entails a great expenditure of money. Considering the amount of work done it cannot be regarded that the money spent in this direction representing the total deficit of the year has been well and justly spent.

The lantern lecture has been translated into several languages. Pratisthan makes and sells slides necessary for the lecture and has supplied several sets to provinces. The lecture is entitled "Deshar Parikshya Khadi" or "Khadi and India". Two other lectures are now ready illustrated with magic lantern slides, one being "Bengal and Khadi" and the other "Satyagraha in South Africa".

*Systematic Tour*

Since January 1926 systematic arrangement is being made to visit all the important places and trade centres of Bengal. With this object in view five tour parties were sent out with magic lantern and Khaddar. In six months from January to June 1926 the Pratisthan tourists visited and sold Khadi in 86 places as detailed below:

| | | |
|---|---|---|
| 1. *Burdwan Division*: | | |
| | 1. Burdwan District | Burdwan, Kalna, Katwa, Raniganj, Asansol. |
| | 2. Midnapur District | Midnapore, Kharagpur, Contai, Garbeta. |
| | 3. Bankura District | Bankura, Vishnupur, Gangajalhati. |
| | 4. Birbhum District | Rampurhat, Suri, Belpur. |
| | 5. Hooghly District | Bolnehee. |
| II *Presidency Division* | | |
| | 1. Murshidabad District | Berhampur, Azimganj. |
| | 2. Khulna District | Nakipur, Matlibari, Dumsahkhali, Bargonlani, Iswaripur, Barali. |
| | 3. Jessore District | Naldi, Kachipur, Lohagara, Dighalia, Bardia, Kalia, Gaukhat, Sholepur, Cobra, Bongram. |
| | 4. Nadia District | Ranaghat, Santipur, Majdia, Chuadanga, Meherpur, Bhairamara, Kushtia, Kumarkhali. |
| III *Dacca Division* | | |
| | 1. Dacca District | Rajpara |
| | 2. Mymensingh Dist | Mymensingh, Tangail, Jamalpur, Sherpur, Netrokona, Garipur, Kishoreganj, Atharabari, Pubadhala. |
| | 3. Faridpur Dist | Madaripur, Rajbari. |
| | 4. Barisal District | Barisal, Bhola, Patuakhali, Jhalakathi, Ferozpur, Banaripara. |
| IV *Rajshahi Division*. | | |
| | 1. Dinajpur Dist | Dinajpur, Raiganj, Balurghat. |
| | 2. Rangpur District | Rangpur, Kurigram, Gaibandha, Tushbhandar. |
| | 3. Bogra District | Bogra. |
| | 4. Rajshahi Dist | Rajshahi, Natore, Pathia. |
| | 5. Pabna District | Serajganj, Ullepara, Mohanpur, Pabna. |
| V *Chittagong Division*: | | |
| | 1. Tippera District | Chandpur, Brahmanbaria. |
| | 2. Noakhali District | Noakhali, Feni, Chaumuhany. |
| | 3. Chittagong Dist. | Chittagong, Shaoratali, Patia, Satkania, Sachia. |
| | 4. Sylhet District | Sylhet, Habiganj, Karimganj, Srimangal, Maulvibazar, Kulaura, Pareka Khanda. |
| VI *Assam*: | | |
| | 1. Cachar District | Silchar, Hailakandi. |
| VII *Behar*, Jharia, Dhanbad. | | |

*Hawking Sales*

The total sale effected by hawking at the above places amounted to Rs 40,000 and the tour was divided into 19 groups; thus.

1. Burdwan tour, 2 Berhampur tour, 3 North Bengal tour, 4 Madaripur–Barisal tour, 5. Nakipur tour, 6 Serajganj–Mymensingh tour, 7 Tushbhandar tour, 8. Rajshahi–Natore tour, 9 Chittagong tour, 10 Raiganj–Bogra tour, 11 Midnapur Contai tour, 12. Sylhet tour, 13. Pabna tour, 14 Kalna–Katwa tour, 15 Azimganj tour, 16 Banaripara tour, 17 Goopipur–Sutang tour, 18. Nadia tour, and 19. Nuail tour.

*Khadi Exhibitions*

*Mirzapur Park Exhibition, Calcutta*, has become an annual function. A fortnight before the Durga Puja this exhibition is held which continues up to the 'Saptbi' of the Puja. The Exhibition affords an unique opportunity for Puja purchases. Arrangements are made in the Exhibition ground for meetings where well-known lovers of Khadi address the public. The admission being

free a large number of people assemble and take interest in Khadi.

*Exhibition during Congress Session.* At Cocanada in 1923 Relief Khadi was exhibited and dyeing demonstration held under the "Deshi Rang" process. In 1924 Pratisthan's Khadi Exhibits were sent to Belgaum. At Cawnpore last year stalls covering a space of 1600 sq. ft. were taken at the Cawnpore Congress Khadi Exhibition. The Pratisthan exhibits were very attractive and a number of persons daily visited the stalls and took interest in the Pratisthan products. Among the exhibits special mention may be made of the following:

1. Dacca Muslin 36 inches wide × 10 yds weighing 8½ tolas. This piece was owned by Sj. Ranikal Basak of Dacca, an old weaver aged about 75 who wove this piece himself at the age of thirty or about the year 1881. Basak Babu has since given the piece to Pratisthan.

2. A pair of slippers—the handiwork of Mahatma Gandhi when he was in South Africa. We are indebted to Sj. Satyananda Bose of Calcutta for a loan of this invaluable pair.

3. Yarn spun by Mahatma Gandhi and Acharya P. C. Ray.

4. Pratisthan Takhis.

5. Pratisthan's portable Charkha.

6. Pratisthan's one day's production of Khaddar and yarn—a heap of 7 mds each.

7. Varieties of Kapas-Bengal, Garo, Chittagong and Burma.

8. Varieties of Bengal gins and pinjans.

9. Hundred year old Charkha used by the mother of Ishar Chandra Vidyasagar.

10. Five Khadi Saris of Bengal Relief Committee.

*Fine Spinning.* Sj. Jogeswar Chattopadhyay of the Pratisthan Party spun 100 counts yarn at the rate of 200 yds. per hour at the Exhibition.

*Fast Spinning.* Boy Osman spun 17 counts yarn at the rate of 800 yds. per hour.

*Non productive Activities*

Next to propaganda and publicity work the most important item is the running of self-spinning centres. From these centres the workers distribute Charkhas and urge the villagers to spin for themselves. The workers sell cotton, and help the spinners to keep the Charkhas in working order. When sufficient yarn accumulates in a house the workers get these woven at cost for the spinners. As the work is of an experimental nature the immediate result is very small compared with the expenses. It is hoped however that by persistent work the activities of these self-spinning centres will increase and appreciable quantities of cloth will be produced in the selected areas.

*Sodepur a Training Ground for Khadi service*

The Khadi Pratisthan proposes to work in the whole of Bengal and supply trained men for production and sale throughout the province. The rate at which the Pratisthan wants to expand requires a steady supply of qualified men. The sort of training required of a Khadi worker cannot be got at the existing national or engineering schools.

A training school is necessary for giving practical training about spinning, weaving and the many processes through which cotton is to pass before it is made marketable. It is proposed to create such a training school at Sodepur on the E. B. R., where a plot of 30 Bighas of land has been secured opposite the Railway Station. Some buildings are in course of construction. Sheds have been erected for bleaching, dyeing and stores.

Cotton technics are not the only requisites of an efficient Khadi officer. He must be a little bit of a mechanic and must also learn the accounts and book-keeping systems. Provision for such training is within the Sodepur scheme. It is intended to make Sodepur a central place for training for Khadi services with all the necessary technical departments.

*Sodepur a Central Bleaching and Dyeing House*

The Pratisthan production centres were mostly bleaching their Khaddar by employing local 'dhobis.' The quality differed from place to place and from season to season. It was difficult to make the 'dhobis' bleach and wash to our requirement on account of their want of knowledge of handling large quantities of fabric of coarse texture like Khadi. The quality of bleaching is generally lower in Bengal than what is accepted as passable in Bombay and Behar. With a stiff like Khadi and in the village it was quite a task to bleach even to a passable extent. It was felt that if all the Khadi were bleached at a central place the difficulties would largely disappear.

Greater difficulties were experienced in dyeing the Khadi. The 'Deshi Rang' process gives excellent blue, catechu and yellow shades. We confined ourselves to these shades only in the beginning. But with the expansion of the ends of users the demand for a variety of colours grew. In order to meet this, production centres had yarn dyed from the nearest dyer who used German dyes of unknown fastness. Although we could supply a variety of bright shades, the fastness to light and washing of these fabrics could not be guaranteed, sometimes it so happened that the dyer spoiled the yarn by allowing it to be treated mechanically in the dyeing process. Great difficulty was experienced in obtaining supplies of guaranteed shades. In order to obviate this it was thought that a central Bleaching and Dyeing House of the Pratisthan near Calcutta will remove the difficulties. It was resolved to make Sodepur a Central Bleaching and Dyeing House.

*Pratisthan's Aims*

India needs re-establishment of cottage industries. She can neither be strong nor healthy without the food that will come to her through Charkha. In the central idea round which the whole system of cottage industries revolves. If the Charkha is re-established, health and goodness will follow.

Pratisthan is trying to materialise this ideal in Bengal. Pratisthan does not propose to produce and sell Khadi for all times. Pratisthan's work is that of the pioneer. As soon as the masses will begin to be convinced by the example of the patriotic section of the communities that Khaddar is the only wear, the work of the Pratisthan will be lightened.

Our prayer to the public is to prize Khadi as the harbinger of a great future and help the Pratisthan liberally and in every way.

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Khadi Service

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## Khadi Service Rules

There shall be under the All India Spinners' Association a service called the 'Khadi Service'.

No one shall in future be accepted as a member of that service who does not hold a certificate from the Board of Studies hereinafter referred to and appointed by the Council of the All-India Spinners' Association, provided that this rule shall not apply to those who are at present in the employ of the Association or its agencies and provided further that the rule shall not apply to unmarried persons whom the Association or its agencies may deem it necessary to employ for their activities

The Board of Studies shall consist of:

Sjt. Satis Chandra Das Gupta
,, Vinoba Bhave
,, C. Rajagopalachariar
,, K Santanam
,, Lakshmidas Purushottam
Babu Rajendra Prasad
Sjt. S. G. Pujari
,, Shankarlal Banker
,, Maganlal K. Gandhi, Secretary of the Board

or those who may be appointed from time to time in their stead by the Council of the Association.

Candidates for the Khadi Service may be admitted for training at the A I S A. Khadi Vidyalaya, Satyagraha Ashram, Sabarmati and in any other institutions that may be approved by the Council of the Association from time to time.

### Qualifications of Candidates

No one who has not completed his 16th year, who has not a competent knowledge of the vernacular of his province and of arithmetic, and who does not produce a certificate of good character and health shall be admitted for instruction.

Every application for admission shall be forwarded to the Secretary of the Board of Studies who will, if he is satisfied with the application, direct the candidate to report himself at any such agency as the Secretary may appoint, and if the agent, after a personal examination, considers the applicant to be a proper person for admission, he will be admitted as a probationer to serve at a work centre for three months. Upon his satisfying his probation, he will be sent for the prosecution of the course of instruction, the travelling expenses to be borne by him

### Instruction

The course of instruction which shall be for a period of two years shall be prescribed by the Board of Studies and shall include

(a) all the processes that cotton has to go through up to finished cloth,

(b) a knowledge of Hindi (otherwise Hindustani),

(c) a knowledge of book-keeping,

and (d) as far as possible, where the candidate has not passed through any scholastic training, such general knowledge as may be required for efficient Khadi organisation.

The candidate, if he has a competent knowledge in any of the subjects, may, upon examination, be exempted from going through the course in that subject at the discretion of the authority in the institution and be exempted from instruction for a period in proportion to his knowledge.

When the candidate has obtained a certificate of competency in the foregoing, he will be sent at the expense of the Association to a Khadi Karyalaya in any of the provinces to gain practical experience for a period which may extend to 3 months Any candidate, who has obtained a satisfactory certificate from the chief authority in the province, to which he has been sent for practical training, shall be enrolled as a member of the Khadi service.

Every candidate who wishes to avail himself of the Khadi service shall enter into a contract of service to be framed by the Board by which he shall be bound to serve at least a period of three years and shall not be discharged from service as long as he may thereafter continue to render diligent and faithful service, provided that the head of the province may remove any one for misconduct or inefficiency or other satisfactory cause. There shall be a right of appeal to the Council of the A. I. S. A. whose decision shall be final.

Any person enrolled as a member of the Khadi service will be liable to serve in any place wherever he is required by the Association

The salary shall be Rs. 30 per month subject to increase after three years up to Rs. 50 by such increments as may be fixed from time to time by the Khadi Service Board appointed by the Association

### Miscellaneous

Persons who do not wish to join the Khadi service may also be admitted for instruction in the institutions approved by the Association for the purpose. Preference

however, will always be given to those who wish to enter the Khadi service.

There will be a short course of three months for those who merely want to learn hand-spinning and all the antecedent processes, that is ginning, carding and sliver making.

Every applicant for instruction whose application has been accepted will be required to deposit return fare for the place from which he or she comes plus Rs. 3 to be utilised for his or her return in the event of his or her being dismissed for any cause whatsoever.

**Scholarship**

A monthly scholarship of Rs. 12 for board and free lodging shall be given to those candidates for instruction who are found to be too poor to pay for their board. This will be remable for the period of probation, instruction and practical training. No monetary payment will be made where common boarding arrangements are made.

**Reservation**

The Council reserves the right to alter or amend the constitution from time to time, frame by-laws, fix the term of service, enact rules of discipline and deal with other matters not covered by the constitution. Nothing in this constitution shall affect the rights of those who are already in the employment of the A. I. S. A.

KHADI SERVICE

Application for Admission for Training

Name in full

Province, residence and postal address

Age

Sex

Married or unmarried

Children, if any

Dependents, if any

Present occupation

School or college attended, if any

(Give details of situations held and periods)

Name and address of the person who has certified to character and health

(Certificate in original to be attached to application)

If stipend is wanted, state reasons

I have read the rules of the Khadi Service and acquainted myself with the nature of the training to be undergone. If selected for training I shall accept the discipline of the institution to which I am sent and go through the course of instruction.

Signature

Date

Postal address

**Contract of Service**

between

The Council of the All India Spinners' Association on the one part and . . . (hereinafter called the employee) on the other part.

It is hereby agreed that . . . having undergone the course of instruction and training for Khadi Service and been found fit by the Board of Studies, shall serve the Association for a period of three years at such centres and in such capacity as may be prescribed for him from time to time at a salary of Rs. 30 per mensem and shall be bound by the rules of service that have been, or may hereafter be, framed.

After the period of the said three years it shall be open to the employee to retire or continue in the service, the Association being bound to maintain him in the Khadi service for a further period of seven years on the same salary with such increments may be granted from time to time up to Rs. 50 per month, provided that he renders diligent and faithful service, provided always that the employee is liable to be discharged at any time for misconduct, inefficiency or debility through illness or otherwise. The discharge shall be subject to appeal to the Council of the A. I. S. A. The employee binds himself to accept the decision of the Council in all matters relating to this Contract including discharge from service as final. This Contract shall cease to operate in the event of the dissolution of the A. I. S. A.

Secretary

All India Spinners' Association Signature

**The Message of Ganga and Jumna**

A friend thus writes:

"The other day I went out for a walk and found my way down across the sands of the bank of the Jumna. It grasped me with the same power as the Ganga and squatting down at the edge of the water, I bathed my hands and feet and my thoughts floated away in prayer and meditation. It was an absolutely still evening, and the great river, as it slowly glided by, reflected every detail of the outer world. It seemed to be saying to one, 'Look into the depths of my waters—behold the bright world there—the blue sky, the white clouds, the trees, the birds—all so clear and real. Yet they are nothing but a passing shadow. Know, then, that the outer world to which you cling is no more real than this shadow world which I am showing you. Once you can realise this you are in possession of true wisdom.'

"It was so wonderful. The river seemed positively to speak—but in a divine language that was beyond the need of words. Round at last by a cool air which warned me that the sun was setting, I got up, and there in the distance I beheld the railway bridge with a noisy, smoking train puffing over it—the very emblem of materialism and the overbalance of human society that the 'Mechanical Revolution' has brought."

We have more Gangas and Jumnas than the two. It is true they bear other names. They are however watering our vast plains from the North to the South and the East to the West. The message that the Ganga and the Jumna gave to this friend is not the only message that the mighty rivers of India are giving to her inhabitants. They remind us of the sacrifice we must make for the sake of the land we are living in. They remind us of the process of purification that we must continuously go through as the rivers themselves are going through from moment to moment. I wrote nearly 10 years ago that the Gayatri, the common prayer of Hindooism, was one of the precious gifts of the Ganga. Her shining waters must have given the *Rishis* of old the inspiration. In the modern rush, the chief use we have for our rivers is to empty our gutters in them and to navigate our cargo vessels, and in the process make them dirtier still. We have no time as the friend had to stroll down to these rivers, and in silent meditation listen to the message they murmur to us.

M. K. G.

# Notes

## A. I. S. A. Resolutions

The following resolutions were passed by the Council of the All-India Spinners' Association at its meeting held at Wardha from 13th to 16th December 1926

I. Resolved that all sale depots accredited directly by the All-India Spinners' Association or through provincial departments be instructed strictly to avoid all sales on credit whether they be retail sales or wholesale transactions with other depots.

II. Resolved that cash securities be insisted on from hawkers covering the amount of stock taken by them for sales. In special cases, however, where desirable hawkers are unable to furnish cash security, personal securities may be taken from them In all cases hawkers should be strictly warned that they should make no credit sales on any account and periodical settlements of accounts should be made. If at any time a hawker is unable to pay up the cash for the stock sold or the balance of stock does not tally, the hawker should be at once discharged and steps should be taken against him for recovery of the monies due.

III Whereas it is not desirable that the sale depots should be run in places where the public does not give adequate support enabling them to be conducted without loss, all provincial departments are instructed to close down depots where, after two years' experience, it is found that the charges incurred exceed 6¼% of the total sales effected per year, and to open new depots only where they expect this standard to be reached at least in the course of a year.

IV Whereas it is necessary, at present, to concentrate our efforts on such centres, where, by reason of greater unemployment or special adaptability to the industry of handspinning and handweaving, there are greater facilities for the production of Khadi, it is resolved that in proposing schemes of work, provincial agents and secretaries should not undertake to open or maintain centres of production which can be run only at a loss But where it is considered desirable in the interests of the movement that any centres should be run or maintained at a loss, it should be borne in mind that no more than 10% of the total capital invested for production in the previous should be invested in such pioneer effort.

## Kenya Indians

In another column is published a letter from Mr. D. B. Desai, a settler of Kenya, referring to an increase in the poll tax which Indians of Kenya have been made to pay for the past twelve years and more The letter is remarkable for the wealth of details it contains If the facts set forth in it are true, it is a serious reflection upon the Europeans of Kenya and the Kenya Government The reader will recollect that the Indians of Kenya did not submit to the poll tax without protest Of course the protest was useless But one would have thought that there would be no further addition to the iniquitous tax If, however, my correspondent is right, by a currency trick the tax was raised by 50 percent *i. e.* it went up from 20 shillings to 30 and now the amending legislature raises it to 50 shillings. The reasons given for the rise would seem to be utterly absurd. The reader must read the letter to know how the tax is to be utilised The Kenya Indians have merely every reason for hoping that the public and the Government will come to their assistance and demand a veto of this discriminating and unjust legislation.

M. K. G.

## Artificial Silk

The reason that before indulged in silk *saris* have found that they cannot afford that costly luxury. But they will not humbly confess their poverty and therefore still indulge in worthless imitations of silk What is called 'artificial' silk is a flimsy worthless article which has none of the good qualities of genuine silk except the temporary glossy appearance of silk. Those who were once invariably wearing silk dresses now pass the cheap new stuff off as silk But like all imitations it is really costly, for it is not worth the money paid for it It costs much more than good Khadi, and does not last half the time It is a foreign article and all the money paid for it goes out of the country In the twelve months of 1925-26, nearly a crore of rupees worth of this article has been imported into India Think of the terrible waste that this means. And it is four times the Khadi produced and sold by us with all our effort during that period

## Students' Khadi Unions

The draft scheme for a Students' Khadi Union which is now under serious consideration by the students of the Morris College at Nagpur is one which is worthy of general adoption. It is a very simple plan for poor people to find cash without interest

A group of 50 college students can form a Union with a monthly contribution of Rs 2 each payable on the same day as their college fees The Union will have a Committee of management consisting of the Principal, a Secretary, a Treasurer and two other members. The collections amounting to Rs 100 every month will be utilised to buy Khadi from an All India Spinners' Association depot or other certified Khadi depot Lots will be drawn each month and four members whose names are drawn will have the right to divide the Khadi. They will have thus each Rs. 25 worth of Khadi, enough to make a year's complete outfit in *dhotis*, shirts, coats, caps, towels and bedsheets. The successful members may, if they like, transfer their rights to any other of their one chance. Every month, thus, four names will be eliminated, and lots drawn from the rest in succeeding months. At the end of the year all the members will have had Khadi for the full amount of the contributions paid by them, and sufficient clothing without having to pay for it all at one time. All that a student wants for a year for coating, shirting, *dhotis*, towels, and bedsheets can be cost from 36 yards of good durable Khadi which can be covered by Rs. 24 made up of the monthly contributions of two rupees

The monthly contributions cannot be too heavy a charge on the students' resources, considering how much they spend for their meals and tiffin, their college fees, and their games and amusements I know that if students who indulge in cigarettes give up the pernicious and wasteful habit, they could without further expense pay up the Khadi subscription and have enough clothing for the whole year. The members of such a Union will soon become effective centres of propaganda for the spread of Khadi among young men.

The organisation and management of such Unions among students would foster the spirit of co-operation, and train young men in business,—a useful third side to their activities along with their intellectual studies and athletic games. There can be a number of such Unions in a college, working simultaneously, one for each group of about fifty.

C R

# Young India

## Khadi Service

*(By M. K. Gandhi)*

The Council of the All-India Spinners' Association, after most careful and exhaustive discussion and after considering all the opinions that had been received upon the draft published some time ago in these pages, has passed the rules which the reader will find published elsewhere. Forms of application and contract of service are also published. This service provides those who want to serve the cause of Khadi an opportunity of so doing and at the same time a modest remuneration for themselves.

The Board of Studies will also be the Examination Board. It does not mean necessarily that all the Examiners will examine all the candidates. But the various examinations required under the rules will be conducted by one or more of the examiners, selected by the Chairman of the Board.

Suggestions were received that the course which extends to 3 years is altogether too long for the remuneration promised. But all the members came to the unanimous that 3 years were none too long for the subjects to be studied and the practical work to be done. Experience gained during the last five years has shown that continued practice is necessary to learn the various arts that are included in the course. Those who have gone out to organise Khadi work in the different villages with less experience and knowledge have found themselves handicapped. The science of handspinning is capable of progressive improvement. Researches that are being made from time to time show that there is room for the best among us to apply themselves to the development of the art so that without extra effort or time the income of the millions, for whom handspinning is designed, may be almost doubled.

It is an unfortunate fact that in our schools and colleges handicrafts find no place. All the knowledge, therefore, gained in the schools and colleges is of little use for the training required for Khadi service. Therefore a graduate has to start almost on equal terms with a raw youth. Indeed, it is possible for the former even to labour under a handicap, if he has developed, as many do develop, a repugnance towards physical exertion.

The second question that came up for anxious consideration was that of remuneration. The Khadi Service is designed for meeting the need of paupers. It is impossible to hold out bright pecuniary prospects in such a service. I have no doubt whatsoever that the scale of salaries devised by the Government is out of all proportion to the condition of India's masses. It has relation to the requirements of the inhabitants of a rich island and therefore means an almost unbearable burden upon the poor millions. Let no one, therefore, compare the remuneration offered under the Khadi Service with that obtainable under the Government service. At the same time I make bold to say that the start offered is as good as that offered by the Government. Where the Khadi Service fails in comparison is in the ultimate prospect. The maximum attainable under the Government may reach four figures whereas Khadi Service offers an increase amounting to Rs. 20 at the most. For those therefore who have received an English education to enter this service is undoubtedly a sacrifice. But is it too much to ask the English-educated youths of the country to make what after all is a very small sacrifice? I consider it to be very small, for it should be remembered that they have received their English education at the expense of the masses. It is an excessive education which the masses can never get. And it is an education which, if it has given us a few self-sacrificing patriots, has also produced many more men who have been willing accomplices with the Government in holding India in bondage.

It will also be noted that to the poor and deserving, the service offers a suitable scholarship and at the end of the training, while the rules bind the Association to keep those who may be found properly qualified employed for 10 years, they leave it open for them to serve the Association or to seek prospects elsewhere. This relaxation has been purposely made in order to induce young men to come and learn the art of spinning and all it means even though they may not join the service.

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## Hand Weaving among Parsis

A correspondent extracts for me the following passage from the Gazetteer of the Bombay Presidency, Volume VII, Page 155, edition 1883:

> "The Parsi weavers of Gandavi were of no small note, and in 1787–88 Dr Hove, a European traveller, visited that town for the express purpose of learning from the Parsis some knowledge of their art. The industry has died out for above fifty years. The Parsi women of the priestly class still, however, make a large number of sacred threads *Kusti* or *Kasti*, worn by Parsi men and women. These find a large sale in Bombay and cost Rs 3 or more according to the labour displayed. Some of the Parsi women also make tape for cots and rough *dhoti* and Khadi to order for local traders, but the Parsis as a rule have quite abandoned the weaving in which they excelled."

What a great boon to India and to themselves it would be if the Parsis who are conducting liquor-shops were to exchange the immoral liquor traffic for the uplifting and productive occupation of weaving in which they excelled only 50 years ago! The reference to the handpun *Kasti* reminds me of the sixteen Parsi sister whom I met in Navsari and who told me that the Parsi ladies of Navsari who made their livelihood out of *Kasti*-spinning and whose sacred fingers gave the religious touch to the *Kasti*, were hounded out by those who had gone there under the guise of reformers to substitute the handspun thread with the machine-spun.

M K G.

# The Story of My Experiments with Truth

*(By M. K. Gandhi)*

PART III—CHAPTER III

## The test

So the ships were brought into the dock and the passengers began to go ashore. But Mr. Escombe had sent word to the Captain that as the Whites were highly enraged against me, and my life was in danger, I and my family should be advised to land at dusk when the Port Superintendent Mr Tatam would escort us home. The Captain communicated the message to me and I agreed to act accordingly. But scarcely half an hour after this Mr. Laughton came to the Captain. He said: 'I would like to take Mr Gandhi with me, should he have no objection. As the legal adviser of the Agent Company I tell you that you are not bound to carry out the message you have received from Mr. Escombe.' After this he came to me and said somewhat to this effect: 'If you are not afraid, I suggest that Mrs. Gandhi and the children should drive to Mr. Rustomji's house, whilst you and I follow them on foot. I do not at all like the idea of your entering the city like a thief in the night. I do not think there is any fear of any one hurting you. Everything is quiet now. The Whites have all dispersed. But in any case I am convinced that you ought not to enter the city stealthily.' I readily agreed. My wife and children drove safely to Mr. Rustomji's place. With the Captain's permission I went ashore with Mr. Laughton. Mr. Rustomji's house was about two miles from the dock.

As soon as we landed some youngsters recognised me and shouted, 'Gandhi, Gandhi'. Half a dozen or so rushed to the spot and joined in the shouting. Mr. Laughton feared that the crowd might swell, and he hailed a rickshaw. I had never liked the idea of being in a rickshaw. This was to be my first experience. But the youngsters would not let me get into it. They frightened the rickshaw boy out of his life and he took to his heels. As we went ahead the crowd continued to swell, until it became impossible to proceed further. They first caught hold of Mr. Laughton and separated us. Then they pelted me with stones, brickbats and rotten eggs. Some one snatched away my turban, whilst others began to batter and kick me. I fainted and caught hold of the front railings of a house and stood there to get my breath. But it was impossible. They came upon me buxing and battering. The wife of the Police Superintendent, who knew me, happened to be passing by. The brave lady came up, opened her parasol (though there was no sun then) and stood between the crowd and me. This checked the fury of the mob, as it was difficult for them to deliver blows on me without hurting Mrs Alexander.

Meanwhile an Indian youth who witnessed the incident had run to the police station. The Police Superintendent Mr. Alexander sent a posse of men to ring me round and escort me safely to my destination. They arrived in time. The Police station lay on our way. As we reached there the Superintendent asked me to take refuge in the station, but I gratefully declined the offer. 'They are sure to quiet down when they realise their mistake,' I said. 'I have trust in their sense of fairness.' Escorted by the police I arrived without further harm at Mr. Rustomji's place. I had bruises all over, but no abrasion except in one place. Dr. Dadibarjor, the ship's doctor, who was on the spot, rendered the best possible help.

There was quiet inside, but outside the Whites surrounded the house. Night was coming on and the yelling crowd was shouting, 'We must have Gandhi.' The quick-sighted Police Superintendent was already there trying to keep the crowds under control, not by threats but by beguiling them. But he was not entirely free from anxiety. He sent me a message to this effect: 'If you would save your friend's house and property and also your family, you should escape from the house in disguise, as I suggest.'

Thus on one and the same day I was faced with two contradictory positions. When danger to life had been no more than imaginary, Mr. Laughton advised me to launch forth openly. I accepted the advice. When the danger was quite real, another friend gave me contrary advice and I accepted that too. Who can say whether I did so because I saw that my life was in jeopardy, or because I did not want to put my friend's life and property, or the lives of my wife and children, in danger? Who can say for certain that I was right both when I faced the crowd in the first instance bravely, as it was said, and when I escaped from it in disguise?

It is idle to adjudicate upon the right and wrong of incidents that have already happened. It is useful to understand them and, if possible, to learn a lesson from them for the future. It is difficult to say for certain how a particular man would act under a particular set of circumstances. We can also see that judging a man from his outward act is no more than a doubtful inference inasmuch as it is not based on sufficient data.

Be that as it may, the preparations for escape made one forget my injuries. According to the suggestion of the Superintendent, I put on an Indian constable's uniform and wore on my head a Madrasi scarf, wrapped round a plate to serve as a helmet. Two detectives accompanied me, one of them disguised as an Indian merchant and with his face painted to resemble that of an Indian. I forget the disguise of the other. We reached a neighbouring shop by a by-lane, and making our way through the gunny bags piled in the godown, we escaped by the gate of the shop and threaded our way through the crowd to a carriage that had been kept for me at the end of the street. In this we drove off to the same police station where Mr. Alexander had offered me refuge a short time before, and I thanked him and the detective officers.

Whilst I had been thus effecting my escape, Mr. Alexander had kept the crowd amused by singing the tune:

'Hang old Gandhi
On the sour apple tree.'

When he was informed of my safe arrival at the police station, he then broke the news to the crowd: "Well, your victim has made good his escape through a neigh-

bearing shop. You had better go home now." Some of them were angry, some laughed, some refused to believe the story.

"Well then," said the Superintendent, "if you do not believe me, you may appoint one or two representatives, whom I am ready to take inside the house. If they succeed in finding out Gandhi, I will gladly deliver him to you. But if they fail, you must disperse. I am sure that you have no intention of destroying Mr Rustomji's house or of harming Mr. Gandhi's wife and children.'

The crowd sent their representatives to search the house. They soon returned with disappointing news, and the crowd broke up at last, most of them admiring the Superintendent's tactful handling of the situation, and a few fretting and fuming.

The late Mr. Chamberlain, who was then Secretary of State for the Colonies, wished asking the Natal Government to prosecute my assailants. Mr. Escombe sent for me, expressed his regret for the injuries I had sustained and said: 'Believe me, I cannot feel happy over the least little injury done to your person. You had a right to accept Mr Laughton's advice and to face the worst, but I am sure that if you had considered my suggestion forcibly, these sad occurrences would not have happened. If you can identify the assailants, I am prepared to arrest and prosecute them. Mr. Chamberlain also desires me to do so'

To which I gave the following reply:

'I do not want to prosecute any one. It is possible that I may be able to identify one or two of them, but what is the use of getting them punished? Besides I do not hold the assailants to blame. They were given to understand that I had made exaggerated statements in India about the Whites in Natal and calumniated them. If they believed these reports it is no wonder that they were enraged. The leaders, and if you will permit me to say so, you are to blame. You could have guided the people properly, but you also believed Reuter and assumed that I must have indulged in exaggeration. I do not want to bring anyone to book. I am sure that when the truth becomes known, they will be sorry for their conduct'

'Would you mind giving me this in writing,' said Mr. Escombe. "Because I shall have to refer to Mr Chamberlain to that effect. I do not want you to make any statement in haste. You may, if you like, consult Mr. Laughton and your other friends before you come to a final decision. I may confess, however, that if you waive the right of bringing your assailants to book, you will considerably help me in restoring quiet, besides enhancing your own reputation.'

'Thank you' said I. 'I need not consult any one. I had made my decision in the matter before I came to you. It is my conviction that I should not prosecute the assailants and I am prepared this moment to reduce my decision to writing.'

With this I gave him the necessary statement.

(*Translated from the Navajivan by* M. D.)

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## A Correction

On P. 436, col. 1, para. 1, line 13, for 'believed in' read 'belied.'

# Correspondence

## Additional Poll Tax in Kenya

To the Editor, *Young India*

Sir,

I think you are by now aware that Kenya (British East Africa) Government has decided to levy an additional tax of one pound on every Indian, as a non-native Poll Tax. The Indian Citizens' Association has sent me now the following cable:

"Additional Poll Tax one pound Asiatics only. More press, platform Congress and Government."

From this cabegram, I gather that things have become worse and they ask help of the people of India as well as the Government of India, and I have no doubt that both will readily give assistance to Kenya Indians in the matter.

I think it will be of some use if I give you some history as regards this non native Poll Tax. The ordinance for the collection of this non-native Poll Tax was passed by the British East Africa Government in the year 1912 to collect from every non-native male adult a sum of fifteen rupees per annum from the 1st of January 1913. At this time, i. e. in 1912, there was no Indian Representative—either nominated or elected—on the Kenya Legislative Council, so according to that popular maxim "no taxation without representation" this non-native Poll Tax of rupees fifteen was both bad and unjust as against Indians.

Further up to 1920 in Kenya (then British East Africa) the Indian rupee was a current and legal coin, and from 1912 till the day the currency was changed, a rupee there was equivalent to one shilling and four pence, so Indians used to pay every year Rs. 15 equal to shs 20. Subsequently rupee currency was changed to florin currency, making a florin equal to a rupee (or in other words substituting "florins" wherever the word "rupees" appeared in all the local laws and ordinances in British East Africa). By this change of currency florins 15 were charged for this non-native Poll Tax. In the year 1922, a further change in currency was effected in British East Africa (Kenya) whereby shilling currency was introduced in place of florin currency making two shillings equal to a florin. So under the later change of currency shs. 30 were charged for this tax, thus making this tax of 30 shillings instead of 20 shillings without any fault of the tax payers. This shows an increase of 50 per cent. which is really, one must admit, unjust.

I further think, it will be of interest to you to know that in the territories now known as the "Colony and Protectorate of Kenya" there is included a ten miles coastal strip of land which is under the suzerainty of H. H. the Sultan of Zanzibar and for which the Kenya Government, from the day it assumed the administration in that country, is paying an annual rent to H. H. The Sultan of Zanzibar. And under the treaty which has been made by the British Government with the Sultan of Zanzibar, it has been agreed *inter alia* that no new taxes will be imposed, save and except those enumerated and mentioned in the said treaty upon the residents residing in this ten miles strip and it is understood that the British Government has not got the sanction of H. H. Sultan of Zanzibar with regard to the levy of this non-native Poll Tax.

Last month the Kenya Legislative Council has passed the Non-Native Poll Tax (amendment) Ordinance whereby the Government will charge every non-native male Asiatic fifty instead of thirty shillings stated above. The reason advanced for this and other taxation (of which particulars will be found mentioned below) is to provide for educational facilities to Europeans and Indian children. But the Government of Kenya, it seems to me, has forgotten, when advancing the above reason, that from the beginning till now the Government of Kenya has spent considerably large amounts after European children's education neglecting and at the cost of Indian children's education, and the previous was hitherto made from "General Taxation". Not one in order to tax the Indian community, it seems to me, the Government has engineered this new device which, in my opinion, is both inequitable and unjust.

From the Minority Report which has been submitted by the Hon Messrs J B Pandya and Shamsud Deen the two nominated Indian members to the Kenya Legislative Council, it appears that the Kenya Government requires £ 52,000 for educational purposes and this sum is to be earmarked as follows:

| | | |
|---|---|---|
| Europeans | £ 32,000 for 960 children, | i. e. about 33£ 17s. per head. |
| Indians | £ 20,000 for 2,316 children, | i. e. about 8£ 12s. per head. |

So from this one could easily understand how Indian education in Kenya is neglected. Over and above the number of children mentioned above there are 2,547 Indian children without any means of education. Further I think, it will not be out of place here to mention to you that school-going children pay shs. 2, shs. 4 and shs 8 per month according to the standard in which they study, which will also mean that Indian children are contributing much more than their European brothers and sisters and thus feel the Government of Kenya has omitted to take into its consideration.

As stated in the Majority Report (which is signed by the Colonial Secretary to the Government of Kenya as one of the Members of the Committee), which is submitted to the Kenya Government (and of which report the Governor has spoken in very high terms) and which is passed by the Kenya Legislative Council, the said amount of £ 52,000 has been raised in the following way:

Spirits £ 26,000, wines £ 7,000, Champagnes £ 500;

Male domestic servants £ 7,000 (from Europeans only and Asiatic Poll Tax £ 12,000.

It is alleged and assumed in the said Majority Report that for the first three items which are to produce £ 32,500 in taxation, £ 24 500 will be contributed by the Europeans and the rest by the Indians But as the Kenya Government keeps no record to show the proportion, it will be unwise to arrive at any assumption Barring this £ 32,500 there remains £ 19 000 in the new taxation which is divided between the Europeans and the Indians; the former contribute £ 7,000 and the latter £ 12,000.

The domestic servants tax which is mentioned in the above paragraph is to be payable "at the rate of two shillings per mensem on every *male domestic* servant above the apparent age of *sixteen* and in *excess* of *two* servants per household" which will mean that there will be many families which will not be burdened with this tax, which is not an *industrial* tax, while in the case of the additional Asiatic poll tax every male adult Asiatic will have to pay shs 20 extra. Here too there is an open injustice.

One of the members who has signed the said Majority Report has stated during the debate in the Kenya Legislative Council, "With regard to the Poll Tax, this was *especially* put in to meet the requirements of the Indian community, as it was felt that the Indian community did not spend money in the country on *luxuries* like Europeans did, *but sent it out of the country*". From the above statement one naturally gathers the prejudices which are working in the matter of the levying of this new tax. The only motive for the new additional one pound poll tax, to my mind, is to harass the law-abiding Indian citizens of Kenya by the Kenya Government which is in the hands of the Kenya White settlers practically speaking.

On behalf of the Kenya Indians I have to request you to take this matter up and do the needful justice to this subject as occasions require. Your advice to Kenya Indians will be appreciated. I may in the end mention that if the people in India and the Government of India will not take steps to cause this new additional tax to be removed, the Kenya Government will start collecting it from the 1st January 1927 and if it is once collected it will be very difficult, as I understand it, to get it removed. I think the Gauhati Congress should take this matter up.

Broach,
12-12-'26

Yours etc,
D. B DESAI

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## All-India Spinners' Association

The annual report of the All India Spinners' Association has been just published It is brief enough for any busy man to go through. A spinners' Association means an association not of but for the poorest. It cannot be of the poorest, for they have no knowledge of what an association is and have not even labour to save which they can give to their Association It follows therefore that if there must be an association for them, others who live on their labour make some small return to the poorest of their brothers and sisters. Of such than is this Association made. They are all too few for the purpose. I wish there were more But whether they are few or many, their work is substantial. It has on its record 110 workers 42,903 spinners and 3 407 weavers among whom were distributed over 9 lakhs of rupees at the lowest computation This distributing work was done at 150 production centres catering to the needs of roughly 1,500 villages I have mentioned these salient facts merely to whet the readers' appetite There is not an idle word in the report. It is simply a fairly well arranged catalogue of facts and figures The reader if he cares to look at it, will find therein the quantity of Khadi produced and sold during the year He will find too how many young men are earning their living in this growing organisation, and how many other ancillary activities are undertaken by it. The report can be had by writing to the All India Spinner's Association office, Ahmedabad, and sending 4 annas stamps. M K. G.

## Don't Believe these Stories !

'Pray, don't believe these stories. Prohibition has not failed. It is the cry of a small section which wants the wet conditions back.'

This was what two American ladies who had come to see Mahatmaji said in effect when I showed them a paragraph from the newspapers about how prohibition had "failed" in America.

Non-cooperation is said to have failed, and yet people have not ceased to talk of non-cooperation. Prohibition is likewise said to have failed. But one may ask, 'If prohibition has failed, why do you still talk about it, why is it that you are forming strong organisations to fight it?' The newspaper paragraph I referred to stated that some eminent American doctor had said that things were far worse in America than they used to be in the days before the 18th Amendment was passed, and that drink was now prevalent to a frightful extent among women and young children. The two American ladies Mrs. and Miss Holt were surprised when they read the cutting. "Don't believe these stories," they said.

'But we shall talk more definately,' said Miss Holt, who is a professor in an important College in Missouri. 'Let us take the working people. Go and ask them if prohibition has failed. It has changed their lives and their outlook on life. They have made an astonishing increase in their savings and whereas they had no homes in the days before prohibition, and lived in hovels, they are in a position today to utilise building loans and make their homes. Half of the day's wages used to be wasted on drink in open saloon days. All that is now saved and goes to make their lives richer and more protected.'

'The same thing may be said about the farmers and field workers. I agree that illicit drinking prevails amongst them but to nothing like the extent these critics represent. They make a sort of corn whisky called 'hootch' which is disastrous in its effect. It is so poisonous that instances have been known of young men having gone blind after a heavy drink, and not having recovered their sight until after hours of continued nursing. Ordinary liquor or good whisky is so difficult to get that some of these people take to 'hootch'. But as you can see it contains its own corrective.'

'To come now to the lower middle classes. Well, Mother can tell you better.' And here Mrs Holt bore witness. 'I can only say that people who had no family life and used to loaf about, have their own automobiles, go about to them on excursions and holidays with their wives and children, whom they now frequently take to the movies, which before was a costly luxury. They enjoy a domestic felicity and a fellowship amongst themselves which they never did before.

'Women are proud to tell you how much they save every month. Instead of rented hovels they have nice comfortable homes. They now afford to have a new pair of boots and stockings when needed, and have the time and inclination to go to Church.'

'As to young men,' Miss Holt put in, 'gamblers' clubs have been converted into base ball teams and they have a fine time of it on Sundays. We may be said to represent the upper middle classes living in the fine rich tracts of the Central States and I can assure you that no one wants the wet conditions to return.

'But about young people, Miss Holt, you could answer still more definitely as you have been in charge of a big college,' I asked. 'Yes, presently I shall give you some figures. Young people do drink, I confess, but by no means more than they used to do. You know when prohibition first came it was considered "smart" for a young man to go to a party with his flask of wine in the teeth of State regulations. And the school and college boys occasionally have a bout more for mischief than for anything else. But there are very few such cases and it is because the instances are few and far between that they become conspicuous and come up to the surface. We have fewer drunken disturbances than we used to have. I have seen life at three Universities and I may safely say that conditions are far better than they used to be. In the Missouri University the girls had a big meeting and passed resolutions that they would under no circumstances countenance drink. In our own institution out of 500 girls, one girl was detected and three re-proved during the year. I can say that out of our 500 girls there are not more than 50 who have ever tasted drink, and 450 who have never drank.'

'And Mother can possibly say with better knowledge how conditions in her days compare with those of today.'

'Yes,' said Mrs Holt, 'I can say that in our days we had seven saloons for a community of 5,000. And whereas there were 25 to 50 cases of drunken brawls every year in those days of open saloons, there are hardly five cases today.'

'Pray tell me then, who are responsible for this cry of failure of prohibition? Only the rich?' I inquired.

'Not even the rich,' said Mrs. Holt. 'As we have told you we can talk with some authority of the upper middle classes who inhabit the rich central tracts of U. S. A. It is the "new rich" who are responsible for this cry. By the "new rich" I mean the class that suddenly sprang into wealth during the War. They have nothing to busy themselves with. Their young men wander about and their young girls drink. These people often go to England and Paris and spend their fortunes in luxury and drink and they have earned a bad name for so. And the English people support them in their propaganda against prohibition. An English lady met me on the boat and asking "New tell me, can prohibition be a success?" wanted me to agree with her. But it is the "new rich" who are mainly responsible.'

'Have they any organisation?' I asked.

'They have. But we have also our organisations, and many more and popular. All Churches are on our side. There are numerous Women's political organisations working for prohibition.'

'Thank you, Mrs. Holt. Just one more question. Supposing a plebiscite were to be taken now, do you think that there is any fear of prohibition being in danger?'

'No,' said both the mother and the daughter emphatically. 'An overwhelming majority of votes would be cast in favour of prohibition. Very few want prohibition to go.'

M. D.

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# A. I. S. A. Yarn Contributions

## A. Class

### 2 Andhra (905-941)

98 Kanda Venkatappayya Guntur
99 K. V. Chalpati Rao "
100 A. V. G. Ramakrishnayya Berwada
101 Boddupalli Seshamurty "
102 G. Kamaji Rao Guntur
103 N. Venkatchalpati Rao "
104 G. Sitaram Shastry "
105 P. Lakshmamma "
106 C. Ramayya Repalle
107 V. Venkatkrishnayya Guntur
108 C. Parvatkamma "
109 R. Rayamma Repalle
110 V. Shri Ram Rao Berwada
111 V. Mahalakshmamma Guntur
112 M. V. Subramanyam "
113 B. Subbaranjadanger "
114 Mulupuri Pitchayya "
115 G. Veer Papayya Nellore
116 P. Suryaprakashrao Tadpatri
117 C. Tripurasundar Tenali
118 M. V. Lakshminarasimha Prasad Rao Guntur
119 Nadimpati Sitamma Tenali
120 C. Venkat Subbarayudu "
121 M. Venkateshwarlu "
122 K. Sardavenkat Ratnamma Repalle
123 P. Govind Rao Kanuparti
124 G. Ramkrishnayya Tenali
125 V. Mattamraju Guntur
126 K. Veerbhadracharyulu "
127 P. Venkat Reyadoo Santamgalur
128 T. P. Alwar Masulipatam
129 Dr. P. Sitaramayya "
130 K. Venkatdassiah "
131 K. Nagathwar Rao Madras
132 D. Rangaiah Kavali
133 C. V. Krishna Indukurpeth
134 R. Ramsubbiah Nellore

### 4 Behar (942-949)

70 Gupteshwar Prasad Madhubani
71 Ganeshanand Singh "
72 Mahavir Ram Sadisopur
73 Ramprasad Saha "
74 Gangaram Chaudhary Saraiya
75 Chhotu Bhagat Salchpur-Kamal
76 Rayanshi Devi Bhatapokhar
77 Vindeyeshwari Prasad Muzaffarpur

### 5 Bengal (950-1049)

106 Jaminikumar Acharji Gayghar
107 Haripada Bhattacharya Ratanganj
108 Hakimuddin Prasanik Atrai
109 Akhil Ch. Bhattacharjee Khulna
110 Jogendranath Nag Atrai
111 Bijoykumar Bhowmik Khulna
112 Suresh Ch. Mazumdar Rangpur
113 Kshitish Ch. Chakraborty, Kalighat
114 Sureshchandra Guha "
115 Radhaballabha Shah Gayghar
116 Pareshnath Bishwas "
117 Debendrakumar Pal Mahajanhat
118 Kamal Ch. Bhattacharya "
119 Ashwinikumar Datt Sodepur
120 Mahommad Hussain Ali Atrai
121 Shanti Ranjan Dey Gayghar
122 Nalinikant Mazumdar Narail
123 Pareshnath Hore Atrai
124 Narendranath Maitry Sodepur
125 Anandi Prasanna Ghose "
126 Bimalchandra Bhattacharjee "
127 Bhupendranathar Sen Pawaldia
128 Hirendralal Dey Mahajanhat
129 Jitendra Chandra Dhar Calcutta
130 Ashutosh Datt "
131 Upendranath Das Mymensingh
132 Binod Behari Chattarjee Khulna
133 Sudhanshu Bhushan Shaha Dacca
134 N. N. Bhattacharji Khulna
135 Nirod B. Chattarjee Calcutta
136 D. N. Bhattacharjee Sodepur
137 Surendra Chandra Nag Calcutta
138 Ramsubodh Thakur "
139 Ramsukhchan Gupta Sodepur
140 Hemchandra Gupta Calcutta
141 Hiranyabala Sen Gupta Jamshar
142 Dwijraj Bhattacharjee Calcutta
143 Rash Behari Dey Atrai
144 Paranchandra Sirkar Barisal
149 Prafullakumar Santra Sodepur
146 Pramodkumar Datt Khulna
147 Manasacharan Bhowmik Gayghar
148 Sureendranathan Shaha Dacca
149 Chandrbhushan Chaudhary Sodepur
150 Sahab Uddin Sardar Atrai
151 Chapala Gupta Sodepur
152 Akhilchandra Dhar Atrai
153 Debendranath Das Gupta Jalpaiguri
154 Atindranath Chattopadhyay Khalispur
155 Indranarayan Sen Gupta Gopalnagar
156 Pulin Behari Mitra Calcutta
157 Mukundkumar Ghose "
158 Bibhutibhushan Chandra "
159 Krishnabehari Mazumdar "
160 Akshaykumar Mitra "
161 Shishirkumar Ghosh "
162 Hemantkumar Bose "
163 Jogendranath Bose "
164 Dhirendranath Bose "
165 Sirishchandra Bose "
166 Kalichandra Sarkar Comilla
167 Tapas Kumar Roy "
168 Dinesh Ch. Chakraborty "
169 Adam Ali Chaudhary "
170 Rameshchandra Dhar Comilla
171 Harkumar Chaudhury "
172 Sumant K. Mazumdar "
173 Akshaychandra Datt Calcutta
174 Mahammadmiya J. Prasanik Atrai
175 Kalandra M. Chakraborty Feni
176 Jadunath Gupta Calcutta
177 Umeshchandra Chaudhary Islamgat
178 Sudhir Ranjan Gupta Calcutta
179 Pravash Ch. Lahiri "
180 Premnathnath Datt Sharma Khulna
181 Sudhirkumar Mazumdar Calcutta
182 Nishikant Paul "
183 Rajendrachandra Datt Mooshirhat
184 Murari Mohan Das Calcutta
185 Nagendrakumar Dey Feni
186 Harilal Das Gupta Barisal
187 Dinanath Mazumdar Durgapur
188 Jitendramohan Nag Talora
189 Anukul Ch. Roy Ranchi
190 Kalipressanna Chaudhary, Mansharhat
191 Suresh Ch. Haldar Calcutta
192 Gangamohan Chaudhary Talora
193 B. C. Bhattacharjee, Mymensingh
194 Nabinchandra Chaudhary Sochia
195 Debendrakumar Ganguly Chandpur
196 Prakash Ch. Mitra Calcutta
197 Amritlal Sen Gupta "
198 Santosh Kumar Bose Atrai
199 Santosh Kumar Bacarjee Mahkanda
200 Hirankumar Sen Gupta Calcutta
201 Gopalchandra Sen "
202 Apurbakumar Das Gupta Rajshahi
203 Pulin Behari Pal Contai
204 Anilkumar Mukerjee "
205 Santoshkumar Jana Banamalichetta

### 6 Burma (1050-1052)

7 Bhagwanji Purushottam Prome
8 B. N. Mahapatra Rangoon
9 K. Sathyiarajn "

### 7 C. P. Hindi (1053-1062)

17 Nanhelal Sangor
18 Durga Prasad "
19 Bhayalal Kayastha "
20 Narhari Sinha Thakur Warasoni
21 Mangal Patel "
22 Ahasan Ali "
23 Jaisingh Kastakar "
24 Kasiram "
25 Pandit Ratnakar Jha Drug
26 Vasudeo S. Kirshkar "

### 8 Bombay (1063-1067)

38 Manilal V. Contractor Bombay
39 Shantilal V. Contractor "
40 Prabhavati M. Contractor "
41 Harilal Manmohandas "
42 Gambhir Khadikar "

### 9 Delhi (1068)

6 Shree Narayan Delhi

### 10 Gujarat (1069-1097)

209 Shantiprasad B. Mehta, Ahmedabad
210 Dr Ambalal C. Shastri Cambay
211 Dalpatbhai D. Desai Surat
212 Chimanlal N. Shah Sabarmati
213 Narayan M. Khare "
214 Kanchanben Kalol
215 Maganbhai Marghabhai, Ahmedabad
216 Murarbhai Ravjibhai Mahwad
217 Prabhubhai Ravjibhai "
218 Mangalbhai Dajibhai "
219 Ratanjibhai Kanjibhai "
220 Jamnadas Amarsi Rajkot
221 Devchand U. Parekh Jetpur
222 Mangalbhai Panchabhai Mahwad
223 Nanabhai Bhanabhai "
224 Manikal D. Bhatt Ahmedabad
225 Natwarlal B. Upadhyay "
226 Bapalal V. Gami Kadi
227 Shantilal B. Marfatia Ahmedabad
228 Baburao G Thakur "
229 Jivatram B Kapadia "
230 Nagindas N. Parekh "
231 Vaktaji S. Thakur Mahudha
232 Gopaldas P. Desai Mahmoodabad
233 Dr Ambaprasad M. Pandit Mahudha
234 P. P. Jhunjhunwala Ahmedabad
235 Govindlal M. Thakur Bardoli
236 Bhailal Bajibhai Patel Umalla
237 Shankarlal Chimanlal Sabarmati

### 11 Karnatak (1098-1103)

55 N. S. Divekar Belgaum
56 K. Sidda Gouda Sabarmati
57 Dr Venkata Rao Huligal Gadag
58 Sadashiv Rao Karnad Kodialbail
59 Gajanan G Kashyapi Benares
60 P. Sham Rao Basavangudi

### 12 Kerala (1104-1107)

13 P. S. Venkatachariar Guruvikoot
14 K. P. Vishalakshi "
15 V. K. Vishwanathan "
16 K. P Keshava Menon "

### 13 Central Maharashtra (1108-1126)

*20 Ramnath R Suri Ahmednagar
49 Abbasbhai A. Rahim Devlali
43 Phirlaali Mohammadali "
44 Govind V. Apte Kolhapur
45 Pandurang G. Bhurke "
46 Vasant Appaji Sarnaik "
47 Ganesh K. Vaney Poona
48 Ramchandra T. Dato Baramat
49 Narayan K. Gogate Poona
50 Hari Ganesh Phatak "
51 Gopal B. Mehendale "
52 Hari Vithal Talpade "
53 Dr D T Athavale "

* Former name transferred to B class of the last year

54 Digambar D. Kadam Chinchwad
55 Shripad S. Mahajan Talegaon-Dabhada
56 V. M. Bhakute Poona
57 T. B. Harchkar "
58 Bhagwant V. Mahajan Sholapur
59 Indirabai Shrotriya "
60 Vinayak B. Chankar Ahmednagar

### 14 Northern Maharashtra (1127-1157)

65 Krishnaji G Paphali Gondia
66 Jagannath S. Palwardhan "
67 Raghunath G Pandit Akola
68 C. V. Jamali Gondia
69 Ganpat N. Thakur Nagpur
70 Mutiram G. Dhumbah Jamd
71 Raorbhad M. Chavhan Gondia
72 Vithalsinha D Hiraguin "
73 Gopal D. Galale "
74 Jogeshwar V Kashikar "
75 Prabhakar G Paphali "
76 Chhaganlal P. Chavhan "
77 Bhagwandas Nagpur
78 Vasudeo V. Gandha Jalgaon
79 Ramchandra M. Dandekar Pimpralu
80 Mastanbhan Dildarbhan Raver
81 Narayan M. Gokhale Pimpralu
82 Vithal Ravji Jaoli "
83 Vasudeo Vithal Dastane "
84 Sitaram B Kulkarni Jalgaon
85 Krishnaji D Mendki "
86 Shankar S Pardeshi Pimpralu
87 Lala Nathu Badgujar Chopada
88 Rajaram N Upadhya Pimpralu
89 Salkrishna R. Dashpande Chopada
90 Govind G. Chavre Bhusaval
91 Madanlal Chopada
92 Kishanlal Sunajkaran Jalgaon
93 Amrit M Joshi "
94 Pyarchal Vithaldas "
95 Varubai Dastane Pimpralu

### 15 Southern Maharashtra (1158-1160)

19 V. G. Jogleekar Hadiv
20 Gopal Govind Shah Mahad
21 Chimanlal M Shah "

### 16 Punjab (1161-1171)

23 Kishanchand Bhatia Adampore
24 Dhanapatray "
25 Hansraj Kakkar Dehra Dun
26 Dr. Gopichand Bhargav Lahore
27 Devraj Adampore
28 Khushiram "
29 Hariram Sharma "
30 Veda Kumari Lyallpur
31 Darbara Singh Azad Adampore
32 Bhanilal Sharma "
33 Daulatram Mendiratta Lyallpur

### 17 Sind (1172-1176)

17 Sakaibai Karachi
18 Vasharam M Bhaiyanji "
19 Mohanlal Dungarsi "
20 Jama Talab "
21 Sundardas Vallabhdas "

### 18 Tamil Nad (1177-1210)

61 B. Nammalvar Tuticorin
62 M. Bameyya Pillay "
63 P. S. Subbiah "
64 T. Ramaswami Pillay "
65 K. Venkatachartar Erode
66 P. Chakravartha Chettiar Madura
67 C. Padmaji Rao "
68 V. Masilla M. Nadar Sivakasi
69 M. Ramaswami Iyer Tiruvangadu
100 N Ramaswami Iyer Quilon
101 Rachelammal Tarapur
102 C. T. Ramaswami Chettiar Karaikudi
103 S Murugappa Chettiar "
104 N. S. Varadachari Erode
105 A. Krishnaswami Kumbhakonam
106 S. Raj Gopalan "
107 D Krishnaswami Iyengar "
108 R. Duraiswami "
109 S Krishnaswami Iyer "
110 K. P Shankarlingam Virudhunagar
111 M C V. Muthu K. Nadar "
116 R Mahadeo Iyer Tindivanam
113 Mrs. Joseph Madura
114 K. K Lakshmiprasad "
115 A. Veda Rama Iyer "
116 K. Jnanasundaram Pillai "
117 V. S. Krishna Iyer "
118 A. Vaidyanatha Iyer "
119 K. R. Muthulakshmiammal "
120 K. B. Sivalinga Iyengar "
121 A. Poonathayammal "
126 S. Sivagurunathan Chettiar Kumbhakonam
123 S. Kuppuswami "
124 S. Swaminathan "

### 19 U. P. (1211-1216)

44 Ram Bahhari Haraiya
45 Shankarlal Maheshwari Kasganj
46 Sarayupr sad Lucknow
47 Devidin Pandit Fyzabad
48 Ramanandan Mishra Benares
49 Jaydatta Pande Meerut

### 20 Utkal (1217)

6 Saralchandra Patnik Ahmedabad

## Summary

| Provinces | A. |
|---|---|
| 1 Ajmer | 7 |
| 2 Andhra | 134 |
| 3 Assam | 1 |
| 4 Bihar | 77 |
| 5 Bengal | 205 |
| 6 Burma | 9 |
| 7 C. P. Hindi | 26 |
| 8 Bombay | 42 |
| 9 Delhi | 6 |
| 10 Gujarat | 237 |
| 11 Karnatak | 60 |
| 12 Kerala | 16 |
| 13 C Maharashtra | 60 |
| 14 N. " | 85 |
| 15 S. " | 21 |
| 16 Punjab | 33 |
| 17 Sind | 21 |
| 18 Tamil Nadu | 124 |
| 19 U. P. | 49 |
| 20 Utkal | 6 |
| TOTAL | 1217 |

The Martyr

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# Young India

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## Khadi in Gujarat

The following summary is prepared from Sjt. Laxmi das Purushottam's annual report in Gujarati:

The annual report of the Gujarat Khadi Mandal shows a production of 108,452½ square yards. The year under report included four months of the previous year which closed early and the additional four month Figures of production have been shown under three heads (1) from yarn received from voluntary spinners, (2) from yarn spun for wages, (3) from yarn received from members and other yarn received as donation. The first head shows 52,321 sq yards, the second 44,831 sq yards and the third 11,750½ sq yards. This represents production done through 24 centres two of which are private and twenty-two work under the Mandal. Thirteen of these worked for full 17 months of the year under report, one for 16 months, two for 15 months, one for 14, one for 9, two for 2, and four for a few days only. The centres sold their own Khadi, and besides there were 5 stores in the principal towns which sold Khadi produced in the province as well as imported from other provinces The total sales amount to Rs. 1,12,316-14-6 Rs 26,157-2-0 worth being Gujarat Khadi and Rs. 86,769-11-6 worth being from other provinces.

As a result of the Khadi activity of the Mandal the following amounts were distributed amongst different classes of people:

| | | | |
|---|---|---|---|
| 36 workers | Rs. 6,932 | 10 | 6 |
| 18 families of carders | 4,235 | 0 | 3 |
| 898 spinners | 5,810 | 15 | 6 |
| 83 families of weavers | 19,503 | 13 | 3 |
| | Rs 36,012 | 7 | 6 |

Rs. 9,902-10-6 were distributed as bounty to voluntary spinners, and on Khadi woven out of yarn spun for wages, the rate of the bounty being half an anna per pariam of 160 threads per yard 103 villages were served through the 22 centres and the number of voluntary spinners who got their yarn woven through them was 1,686

Besides the bounty given to self-spinners and on Khadi woven from yarn spun for wages, 6 per cent interest was allowed to individuals or bodies investing their own capital in the manufacture of Khadi, the condition being that the productions should be four times as many square yards as the capital invested The bounty of 6 pies per yard has been reduced to 5½ pies in the current year.

There are two centres (Vedchhi and Remasara) where social reform work is going on hand in hand with Khadi work There has been an appreciable reduction in drunk at both the places and Barwa cow rarely incur debts to go in for heavy ceremonial ex enses The spinners gin and card their own cotton and a number of men from the so-called backward classes have now learnt weaving and do all the weaving in these areas

Besides training fresh weavers, old weavers who were ignorant of handling handspun yarn were trained during the year, the Gujarat Khadi Mandal having borne the cost of training no less than 15 such families These were sent to centres where there were no weavers, or none available to weave handspun yarn, or to weave large widths.

Technical education (in all the processes from picking cotton to weaving and dyeing Khadi) was provided at four centres; (1) Satyagraha Ashram, Sabarmati; (2) Udyogshala, Madhda, (3) Khadi Ashram, Vedchhi; (4) Khadi Ashram, Remasara. During the year the number of those trained was 5 at the first centre, 3 at the third centre and 1 at the fourth.

Efforts were also made in the direction of improvement in carding, 6 families of carders were maintained at Bardoli at the expense of the Mandal and they were specially trained in the use of the different bows and in giving the best carding. As a result carding showed considerable improvement, and the count of yarn which used to be only 8 increased to 10 and 12, in consequence Khadi also became lighter and cheaper in cost, and the weavers earned a higher wage. The increase in the wages earned by them will be seen from the following figures, the rate of payment being the same:

| Name of centre | Monthly wages in Ashadh 1981 Rs. As. P. | Monthly wages in Ashadh 1982 Rs. As. P. |
|---|---|---|
| Major Udyogshala, Ahmedabad | 20 0 0 | 26 4 10 |
| Rahad Weaving School | 16 6 9 | 23 5 10 |
| Karadi Weaving School | 13 8 [illegible] | 26 1 0 |
| Varad Khadi Ashram | 21 13 0 | 14 0 0 |
| Bhadran Weaving School | 10 12 0 | 25 14 [illegible] |

The figures show that because of the improvement in yarn the weavers were able to turn out more than they did the previous year But there is yet much more room for improvement inasmuch as the rate given to the weaver is nearly twice as much as that paid by the mills on a yard of the same quality of yarn. The

average percentage of strength and evenness in the yarn upon for wages was as follows:

| Name | Strength | Evenness | Count |
|---|---|---|---|
| Kathlal Khadi centre | 41 25 | 75 | 11 |
| Dharmaj " | 34 73 | 81.5 | 10 5 |
| Bhadran " | 32 | 79 | 8 5 |
| Anand " | 33 25 | 71 5 | 8.5 |
| Nadiad " | 39 25 | 75 | 8 |
| Vasad " | 43.50 | 80 | 11 3 |
| Sarkhej " | 41.50 | 77 75 | 10 |
| Major Udyoegrahs, Ahmedabad | 40 25 | 72 5 | 10 |
| Manipur | 42 23 | 72 | 10 |

Though the yarn is considerably better than before, it is evident from the figures given above that much ground has yet to be covered. Experiments have shown that more care in cotton picking, carding, and spraying yarn has invariably yielded better results. If the workers continue experiments in the direction, they will easily be able to improve still more the yarn in their centres.

At Bardoli a technical shop was opened during the year. Services of a professional carpenter were availed of for training three of the workers in carpentry, and they can now make everything in the spinning and weaving wheel. The following is an abstract of the implements etc. sold at the shop during the year under report:

| | | | |
|---|---|---|---|
| Charkhas | 818 | Brass pulleys for spindles | 74 |
| Spindles | 877 | Spreaders | 7 |
| Hankers | 261 | Spindle Holders | 86 |
| Hankers (new type) | 319 | " (old type) | 874 |
| Taelis | 2 563 | Discs for spindle | 505 |
| Cotton boxes | 33 | Carding Bows | 40 |
| Hand-gins | 160 | Small Bows | 143 |
| Gut Lengths | 365 | Carding Mats | 7 |
| Kakar | 180 | Sizing Boards | 20 |

| | |
|---|---|
| Cotton | 1,829 lb |
| Slivers | 3,844 " |
| Yarn | 1,141 " |

he carries are inspected once a month and hearty given them after satisfactory result is shown. The results of inspections are published monthly and attention drawn to drawbacks and defects.

M D

## Abhoy Ashram Khadi Work

[The following report of Khadi work done by the Abhoy Ashram, Comilla, for 1925-26 will be read with interest. I would urge the reader to study the reports I am publishing. They prove, as nothing else was, the progress and potentiality of Khadi as a cumulative and compelling measure. The reports make not an isolated case not a case for one province only, but they present a case from almost all the provinces. Those provinces that show nothing or little, are the provinces that want workers. 'The harvest is indeed rich, the labourers are few.' The report of the Abhoy Ashram gives one an idea how Khadi has gone down to prices. It shows that Khadi prices will drop still further as the skill of spinners and weavers increases. The most remarkable fact about this enterprise is that Khadi has been self-supporting from the very beginning. The reason is not far to seek. The majority of the members are volunteers and take only a subsistence wage. I would like those who draw up reports to avoid 'about' and 'nearly' whenever they are giving figures. 'About 3,000 spinners' carries but a vague idea. Each centre must be able to give the exact number of spinners, weavers and carders etc. In a great movement of a universal character, one cannot be too careful, too accurate. The movement depends for its success upon the strictest adherence to truth and purity of character on the part of workers. It has no bounty save the honour, character and sacrifice of its workers. And no movement that has this backing needs any other bounty.

M K G.]

The Khaddar work of the Ashram was begun with the N-C-O movement in 1921. It was first started in a rented house in the town of Dacca. In the beginning the members concentrated all their time and energy on spinning alone and before the first year was out, the Ashram developed round it, in the interior of the district, four spinning centres. The yarn obtained from these centres was never into Khadi partly by village weavers and partly by the Ashram members themselves. Side by side we developed a Congress Weaving Institute styled "The Joy Chandra Boyanagar" in another part of the town of Dacca. It was under the management of the Ashram workers. It was both a manufacturing and a training centre and workers from different parts of Bengal came there to learn weaving, dyeing and calico-printing. This was the first organised effort in Bengal to manufacture pure Khaddar on a pretty large scale. This gave the Abhoy Ashram, then an infant institution, an ever increasing name and popularity. In the middle of 1923 the Ashram was transferred to its present and permanent site at Comilla.

In Comilla the Charkha was not wholly extinct. In many parts of the Chittagong division the village women still used to spin in their leisure hours and send the yarn for sale to the local markets. The amount of yarn available for purchase was no doubt small, but the discovery of the system revealed to us the possibility of extensive Khaddar activity. Our willingness to buy any amount of yarn was declared by beat of drums and the amount of yarn brought for sale increased by leaps and bounds. In Dacca it was difficult to induce the weavers to weave pure Khaddar but the Comilla weavers were much more agreeable. Thus the problem of pure Khadi production was solved.

### Management

This department is managed by Sjt Annada Prasad Choudhri subject to the control of the Governing Body of the Ashram. The latter body consists of a president, a secretary, a treasurer and four members. Its present personnel is as follows:

| | |
|---|---|
| Sjt Suresh Chandra Banerji | President |
| " Nripendranath Bose | Secretary |
| " Sushil Chandra Palit | Treasurer |
| " Haripada Chatterji | Members |
| " Annada Prasad Choudhri | Members |
| " Devendranath Sen | Members |
| " Durga Chandra Chakravarti | Members |

Annada Babu is assisted by a staff of 54 workers.

### Capital and Finance

The present capital of the Khaddar Department is Rs. 13 579-15-9 of which Rs. 12,290-7-0 has been received as donations and subscriptions and Rs 1,289-8-9 earned as net profits during 1924 and 1925. It has got an interest free loan of Rs 1 000 from the Bengal Khadi Board and a loan of Rs 35,000 from the A. I. S. A. on the security of Ashram properties bearing an

interest of Rs. 1 per thousand per annum and has received Rs. 17,000 from the A. I. S. A. against the stock of cotton and Khadi. Besides the Ashram has borrowed from local banks on the security of local gentlemen the sum of Rs. 15,000 and Rs. 11,000 against stock mortgaged both at an interest of 9% per annum.

### Centres of Work

| | | |
|---|---|---|
| 1 Comilla | In charge of | Sjt. Annada Prosad Chaudhri. |
| 2 Barkamta, Dist. Tippera | ,, | Sarvashandra Goswami |
| 3 Moradnagar ,, | ,, | Ananta Kumar Das |
| 4 Chandigram ,, | ,, | Kashishwar Mazumdar |
| 5 Feni, Dist. Noakhali | ,, | Nirmalchandra Sinha Roy |
| 6 Munshirhat ,, | | |
| 7 Lemua ,, | | |
| 8 Mathchara, Dist. Chittagong | ,, | Jitendralall Roy |
| 9 Changrabandha, Dist. Jalpaiguri | ,, | Lakshmiswaran Bose |
| 10 Calcutta | ,, | Dhireshchandra Chakravarti |
| 11 Bhowanipur (Calcutta) | ,, | Jogajibao Mazumdar |
| 12 Dacca (Town) | ,, | Nikhilranjan Roy |
| 13 Faridpur (Town) | ,, | Ramaprosad Gangoli |
| 14 Berhampore, Dt. Murshidabad | ,, | Jamesh Chandra Roy |
| 15 Krishnagar, Dist. Nadia | ,, | Bijaylall Chatterji |
| 16 Bankura (Town) | ,, | Sachindranath Pathi |
| 17 Midnapur (Town) | ,, | Ramratan Mukerji |
| 18 Palang, Dist. Faridpur | ,, | Sureshnath Sen |
| 19 Madaripur, Dist. Faridpur | ,, | Debendra Nath Datta |
| 20 Comilla Town Depot | ,, | Mahendrachandra Sen |

Number of spinners is about 8,000. There are no separate carders, the spinners card their own cotton.

Number of weavers about 220 families.

### Progress of Work

*Sales.* Our extraproportional sale is very little. The following table shows the progress in the amount of sale year by year:

| | |
|---|---|
| 1921 | About Rs. 600 |
| 1922 | 8100 |
| 1923 | 7000 |
| 1924 | 21,822-13-3 |
| 1925 | 74,620 |
| 1926 (Nine months up to September) | 94,000 |

*Propaganda.* The Ashram has got five magic lanterns with suitable slides to preach the message of Charkha, Khaddar, Nationalism, Untouchability etc. in different parts of Bengal. During the year under report our workers have made extensive tours all over the province hawking Khaddar from door to door. In the month of February during the anniversary of the Ashram a Khadi Exhibition is held in which the progress of Charkha and Khaddar is demonstrated in all possible ways. Spinning competitions are also organised on the occasion and medals are awarded to both male and female competitors. Last year a gold medal was awarded to the best weaver. Occasional rewards are given to weavers to stimulate them to weave new patterns. A touring weaving expert has been engaged to teach them to weave new designs. Besides we send our exhibits and Khaddar for sale in almost all the important exhibitions within the province. Occasional articles are published in important dailies of Calcutta. Printed leaflets are distributed as required.

We have noticed that the increase in the sale of Khaddar depends mainly on the opening of new selling depots in new areas. Hence during the year under report we have started 12 new centres in important towns, subdivisions and villages.

PRODUCTION AND SALE FIGURES FOR EACH CENTRE

(For 9 months)

| Centre | Production Rs. | Sale Rs. |
|---|---|---|
| Comilla Ashram | 12,515 14 9 | 27 637 5 6 |
| Comilla town depot | | 4 240 0 0 |
| Calcutta | | 39,755 12 0 |
| Bhowanipur (Calcutta) | | 4,471 6 9 |
| Changrabandha (Jalpaiguri) | | 643 11 0 |
| Feni (Noakhali) | 558 10 0 | 619 15 0 |
| Munshirhat (Noakhali) | 47,047 8 8 | 265 13 0 |
| Barkamta (Tippera) | 28,456 7 8 | 457 8 6 |
| Faridpur | | 1,532 1 8 |
| Midnapur | | 787 0 0 |
| Mathchara | 9,648 11 9 | 635 5 9 |
| Berhampore | | 1 904 13 0 |
| Dacca | 434 1 0 | 4,743 8 0 |
| Krishnagar | | 8,8 1 7 9 |
| Chandigram | 1,820 12 9 | 165 8 6 |
| Lemua | 2,763 15 9 | 30 6 0 |
| Palang | | 648 8 0 |
| Madripur | | 590 3 6 |
| Bankura | | 2,485 10 0 |
| Moradnagar (Tippera) | | 200 0 0 |

### The fall in the Prices of Khaddar

has been remarkable. There is no doubt that the price of cotton has fallen appreciably. But this is not the only factor which has brought about the fall in the prices of Khaddar. The general improvement in the quality of the yarn has attracted many more weavers to pure Khadi weaving and consequently the rate of weaving charges has appreciably been diminished. The following table will show how the weaving charges have fallen during the last three years of our work at Comilla:

Weaving charges for a pair of sheet 8×44"

| 1924 | 1925 | 1926 |
|---|---|---|
| Rs. 1-8-0 | Rs. 1-4-0 to 1-2-0 | Rs. 1-2-0 to 1-0-0 |

and we hope that the weaving charges will soon be made lower than before. The spinning charges have also been reduced by about an anna per pound. We are confident that if we may go on in this way for some time to come the price of Khaddar will automatically fall exactly in the same proportion as the skill of the weavers and the spinners will increase. The following table will show the gradual fall in the prices of Khaddar:

Price of a pair of sheet 8×44

| 1924-25 | 1926 (Beginning) | At present |
|---|---|---|
| Rs. 5 0 0 | Rs. 4 2 0 | Rs. 3 10 0 |

We hope that we shall be able to sell them much cheaper soon.

It will be interesting to state in this connection that we have been carrying on the Khadi work without any loss. The demand for Khaddar has not increased pari passu with the rate of production. Besides the phenomenal decrease in the prices of mill cloth has stood in the way of Khadi sale. Unless we can make Khaddar cheaper and make arrangements for more vigorous propaganda and for more widespread distribution the cause of Khaddar will not advance at the same rate as it has done during the last two years.

# Young India

## Shraddhanandji
### The Martyr

*(By M. K. Gandhi)*

The expected has happened. Swami Shraddhanandji passed a day or two at the Satyagraha Ashram at Sabarmati, now about six months ago, and told me, in the course of his conversations that he often received letters threatening his life. Where is the reformer who has not a price put upon his head? There was, therefore, nothing untoward in his getting the letters. And there is nothing untoward in the assassination having taken place.

Swamiji was a reformer, he was a man of action not of words. His was a living belief. He had suffered for it. He was bravery personified. He never quailed before danger. He was a warrior. And a warrior loves to die, not on a sick bed, but on the battlefield.

Shraddhanandji became seriously ill about a month ago. Dr. Ansari was, as his physician, giving him all the loving attention he was capable of giving. The telegram I received from his son, Indra, in reply to my inquiry at the beginning of the month, was that he was better and that he wanted my 'love and prayer' both of which he had before the asking.

God had willed for him a martyr's death and so though he was still on the sick bed, he died at the hands of an assassin who had asked to be admitted to the Swamiji's premises for the purpose of holding a religious discussion on Islam, who was admitted at the Swamiji's instance and who, under pretence of wanting water to quench his thirst, had Swamiji's faithful servant, Dharam Singh, sent out to fetch water, and who, in absence of the servant, deposited two death wounds in the patient's breast, as he was lying in his bed. We have not the last words of the Swamiji, but if I know him at all I have no doubt that he prayed to his God to forgive him who knew not that he was doing anything wrong. In the language of the Gita, therefore, 'happy the warrior who achieves such a blessed death.'

Death is not any time blessed, but it is twice blessed for a warrior who dies for his cause, i.e. truth. Death is no friend, he is the truest of friends. He delivers us from agony. He helps us against ourselves. He ever gives us new chances, new hope. He is like sleep a sweet restorer. Yet it is customary to mourn when a friend dies. The custom has no operation when the death is that of a martyr. I cannot, therefore, mourn over this death. Its end his are to be envied. For though Shraddhanandji is dead, he is yet living. He is living in a truer sense than when he moved about in our midst in his giant body. The family in which he was born, the nation to which he belong d are to be congratulated upon so glorious a death as this. He lived a hero. He has died a hero.

But there is another side to the shield. I regard myself as a friend of the Musalmans. They are my blood brothers. Their wrongs are my wrongs. I share their sorrows and their joys. Any evil deed done by a Musalman hurts me just as much as that done by a Hindu. This foul deed has been done by one who bears a Musalman name. As a friend of the Musalmans, therefore, I deeply regret the event. The joy of the death is thus tempered by the sorrow that an erring, misguided brother has been the cause of it. Martyrdom can, therefore, never be wished for. It becomes a thing of joy only when it comes unsought. We may not gloat over the errors of the least of our fellows.

But the fact is that we arrive often refuses to become patent until it becomes atrocious. It dies only after being completely disgraced.

This tragedy has a national importance. It draws pointed attention to an evil that is eating into the vitals of the nation. Both Hindus and Musalmans have the choice before them. We are both on our trial.

Hindus may, by being resentful, disgrace Hinduism and postpone the unity that must come. They can by self-restraint show themselves to be worthy of the message of the Upanishads and of Yudhishthira who was the embodiment of forgiveness. Let us not ascribe the crime of an individual to a whole community. Let us not harbour the spirit of retaliation. Let us not think of the wrong as done by a Musalman against a Hindu, but of an erring brother against a brother.

Musalmans have an ordeal to pass through. There can be no doubt that they are too free with the knife and the pistol. The sword is no emblem of Islam. But Islam was born in an environment where the sword was and still remains the supreme law. The message of Jesus has proved ineffective because the environment was unready to receive it. So with the message of the Prophet. The sword is yet too much in evidence among Musalmans. It must be sheathed if Islam is to be what it means—peace. There is danger of Musalmans merely endorsing the mad deed. It will be a calamity for them and the world. For ours is after all a civil problem. Reliance upon the sword is wholly inconsistent with reliance upon God. There should be, on their part, unequivocal mass condemnation of the atrocity.

I wish to plead for Abdul Rashid. I do not know who he is. It does not matter to me what prompted the deed. The fault is ours. The newspaper man has become a walking plague. He spreads the contagion of lies and calumnies. He exhausts the foul vocabulary of his dialect, and injects his virus into the unsuspecting, and often receptive minds of his readers. Leaders 'intoxicated with the exuberance of their own language' have not known to put a curb upon their tongues or pens. Secret and insidious propaganda has done its dark and horrible work, unchecked and unabashed. It is therefore we the educated and the mal-educated class, that are responsible for the hot fever which possessed Abdul Rashid.

It is unnecessary to discriminate and apportion the blame between the rival parties. Where both are to blame, who can arbitrate with golden scales and fix the exact ratio of blame? It is no plea of self-defence to tell lies or exaggerate.

It is too much to hope, but Swamiji was great enough to warrant the hope that his blood may wash us of our guilt, cleanse our hearts and cement these two mighty divisions of the human family.

I must deal with the life of Swamiji as I knew him in the next issue of *Young India*.

# The Story of My Experiments with Truth

(By M. K. Gandhi)

PART III—CHAPTER IV

## The Calm after the Storm

I had not yet left the Police Station when after two days I was taken to see Mr Escombe. Two constables were sent to protect me, though no such precaution was then needed.

On the day of landing as soon as the yellow flag was lowered, a representative of the *Natal Advertiser* came to interview me. He asked me a number of questions, and in reply I was able to refute every one of the charges that had been levelled against me. Thanks to Sir Pherozeshah Mehta, I had delivered only written speeches in India, and I had copies of them all, as well as of my other writings. I gave the interviewer all this literature and showed him that in India I had said nothing which I had not already said in South Africa in stronger language. I also showed him that I had no hand in bringing the passengers of the S. S. *Courland* and *Nadari* to South Africa. Many of them were old residents, and most of them, far from wanting to stay in Natal, meant to go to the Transvaal. In those days the Transvaal offered better prospects than Natal to those coming in search of wealth, and most Indians, therefore, preferred to go there.

This interview, and my refusal to prosecute the assailants, produced such a profound impression that the Europeans of Durban were ashamed of their conduct. The press declared me to be innocent and condemned the mob. Thus the lynching ultimately proved to be a blessing for me, that is for the cause. It enhanced the prestige of the Indian community in South Africa and made my work easier.

In three or four days, I went to my house, and it was not long before I settled down again. The incident added also to my professional practice.

But if it enhanced the prestige of the community, it also fanned the flame of prejudice against it. As soon as it was proved that the Indian could put up a manly fight he came to be regarded as a danger. Two bills were introduced in the Natal Legislative Assembly, one of them calculated to affect the Indian trader adversely and the other to impose a stringent restriction on Indian immigration. Fortunately the fight for the franchise had resulted in a division to the effect that no enactment might be passed against the Indians as such, that is to say that the law should make no distinctions of colour or race. The language of the bills above mentioned made them applicable to all, but their object undoubtedly was to impose further restrictions on the Indian residents of Natal.

The bills considerably lowered my public work and made the community more alive than ever to their sense of duty. They were translated into Indian languages and extensively explained, so as to bring home to the community their subtle implications. We appealed to the Colonial Secretary, but he refused to interfere and the bills became law.

Public work now began to absorb most of my time. Mr Manushkhlal Nazar who, as I have said, was already in Durban, came to stay with us, and as he gave his time to public work he lightened my burden to some extent.

Seth Adamji Miyakhan had, in my absence, discharged his duty with great credit. He had increased the membership and added about £1,000 to the coffers of the Natal Indian Congress. The awakening, caused by the Bills, and the demonstration against the passengers, I turned to good account by making an appeal for membership and funds, which now amounted to £5,000. My desire was to secure for the Congress a permanent fund with which it might procure property of its own and then carry on its work out of the rent of the property. This was my first experience of managing a public institution. I placed my proposal before my co-workers and they welcomed it. The property that was purchased was leased out and the rent was enough to meet the current expenses of the Congress. The property was vested in a strong body of trustees and is still there today, but it has become the source of much interneciene quarrelling with the result that the rent of the property now accumulates in the court.

This and situation developed after my departure from South Africa, but my idea of having permanent funds for public institutions endeavour a change long before that difference arose. And now after considerable experience with the many public institutions which I have managed, it has become my firm conviction that it is not good to run public institutions on permanent funds. A permanent fund carries in itself the seed of the moral fall of the institution. A public institution means an institution conducted with the approval of and from the funds of the public. When such an institution ceases to have public support, it forfeits its right to exist. Institutions maintained on permanent funds are often found to ignore public opinion and are frequently responsible for acts contrary to it. In our country we experience this at every step. Some of the so-called religious trusts have ceased to render any services. The trustees have become the owners and are responsible to none. I have no doubt that the ideal is for public institutions to live, like nature, from day to day.

The institution that fails to win public support has no right to exist as such. Our subscriptions that an institution annually receives are a test of its popularity and the honesty of its management, and I am of opinion that every institution should pass through that test.

But let no one misunderstand me. My remarks do not apply to the bodies which cannot, by their very nature, be conducted without permanent buildings. What I mean to say is that the current expenditure should be found from subscriptions voluntarily received from year to year.

These views were confirmed during the days of the Satyagraha in South Africa. That magnificent campaign extending over six years was carried on without permanent funds, though lakhs of rupees were necessary for it. I can recollect times when I did not know what would happen the next day if no subscriptions came in. But I shall not anticipate the future events. The reader will find the opinion expressed above borne out in the coming narrative.

(Translated from *Navajivan* by M. D.)

## Weekly Letter

After exactly a year I resume my weekly chronicle of Gandhiji's movements, which as the reader knows began on the 3rd December when he left Sabarmati for Wardha. The year's silence was broken on the evening of the 20th at the same place, and active touring began yesterday, Amraoti, Nagpur and Gondia being the places visited on our way to Gauhati. There has been an impression in some circles that the year of silence was an year of inactivity or rest of best. Regular readers of *Young India* have I hope, laboured under no such impression, if only because they have had their copies of the journal regularly week by week. But even if *Young India* and *Navajivan* had ceased, there should have been no reason for that impression. The activity that Gandhiji has regarded as the very breath of his life cannot cease so long as there is life in him, and the triple programme of work for Khadi, untouchability and Hindu-Muslim unity has gone on, if not by means of speeches, by ceaseless prayer and personal example.

Those therefore who expected Gandhiji to emerge with a new programme from what they thought was a term of inactivity will be disillusioned by the speeches with which he has resumed his peregrinations. In the speeches at Wardha, Nagpur and Gondia the same old programme was reiterated, if possible with greater faith and fervour. As he said at Gondia, 'How can you expect me to talk of new things when we have not yet finished the programme of 1920? A soldier does not talk of new campaigns until he has successfully fought the one in which he is engaged. How can you think of other fortifications until the one you have besieged has not surrendered?'

The speech at Nagpur was a detailed and long one, but the gathering was so large that it was impossible to penetrate it to get on to the *dais* and sitting at the tail end one could scarcely catch a few words. But I shall give a full extract from the Wardha speech which derives importance from the fact that it was the first in the series. 'I do not know' said he, 'what can I am expected to do, what else I am going to do. During the year of silence I have given my most earnest thought to it and have come to the conclusion that we can have Swarajya, even *Ramarajya*, if we fulfil the triple programme — a programme in which men and women, young and old, Hindus, Musalmans, Christians, Government servants and all can alike take part. I am, if possible, more convinced than ever that Swaraj is impossible to be attained if there is no Hindu-Muslim unity, if we still suffer from the curse of untouchability and if our middle classes refuse to understand the gospel of Swadeshi. Don't think that I am sticking to this programme out of obstinacy or perversity. There is nothing on earth that I would not give up for the sake of the country excepting of course two things and two only, viz. Truth and Non-violence. I would not sacrifice these two for all the world. For to me Truth is God and there is no way to find truth except the way of Non-violence. And I do not seek to serve India at the sacrifice of Truth or God. For I know that a man who forsakes Truth can forsake his country, and his nearest and dearest too . . . Now is the time to act. For how long is a man to go on talking? He may do so once, twice, aye, a hundred times, but action or example is his last resort. . . Even if the whole of India ranged on one side were to declare that Hindu-Muslim unity is impossible, I will declare that it is perfectly possible, I will say that if there is anything like God or Truth on earth, Hindu-Muslim unity is also possible. Even if masses of people were to burn Khadi publicly and say that it is an insane programme, I will declare that those people have gone mad. In the same way even if all the Hindus of India were to be ranged against me in declaring that untouchability, as we know it today, has the sanction of the *Shastras* or the *Smritis*, I will then declare that these *Shastras* and these *Smritis* are false. Ever where shall I go forth thus uttering the three sacred words of my creed—my *Mantra* and my *gayatri*,—so that I may be true to myself and my Maker.'

The other events of the week are briefly told. There was not much Khadi in evidence even at Wardha, the headquarters of Jamnalalji and the place of the branch of Satyagrahasaram, one of the hottest Khadi hives in India. But the Municipal Councillors who voted an address of welcome to Gandhiji were good enough to pass, as an earnest of their sympathy for Gandhiji's programme, resolutions introducing *takhs* in the schools under their charge and making it a rule to purchase Khadi whenever they were in need of any cloth for uniforms etc. There was not much scope for work in all the day and noon of the tumultuous crowds at Nagpur, but the gentleman who invited Gandhiji to Gondia had prepared a fitting occasion for him in the shape of a purse of Rs 5,000 for Khaddar work. The public meeting was also very successful, as much as Rs 300 being collected in the meeting itself. The national school which is being conducted against immense odds does credit to the faith of the teachers, one of whom Mr. Jogi kar was Professor at Hislop College and having non-cooperated has never thought of "going back". He measures himself by carrying on a grain shop and gives two to three hours' honorary work to the school. All the teachers and the grown up boys are members of the Spinners' Association.

The visit to Amraoti deserves separate mention inasmuch as it was not part of the Khadi tour. Dr. Patwardhan had been making importunate requests to Gandhiji to go to Amraoti to open a gymnasium, which he claimed to be the only one of its kind in the province, if not in India. And indeed it is. It has about 50 branches and 300 students in Amraoti itself. Only an hour was given to Dr. Patwardhan and he kept it to the minute. Some of the feats performed were wonderful indeed and the physique of the youths showed that the institution was meeting a real want so far as physical training was concerned. In congratulating the youths and the organisers, Gandhiji delivered a too minute speech which was important as showing his attitude to *akhadas* or gymnasiums of which one hears a good deal nowadays.

'You know', said he, 'that I am a man conscious of my limitations and it is not in my nature to have more things than I can attend to. But I could not resist

Dr. Patwardhan's request. I was glad to be told that this gymnasium was open to Hindus and Musalmans alike, and that not only Musalman but 'untouchable' youths are members of it. I rejoice to see that the institution is thus free from communalism.

'Our Shastras say that a boy who would keep his body fit and strong and make the best use of it should observe *Brahmacharya*. I have travelled all over the country and one of the most depressing things I have noticed is the rickety bodies of young men. So long as we labour under the curse of child marriage, and so long as many members of our society are children of such marriages, so long manly bodily exercise is an impossibility. Who will recommend physical exercise to consumptives? We should therefore lay the axe at the root of this curse, if we would see our young men and women strong and healthy and India on the path of vigorous and healthy growth. Manu has laid down that a student should observe *Brahmacharya* up to his 25th year at least. All physical exercise will be futile so long as these conditions are not satisfied.

'But there is another thing to which I should like to draw your attention. You know that I am pledged to have nothing to do with things even remotely connected with violence. What ever others may say, I am convinced that the way of non-violence is the only way and the highest and permanent religion for me. How is it then, some one might ask, that an avowed votary of non-violence like one has at all associated himself with an institution like this? The reason is clear. *Ahimsa* or non violence means the renunciation of the capacity to use violence. He who has not that capacity is therefore incapable of exercising non violence. Non-violence is a mighty spiritual force but its votary should have the power to use physical force and should consciously and deliberately refuse to exercise that force. Not that physical training is a *sine qua non* for acquiring capacity for violence, but we may not encourage our youths to have feeble physiques in order to be capable of *ahimsa*. You cannot make a man non-violent by depriving him of arms. One of the many crimes of the British rule in India is that we have been forcibly deprived of our arms—not indeed with a view to making us non-violent even if such a thing was possible but to emasculate us. I want India to be strong and free to exercise its strength and yet to renounce it.

'Thus I like institutions like these for physical training. But let me utter a word of warning. No institution that has as its object the subjection of a community, whether Hindu, Musalman, Parsi, or Christian, can save any blessings. Only that institution can have my blessings which aims at the growth of the physical culture of all communities, of all the youths of the nation, to whatever creed or community they belong. I should not have come here, did I not know that the gymnasium I have opened belonged to the latter type, and whilst once more congratulating you I wish and pray that you may all be true and pure, and your lives may be consecrated to the service of our nation and of our religions.'

M. D.

## Comparison in Untouchability

*( by M. K. Gandhi )*

During my stay in Wardha, I had occasion to visit the untouchable quarters. The inmates seemed happy but the awakening that has come into being amongst them has made them dissatisfied with the progress of the campaign against the curse of untouchability. They resent the fact that they are still being deterred the use of temples, wells and public schools in general. They cannot, they will not, understand that progress is 'lame' and therefore tantalizingly slow. They can see no reason, there is none, for the insufferable disabilities under which they are labouring.

Two days after this interesting visit I discovered that in Wardha, thanks to the efforts of Jamnalalji, they were better off than anywhere else. They have several public wells open to them. They were freely admitted to the Municipal schools. As orphans they had the same facilities as the others. They had free use of public water taps. And a continuous attempt was being made to break down completely the wall of prejudice against them.

About the same time that I was having experience of the thought current of the 'untouchable' brethren, I had to rehearse to myself the incidents of the untouchability of South Africa. I had to do so in view of the Round Table Conference that is deliberating there at present. We who are responsible for Indian untouchability are ourselves victims of it in South Africa. It is a case over again of 'the biter bitten'. We have sown the wind in India, we are reaping the whirlwind in South Africa.

The Conference is now sitting to consider whether there is a way out. Andrews is making herculean efforts to bring about a happy result. He has mobilized the purest forces of South Africa in favour of the cause.

Let us, however, see the difference between the two untouchabilities. The Indian is withering. The one has been laid at its root. Enlightened public opinion is against it. No one whose opinion carries any weight defends it. The chains that bind the 'untouchables' are daily being broken. Law does not countenance it. What there is of it is all due to the persistence of custom. Customs die hard, they long survive the withdrawal of legal sanction, especially if they are ancient. The disappearance of Indian untouchability is now purely a question of time.

The South African species on the other hand is growing into a hardy tree. It is being daily armed with fresh legal sanctions. The legal disabilities of the Indian 'untouchables' of South Africa have grown with every sitting of the Union Parliament since 1913. In spite of the final settlement of 1914. It is spreading in other parts of the British Empire as was made plain by the Kenya letter printed last week in these columns.

It is against this growing evil that Andrews is fighting almost single-handed in South Africa. Let us hope that his efforts will be crowned with success.

But the very best way of dealing with the evil no doubt is to rid ourselves of it in India. The members of the Union Deputation were heard to say more than

once that it would be time for Indians to agitate for the removal of the bar in South Africa when they had got rid of it in India. No doubt they forgot or did not know that with us here, there was no legislative bar against the 'untouchables'. But it would ill become us to advance an argument of that nature when we are seeking justice. There is a fine legal maxim which is applicable to our case. Those who seek justice must come with clean hands. The best case therefore that we can prepare against South African untouchability is to put our own house in order. Till then, I suppose, we will have to be content with what palliatives the Round Table Conference secures for us.

There is the other side to the question. The 'untouchables' owe something to themselves and to India. But I must deal with this phase of the question in another article.

## Notes

### Sir Habibulla Deputation

Mr. C. F. Andrews cables: "Advisable delegation stay till February to tide over provincial elections and keep atmosphere calm." I do hope that it would be possible for Lord Irwin to comply with Mr Andrews' advice and permit the Deputation to stay in South Africa till the elections are over. The elections in South Africa, as everywhere else, raise out the best thoughts but the worst passions and create bad blood. There is no doubt that the Deputation's will be a restraining influence. But that, of course, from a South African point of view, may be the best reason for sending the Deputation away before the elections begin. The candidates may resent the courteous curb that the presence of the Deputation must impose upon a free flow of their eloquence.

### "Happy Despatch"?

The misnamed correspondent whose letter evoked the article 'The Greatest Good of All' (*Young India*, 9-12-'26) writes:

"Of the three cases, you have dealt only with the first, that of Dr Elezer, and expressed no opinion on the merits of the other two—the Paris case and the Danish law. I and many others of your readers, I am sure, would be grateful if you would enlighten us as to how you would judge these matters also from your own ethical standpoint."

The cases referred to are:

"As about the same time last year I remember I read about a Paris case in which an actress shot and killed her lover at his own importunate request, as he was suffering excruciating pain from a disease from which there was no hope of recovery. The actress was tried for murder, but acquitted on the jury's verdict that no crime had been committed in view of the circumstances. Though there appears to be no law in France to justify such a verdict, I have read that in Denmark there has been actually a law passed making it no crime for certain authorised persons in cases like the above to put an end to a human life with 'happy despatch'."

In my opinion, such killing, if it is done *bona fide*, will certainly not meet as *human* as understood and defined by me. But I could not take it upon my shoulders to justify such action on the part of a third party, as I would never have sufficient material to judge such a case. The defence will rest solely upon the intention. And since no one but God is the infallible judge of intentions, every one must act on his own responsibility and take all the consequences. It follows therefore, that the Danish law cannot be defended. And I should hold it to be most dangerous to justify any act of killing on the ground of the desire of the victim to be killed. There are many cases in which a man may for the moment, being overwhelmed with pain, desire to be killed rather than live in agony. But he would be most grateful upon recovery to know that his wish was not complied with. The better thing would, in my opinion, be boldly to put an end to a life which we may absolutely know to be past saving. Such a case would be that of a comrade on the battle field who has received a fatal wound and who has no possibility of receiving any medical aid. In this case it will not be his wish that would determine the act of killing but the certain knowledge of a lingering death in utter helplessness and without hope even of loving nursing. For it is assumed that the soldier who ends the agony by killing is not able even to cause his wounded comrade.

### Control of Evil Thoughts

A correspondent sends me an essay in support of the view propounded in these columns in the series of articles 'Towards Moral Bankruptcy.' There is nothing new in it but it contains a quotation from Buddha's teachings which should help those who are trying to control evil thoughts. Here is the passage:

"When by reason of a phase of mind, there arise in a brother bad and wrong thoughts associated with appetite, hatred and delusion then he should divert his mind from that to another phase associated with what is right. If they still arise then he should study the perils they entail, marking how wrong and depraved such thoughts are and how they ripen into ill. If they still keep on rising, he should ignore them and not let his mind dwell on them. And if they still continue, he must behoove him how to allay all these modes and fashions of thoughts. As he does so these thoughts will pass away and disappear, so that his heart stands firm, is stedfast, is focussed and concentrated. And lastly, if, alley as he may, these thoughts continue to rise, then with his teeth clenched and with his tongue pressed against his palate, he should by sheer force of mind, restrain, coerce and dominate his heart. As he does so these thoughts will pass away and disappear. He will think only such thoughts as he wishes and not those he wishes not to think."

M. K. G.

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**Back Volumes** of *Young India* for the year 1919 1920 are not available, only a few volumes for the year 1921, 1922, 1923 and 1925 are in stock.

*Manager* Y. I.

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